

Outline of DEUTERONOMY (LDC)

I. THE FIRST MESSAGE (Deut. 1-4): A REVIEW OF THE JOURNEY.

- A. The history of the journey from Horeb (Sinai) to Moab (Deut. 1-3).
- B. An appeal for Israel's obedience (as they enter the land) (Deut. 4).

II. THE SECOND MESSAGE (Deut. 5-26): THE LAW, THE LORD, THE LAND, AND THE LIFE.

- A. The life that pleases God -- with promises and warnings (Deut. 5-11). Ch. 6 is the key chapter of the book.
- B. The life that displeases God -- warnings against idolatry (Deut. 12, 13).
- C. The details of a life becoming to "the children of the Lord" (Deut. 14:1-16:17). See Deut. 14:1a.
- D. The leaders of the nation (Deut. 16:18-19:21).
- E. War (Deut. 20).
- F. Miscellaneous laws (Deut. 21-25).
- G. Giving to the Lord (Deut. 26:1-15).
- H. An appeal for Israel's obedience (Deut. 26:16-19). See Deut. 4.

III. THE THIRD MESSAGE (Deut. 27-30): ISRAEL, THE PEOPLE OF THE LORD, THEIR GOD.

See Deut. 27:9, 10; 29:13.

- A. The charge to Israel (Deut. 27, 28).

The charge consists of:

- 1) Curses.
- 2) Blessings.

- B. The covenant with Israel (Deut. 29, 30).

IV. THE CONCLUSION (Deut. 31-34).

- A. Moses' farewell to the people (Deut. 31, 32).

This includes Moses' explanation as to why he could not go into the land, the installation of Joshua to succeed him, and the writing of the Law and the song which he gave to the people.

- B. Moses' blessing for the people (Deut. 33).

- C. Moses' death and burial (Deut. 34).

At the command of the Lord (see Deut. 32:48-52) Moses went up upon Mount Nebo, saw the land, died, and was buried by the Lord. The people wept and mourned for thirty days. Joshua became the leader. The book closes with an eulogy of Moses.

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The Jews called it, "These are the words" -
So-named by the LXX. *elle haddebharim.*

"... embodies the
message of the
whole book"

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B. An appeal for Israel's obedience (as they enter the land) (Deut. 4).

Looks at the past

II. THE SECOND MESSAGE (Deut. 5-26): THE LAW, THE LORD, THE LAND, AND THE LIFE.

- A. The life that pleases God -- with promises and warnings (Deut. 5-11).
B. The life that displeases God -- warnings against idolatry (Deut. 12, 13).
C. The details of a life becoming to "the children of the Lord" (Deut. 14:1-16:17).
D. The leaders in the land (Deut. 16:18-19:21).
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Ch. 6 - the
key chapter
of the book.

One Messianic
prophecy. Cf. Acts 3:22
(Peter) and Acts 7:37
(Stephen).

III. THE THIRD MESSAGE (Deut. 27, 28): THE CHARGE TO ISRAEL.

Deut. 27:9, 10 indicate that this marks the formal acceptance of Israel as the people of God as they begin to take the next major step in their history: entering the land!

Looks at the future

The altar is set up first with the Law written on it (Deut. 27:1-8). The charge itself consists of:

- 1) Curses.
2) Blessings.

IV. THE FOURTH MESSAGE (Deut. 29, 30): THE COVENANT AT MOAB.

See Deut. 29:13. Thus, the covenant is related to the charge in chs. 27, 28 because both are involved in making Israel the people of the Lord.

V. THE CONCLUSION (Deut. 31-34). *The strong emphasis on obedience gives us the key to Moses' life.*

- A. Moses' farewell to the people (Deut. 31, 32).

This includes Moses' explanation as to why he could not go into the land, the installation of Joshua to succeed him, the writing of the law, and the composing of the song for the people.

On the song, cf Ex. 15.

- B. Moses' blessing upon the people (Deut. 33).

- C. Moses on Mount Nebo (Deut. 34).

He sees the land, and then dies. Joshua becomes the leader, and the book closes with a eulogy.

DEUTERONOMY -- Introductory Lesson (LDC)

1. Review the book, using the outline.
2. The name: Deuteronomy -- from the Greek, a second law. It is not another law, different from the Mosaic Law, but a second statement of that Law, repeated (although not in its entirety) enlarged (in some cases) explained enforced -- i.e., for obedience, with many reasons given as to why they should be obedient.
3. The theme: OBEDIENCE TO THE WORD OF GOD, THE LAW. The Key Chapter: Deut. 6!

The emphasis seems to be on the first two commandments which deal with the people's relationship to God. All 10 are mentioned in ch. 5, but the emphasis is on the first 2 commandments in 6-11.
4. It is especially a book for the people -- as Leviticus was especially for the priests and the Levites.
5. It is a commentary on the Law -- needed because:
 - a) Of the new generation since the Law was given the first time.
 - b) It was only through obedience to the Law that the nation would be able to enter the land -- and to hold it!
6. It completes the Pentateuch -- and should be considered in its relationship with the others, especially as they relate to Israel:
 - a) Genesis -- the election of the chosen people.
 - Exodus -- the redemption of the chosen people.
 - Leviticus -- the worship and fellowship of the chosen people.
 - Numbers -- the walk of the chosen people.
 - Deuteronomy -- the obedience of the chosen people.
7. The importance of Deuteronomy:
 - a) To the Lord Jesus Christ. It was this book that He quoted 3 times when He was being tempted by the Devil. See Matt. 4:1-11; Deut. 7:3; 6:16; 6:13.
 - b) To the writers of the New Testament. It is quoted more than 80 times. Counting allusions(indirect references) there are almost 200!

Some say it is quoted more than any other OT book.

This contributes greatly to support for Deuteronomy as the Word of God because it was cited by our Lord as well as the NT writers as divine authority!
 - c) In the OT. Because the Law is of such major importance from Exodus 20 on to the end of the OT, this gives Deuteronomy a unique place among all of the books, being a repetition of this important revelation from God.
 - d) To Moses. Since Moses would have to be considered as one of the most important of all Old Testament people, if not the very most important -- and because these were his last words, the book of Deuteronomy is extremely important for the people of God in every generation.
 - e) To us today. Because of all of the above reasons, it must be considered as one of the most significant of all Biblical books.

- e) To the kings of Israel:
 - (1) They were to write their own copy. Cf. Deut. 17:18-20
 - (2) They were to read from it every day.
- f) To the people of Israel: It was to be read to them every 7 years. Cf. Deut. 31:9-13.

8. Some of the special lessons of the book:

- a) The continuing need for the people of God to be obedient to the Word of God, day after day, generation after generation.

They were not to be obedient in order to obtain salvation, nor to retain salvation, but primarily because this was the will of God for His people whom He had redeemed.

- b) The motive behind their obedience was to be twofold:

- (1) The fear of the Lord.
- (2) Love for the Lord.

The two are actually inseparable in Scripture.

- c) The importance of repetition -- the repetition of the Law, Deuteronomy.

See this principle in Scripture: Phil. 3:1; 2 Pet. 1:12-15; 3:1; 1 John 2:21; Jude 5; 2 Thess. 2:5, 15.

Also the ministry of the Holy Spirit: John 14:26.

In Deuteronomy, not only is the Law repeated, but the people of Israel are told to "remember":

- 1) What they had been before -- in Egypt.
- 2) The Lord -- and what He had done for them.
- 3) Their enemies, especially the Amalekites, so they would not trust them.

DEUTERONOMY

Intro: Moses is preparing the children of Israel for the time when they will be in the land.

His main objective throughout the messages of this book is their obedience to God.

Their obedience is basically to The Law which was given to Israel at Horeb (Sinai). This is repeated in Deut. 5 -- the first chapter of the second message.

Obedience to the Law is to be an expression of their love for God. Moses seeks to make Israel realize that there is no another nation on the face of the earth that has the relationship to God that they do. He chose them. He has redeemed them. He brought them out of Egypt to bring them into Canaan. In the land they are to concentrate on knowing the Lord,
 loving the Lord,
 worshipping the Lord,
 obeying the Lord.

Our Lord made it clear that the whole Law could be summed up under two commandments:

- 1) Deut. 6:5.
- 2) Lev. 19:18. Cf. Rom. 13:8-10.
 See Matt. 22:34-40.

Up to and including Deut. 13, Moses is concerned mainly with the commandments in the Law which have to do with the people's relationship to God. This takes both a positive and a negative emphasis:

- 1) Positively -- to obey the Law.
- 2) Negatively -- to have nothing to do with idolatry in any form.

Chapter by chapter we see the following themes from chapter 5 through 13:

- 1) The Law is repeated -- God's covenant with His people -- with the favorable response of the people, but also that Moses teach them instead of having God speak directly to them. This is chapter 5.
- 2) From chapter 6 on we see Moses in the role of a teacher -- and the basics of that teaching, how the Law is to be used by the people, the blessings promised, and the purposes are all stated in chapter 6.
- 3) Chapter 7 -- the Law governing Israel's relationship with the Canaanite nations.
- 4) Chapters 8 through 10 refer again especially to Israel -- the Law as a safeguard against two of Israel's most common sins:
 - a) Pride -- in chapter 8.
 - b) Rebellion (being a stiffnecked people) -- in chapters 9, 10.
- 5) Chapter 11 deals with obedience to the Law as a requirement for entering the land and remaining in the land.
- 6) Chapter 12 speaks especially of the place where the Lord will choose to place His Name. Several additional references are made in Deuteronomy, all pointing to 1 Kings 8:22-30, 48 where we see that this includes:
 - 1) The land.
 - 2) The city, i.e., Jerusalem.
 - 3) The temple.
- 7) Chapter 13 deals with idolatry -- that it is always to be rejected regardless of those who might encourage it.

I Message #1 - A REVIEW OF THE JOURNEY (Deut. 1-4).

- A. Intro to message #1 and to the book (1:1-5)
 - 1. Where the messages were given (1:1,2).
 - 2. When the messages were given (1:3,4)
 - 3. Why the messages were given (1:5).
- B. at Horeb, or Sinai (1:6-18).
 - 1. See God is command to leave to go to "the land" (1:6-8).
 - 2. The appointment of judges to assist Moses with the people (1:9-18).
- C. at Kadesh Barnea (1:19-46)
 - 1. See spies sent ^{into} ~~out~~ the land (1:19-25)
 - 2. The rebellion of the people - refusing to go into the land (1:26-33)
 - 3. The judgment of God (1:34-40).
 - 4. The presumption and defeat of the people - trying to go into the land (1:41-46).

Special lessons on Deut 1

1. Moses' ^{primary} ministry:

- a. v. 3 - "all" of the Word of God,
and only the Word of God.

- b. v. 5 - ~~said~~ RSV: "moses
undertook to explain this Law."

This is an excellent description
of ~~Deuteronomy~~. With regard to
the things that have to do with
the people (not the priests), this
is an ample explanation of
the Law - with special emphasis
on the first 2 commandments.

2. Moses' ministry - a second part: judging the people.

a. The need for it:

- (1) "your bondage", or "weight"

- ~~סְבִּרְבָּדָה~~, their troubles, their
burdens - like the sudden
fall of rain which the clouds
are not able to hold back
because of the weight.

- (2) "your burden" - ~~סְבִּרְבָּדָה~~, which
can mean two things:

- the regular burdens of life
as compared with the sudden,
special troubles referred to
above.
- the uprising of the people
in rebellion against God.

Special Lessons (2)

(3) "Your strife" - בְּבִזּוֹתֶךָ, i.e., the way you seize each other by the hair - their quarrels with each other, their contentions.

b. The kind of help required:

- (1) "Wise men" - חֲכָמִים, men with a great deal of knowledge - like Solomon.
- (2) "Understanding" - חַכְמָה, from חַכָּם, this speaks of a person who is intelligent, discerning, in the use and application of what he knows. This would mean in things divine as well as human.
- (3) "Known" - יְדַעֵת, not a stranger, but one well-known whom the people have confidence in.

c. The charge given to the judges:

- (1) Positively: "judge righteously" (1:16)
- which means, according to the standard, which is the Word.
- (2) Negatively: "ye shall not respect persons" (1:17) - neither who they are, nor who they know, nor what they want.
- (3) Overall: "the judgment is God's" (1:17) - i.e., it is the will of God that they were to be concerned about.
- (4) Optional when necessary: "Bring it unto me," Moses (18:17).

d. The Test at Kadesh Barnea.

(1) Note first:

(a) Why they were there (1:19) -
because it was the will of God.

(b) The promise given (1:20, 21) -
with the command.

(2) The first step of unbelief - God condescending to their desires. Cf. Num. 13:1-3.

(3) The second step - refusal to go into the land.

- They forgot the past. (1:31)
- They did not believe the promises.
- They paid too much attention to people and to circumstances.
- They relied upon their own wisdom, not God's Word and His power.
- They falsely accused God: the

(4) The judgment of God God hates us (1:27)
Remember the "ten times"? This is

- 1) How is God to be praised? blasphemy.
- 2) Because of His amazing unbelief patience. blinds us to the truth.
- Because of His merciful ways. The work of God is treated as
- 3) Because of His continued grace to the Canaanites. nothing.
- 4) Because of His faithfulness to His Word. nothing.
- 5) Because of His power in accomplishing His purposes. Two lessons:
- 5) The presumption of the people.

- 1) not to trust their own judgment.

- 2) not to oppose God's will.

Matthew Henry - Part I 10/10/18

1. Moses did not speak about war or military affairs - but about God and His Word and their obedience to it. Even the judges were for this purpose.

Cf. Ps. 147:19, 20.

2. The ministry of the Lord's servants is restricted to the Word of God.
3. Moses' prayer - v. 11 - "as we hath promised you."
4. no term of office was set for Moses' assistants. As M. Henry (I, 728) says, they were "to continue so long as they approved themselves faithful."
5. Moses was concerned with - pleasing the people within the bounds of God's will - but he also sought their edification through teaching.

- Moses
- To get them to go into the land (God):
- 1) Commanded them (v. 29)
 - 2) Gave them a promise (v. 30) "for"
 - 3) Pointed to two lessons for history: (v. 32)
Egypt + the desert (vv. 30, 31).
 - 4) Reminded them of their guidance (v. 33).

v. 6 - "Living example" v. 6 of Gen. 14:1-12
But they needed to stay there!
v. 8 - God's oath, to give them the land.

v. 11 - This promise fulfilled in
- multiplying the nation - "as He
had promised you."

v. 21 - Cf. v. 8.

v. 25 - The report of the spies, and it
was as God had said it
would be!

v. 26 - Note: they "rebelled against
the commandment..."

v. 30 - They had forgotten what God
did to Egypt.

v. 31 - They forgot what He did for them
all through the wilderness
journey.

v. 36 - Disobedience

v. 32 - Unbelief.

v. 43 - The second rebellion at K. B.

DEUTERONOMY

- why did Moses give these messages
(apart from the fact that the Spirit of
God moved him to do so)?

Or, to state it another way, why did
the Lord direct Moses to do this?

1) Because history is a great teacher.
Divine history is an infallible
teacher.

Here Israel (the new generation)
could see the mistakes the past
generation had made, and hopefully
not make them again.

2) Jesus's words:

"He intends to declare the glory and magnificence
of God and thus to coax the people to trust the
divine goodness and to fear His wrath, so that,
taught by experience, they might become ready
to receive His Law from the heart" (Lectures on
Deuteronomy, p. 16).

3) To explain the Law to the new
generation.

This was Paul's concern, too. Cf.
1 Tim. 2:1, 2.

This is the reason that Moses
said what he did in ch. 6 to this
new generation about the next
generation (their children), and the
generations to follow.

10/17/78

DEUT. 2:1-3:11

- 1) The journey after 40 years (2:1-3:11).
 - a) Through the land of the Edomites (2:1-8a).
 - b) Through the land of the Moabites (2:8b-15).
 - c) Through the land of the Ammonites (2:16-25).
 - d) Into the land of the Amorites (2:26-3:11).
 - (1) The victory over ~~Sihon~~^{Sihon}, king of ~~Geshon~~^{Geshon} (2:26-37).
 - (2) The victory over ~~Baran~~^{Baran}, king of Bashan (3:1-11).

DEUT. 3:12 - 29

- 1) The decisions ~~were~~^{made} east of the Jordan River (3:12-29).
 - a) Regarding the occupation of the land ~~the land east of the Jordan River~~ (3:12-17).
 - b) Regarding the occupation of the land ~~the land west of the Jordan River~~ (3:18-22).
 - c) Regarding Moses and Joshua (3:23-29).

The parenthesis in 2:11-13 shows that the giants were known by different names in different nations. But the point seems to be that, in view of what God had done in giving the Edomites, the Moabites, and the Ammonites their land, in spite of the giants, He could and would have done to the Anakim for the Israelites to give them their land. See Deut. 1:28. The Lord is continually placing us in impossible situations so we will learn to trust Him! Cf. 2 Chron. 20.

Note: the offer of peace (v. ²⁶ ~~17~~).

and yet with his: the purpose of God to defeat Sihon and his people (v. [30]).

v. 36 - contains a rebuke, thinking back to Kadesh Barnea. What God did here He could and would have done here - to take Israel into the land!

Deut. 2:1-3:11 (2)

v.36 - what the Lord did for them, they did;
v.37 - what He did not do for them, they did not do.
What evidence of the sovereignty of God. God was
teaching the next generation to trust Him alone!

ABRAHAM

HARAN — NAHOR

ISAAC

LOT

BETHUEL

JACOB — ESAU



EDOM

(Gen. 36:1)

MOAB — AMMON LABAN —
REBEKAH

(Gen. 19:
37,38)

DEUT. 2 - LESSONS

V.3 - God has purposes for our delays, but the time comes when:

- 1) He answers prayer.
- 2) He gives us the needed guidance.
- 3) Adversity is turned again to prosperity.

"Though God contend long, He will not contend forever" (M. Henry, I, 732).

V.7 - "... He knoweth thy walking through this great wilderness..." Cf. Job 23:10. See Job 23:13,14. Also Psa. 1:6; 31:7; 37:18 (and see v. 23,24)

God is omniscient - God is sovereign - all of God's ways are providential (pre-planned, decreed by God). Cf. Prov. 20:24; Jer. 10:23; Dan. 5:22,23.

Cf. Psa. 119:168. See Mt. 25:12

Note the grace of God. He had "blessed" them. He had been "with" them. They had "lacked nothing" even though they were under judgment.

V.14,15 - Many died pre-maturely, only 60 years old. A generation may become so corrupt, so disobedient, so rebellious, that the Lord has to do away with it before blessing can be restored. Cf. Peter's words in 1 Pet. 4:17.

V.24 - Note the change. No, concerning Edom.
No, " Moab.
No, " Ammon.
YES, " the Amorites!

V.25 - The people were to fight.
The Lord would give the victory.
The Lord would use the victory with others!
Note the limited use of "under the whole heaven".

V.30 - Next we see what Sihon of Heshbon did - and why!

Why did God do this? See Rom. 9:10-24.

V.32,33 - This shows exactly how the Lord worked

Note
just future
in great
things
three nations
Exodus 20

See Luther's
first or
following
age.

Sihon came out to fight. Israel fought. The Lord gave them the victory. Note the summary in v. 36 b.

What God gave, they took; what He did not give, they could not have.

Concerning v. 30:

"Here the glory and power of free will is extolled, namely, that it is simply nothing, as also Rom. 1:24 says: 'God gave them over to their desires'; and Rom. 9:18: 'Whom He wills, He hardens.' If, therefore, it has any power at all, well, let it keep the Lord from hardening it" (Luther, Deuteronomy, p. 36).

Note: "at that time" (vv. 4, 8, 12, 18, 21, 23). See also
1:9, 16, 18; 2:24; 4:14.

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DEUT. 3.

The Victory over Og, King of Bashan (3:1).

Outline:

- 1) The opposition (3:1-4).
- 2) The prophecy of victory (3: 2).
- 3) The victory - prophecy fulfilled (3:3).
- 4) The description (or details) of the victory (3:4-7).
- 5) The summary of the two battles (3:8-11) - (with Dibon as well as Og).

The occupation of the conquered land (3:12-20).

- 1) The land given to Reuben and Gad (3:12).
- 2) " " " the half of manasseh (3:13).
- 3) " territory of manasseh (3:14, 15).
- 4) " " " Reuben and Gad (3:16, 17).
- 5) " responsibility of the two and one-half tribes toward the rest of the nation, Israel (3:18-20).
- 6) The encouragement this was to Joshua - another prophecy (3:21, 22).

Moses' prayer, and God's answer (3:23-29).

- 1) The prayer (3:23-25).
- 2) The answer (3:26-29):
 - a) Concerning Moses (3:26, 27).
 - (1) what Moses could not do any more (v. 26).
 - (2) what Moses was commanded to do (v. 27).
 - b) Concerning Joshua (3:28) - a second thing Moses was to do, along with a repetition of the prophecy concerning the land west of the Jordan.

- 3) Parenthetically - the location of Israel at this time (3:29).

DEUT. 4 - The outline.

(4:1) Yeshua blessing was inseparably tied to his Word. It must be known - and so it was to be taught. And often will we taught and tomorrow, it must be taught... Since was bigger, and this leads to blessing!

This was the teacher.

Yeshua word was the subject.
The people of Israel are the pupils.
Possessing the word is the goal and the reward.
Hence, their first requirement was to "hearken" - שָׁמַעַ, which includes hearing understanding

obeying
They are to give their first, their greatest; their continuing; their undivided attention to the word of Hashem

Two divisions of the Law are mentioned:

- 1) "Shev Atatukot" - שְׁבִעַת תְּעֻדֹת, which means the laws, which is prescribed or decreed by Hashem - that which pleases Him!
- 2) "The judgments" - יְدִינָת הָנָדָע, which are the decisions based on the law and which govern the people's relationships to Hashem and to each other.

One first is the will of Hashem; the second is the interpretation and application of that will to particular circumstances. The Lord gives both to His people.

"I have ye many laws"; expressing purpose - "I have" - יְהִי לְךָ, from נְהִי. Here it means to have and not die, to prosper, to be joyful and lively, to experience the fullest blessing of Hashem.

(4:2) Shain attention to the Word must leave their

- Luther raises the question about the rest of
the Word, when Moses wrote this. Cf. Deut. p. 52
^{to be given}
- 1) This does not apply to God
 - 2) God has not added anything which is contradictory
or out of harmony with what had been written
before.

Word unchanged.

K + D (III, 309) mention that the Word was "inviolable" and that it was "weakened" by additions (as the Organises proved) as well as by subtractions (he - ^(intended) took away from the Word ^{the Word is complete}). God has not given anything but words that is unnecessary, nor has He left out anything that would be ^{5:32; 12:32; John. 1:7; Rom. 30:5,6; 1 Cor. 2:12; 2 Cor. 13:18; 1 Thess. 2:13; 1 Tim. 4:14; 1 Pet. 4:11; 1 John 3:20; 1 John 4:1; 1 John 5:1; 1 John 5:19; Rev. 22:18,19.}

See also 2 Pet. 1:3.

for see the Word alone.

"all" in v. 8,12,15); Rev. 22:18,19.

She ideas, and the ideas of others, were cut off Moses before back to Num. 25:1-9. This was after Moses' rebellion! greater tendency to add to the Word has to do with isolation, which really is conforming to the world's religion and to the world's work.

(4:3) As both an illustration and as a warning, the Lord has to do with isolation, which really is conforming to the world's religion and to the world's work.

(4:4) See only judgment against isolation and all other forms of disobedience in the "Leave unto the Lord" - from P. T., lit. to be given - to obey, to follow, to love - negatively, to refuse to leave the Lord.

(4:5) Notice Moses' faithfulness.

What has been important since Moses will continue to be the main thing "in the hand."

(4:6) It is the Lord and His Word which make the people of God distinctive in the eyes of even the unregenerate nations. Moses does not mean that all will regard this way, but he does the way. ^{It is the Word that will turn men to God!} "Your wisdom" - I. J. 15:11. Jesus includes not only knowledge, but skill in using it. It is

best illustrated in the life of Solomon.

"Your understanding" - יָדֶךָ תֵּדַע. This is the ability to separate, to distinguish, to discern. This is what Joseph was. See Gen. 41:33, 39.

See these two words also in Deut. 1:13. It is the Word of God that makes us "wise" and "understanding."

11/14/78 (4:7) On vv. 7-10 the emphasis is on Israel, whom God has claimed for His people.

Vv. 7, 8 are questions which are to provoke thought and to be answered.

The emphasis in v. 7 is on the nearness of God.

The emphasis in v. 8 is on the righteousness of the Law.

These two together constitute the greatness and glory of Israel.

"Great" - גְּדוֹלָה. The word brings together several ideas:

- 1) Important, prominent.
- 2) Valuable.
- 3) Powerful, strong - since the basic meaning of גְּדוֹלָה is to twist or bind together, thus making strong.
- 4) Even size is indicated.

Thus, Israel is incomparable among the nations.

The first reference to "God" probably should be translated gods, the idea being that the gods of the heathen are not as "high," or near, to them as God, the true and only God, is to Israel.

"High" - עֲמֹרָה. This means that He is touchable, reachable, available. The emphasis is upon His presence with His people.

Cf. Psa. 46:1; Heb. 13:5, 6; Deut. 31:6-8; Josh. 1:9. This is illustrated in Elijah's contest with the

Deut -

prophets of Baal. See 1 K. 18:27, and then Elijah's prayer in 1 K. 18:36,37.

"We call upon him," from $\aleph\tau\beta$, the idea is to call upon him for help. God hears and answers PRAYER! There is nothing like this among the heathen.

(4:8) See notes on v. 1 for "statutes and judgments"

The Law is "righteous" - $\aleph\tau\beta\cdot\tau\delta$. This means right as opposed to wrong - in this case because they lead to happiness and blessing.

Would we trade the Word of God for any other book - either Old or New Testament?

K + D (~~III~~, 310) say:

"True right has its roots in God; and with the obscuration of the knowledge of God, law and right, with their divinely established foundations, are also shaken and obscured (cf. Rom. i. 26-32)."

(4:9) Now comes the practical emphasis from the preceding verses.

"Only take heed . . . and keep . . ." see this same emphasis in vv. 15, 23.

"Only" - $\pi\tau$, an "adverb of limitation, restriction" (Ges., 995) - This was to be their only concern - THEMSELVES. The context probably indicates their primary concern since they were also to teach their children and grandchildren.

"Take heed" and "keep" are different forms of the same verb: $\tau\delta\psi\tau$ and $\tau\delta\psi\tau$. The two ideas are:

1) First, to looking carefully, earnestly, continually at themselves.

2) Second, to guard, protect, defend.

The verse indicates that we are not to let anything get out of:

1) Our minds - what we have learned.

2) Our hearts - what we have loved & lived.

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And the third thing that taking heed and keeping means is that they are to teach their children and their grand children.

"Teach" from NT, which means to see, to perceive, to understand. They had not actually seen what their parents had seen, but they were to see them through the instruction of their parents.

Cf. Paul's teaching in Gal. 3:1!

Do three things:

- 1) Tell them the story.
- 2) Explain the meaning.
- 3) Apply it to their lives.

See this in ...

4:10 Two things were to be taught:

- 1) The appearance of "the Lord thy God at Horeb."
- 2) The Words which God gave at that time.
They were to aim at two results:
 - 1) That they would "fear" the Lord.
 - 2) Repeated from v. 9 - "and that they may teach their children."

"Fear" - 17⁸ 7:4, which includes:

- 1) To be in awe of Him.
- 2) To obey Him, partly because He punishes sins.
- 3) To worship and serve Him - lovingly, with great devotion.

Such a person (who fears God) will always remember his creatureliness, and that God is forever God!

4:11 Now Moses begins in detail to remind Israel of the nature of God - in a fourfold way. (See the outline of the chapter.)

First, in vv. 11-20, He is invisible. Cf. Jn. 6:13-14; Col. 1:15; 1 Tim. 1:17; Heb. 11:27.

This was the first thing that they were to teach

Knew unknown - thought he had known, but they
did not see him!

V.11 Appear of Host, or priest.

- (4:12) "Similitude" - cf also V. 15, 16, 23, 25 - translated
"likeness" in the last two versions. See Webster.
17 M.S., appearing of some made from oil also. Cf.
5:8. But here it was a shape was not defined my
says.

cf. 2 Cor. 5:16

for all iniquity, wickedness, and the like are seen
and to worship. Not one staled.

(4:13) One above was supported and confirmed by
the 10 commandments. though ^{not made} written down

(4:14) Moses went to meet (cf notes on V. 9, 10.)
Jesus was in preparation for their life in the
land.

(4:15) One command of V.9 is repeated.

the names are just now well "kept" in
V. 16, 19.

(4:16-18) all living creatures are staled.

(4:19) all heavenly bodies are staled.

(4:20) One Son brought Israel out of Egypt
for himself.

DEUT. 4 - KNOWING GOD.

Note: See emphasis here is on GOD.

See emphasis in Dt. 5 is on His Word.

Outline:

- I. See glory of God's Word (4:1-6). Two divisions are mentioned here; three, in 4:45.
- II. See glory of God's people, Israel (4:7-10). See also 4:32-38.
- III. See glorious revelation of God (4:11-40).
 - A. He is an invisible God (4:11-20).
 - B. He is a jealous God (4:21-28).
 - C. He is a merciful God (4:29-31).
 - D. He is the only God (4:32-40).
- IV. Appendix (4:41-49).
- A. See three cities of refuge east of Jordan (4:41-43).
- B. See subject and setting of Moses' final ministry (4:44-49).

See whole chapter describes them which is unique:

- 1) See law is unique.
- 2) Israel is unique.
- 3) God is unique.

Understanding messages of the chapter:

- 1) The absolute necessity of obedience.
- 2) See revelation of God through His Word — not in visible form. Thus, ideas of any kind are totally and extremely forbidden.以色列 was not only rebellious against God, but beginning to see character of God.

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(4:21) From here to verse 28 we see that the Lord is a jealous God. See v. 24; 9:3; Heb. 12:29. So it is NT truth as well as OT truth.

The jealousy of God for His own glory is seen, first of all, in the judgment which fell on Moses. Cf. Num. 20:2-13. See Dent. 1:37.

In both places (1:37 and here) Moses says, "the Lord was angry with me for your sakes." This is to show that his judgment should be a warning to them - because it was because of their sin that he sinned!

"I swore" - שָׁבַטְתִּי, meaning that it was irrevocable. "An inheritance" - וְתָמֵדְתִּי. The same word is used in v. 20 and in v. 38. "An inheritance" is that which you possess - and this may be more the idea in וְתָמֵדְתִּי than that of inheritance. Gesenius (p. 666) says that "the specific idea of inheritance in this verb is rare."

Note: The Lord is giving the land to Israel. This guarantees its possession.

(4:22) These two things are absolutely certain as a part of the sovereign will of God.

- 1) Moses shall die and not enter the land.
- 2) They shall enter it.

(4:23) For the third time we have this warning. See vv. 9, 15.

It emphasizes three things:

- 1) My greatest responsibility before God is myself.
- 2) The breakdown of a vital relationship with God begins when we "forget" His word, or "the covenant of the Lord" - which is composed of:
 - a) Revelations of God.

Calvin: "... whatever holds down and confines our senses to the earth, is contrary to the covenant of God" (Inst. II, 1²⁴).

Worship is to be spiritual.

"We must simply obey God's Word" (Op. cit., 125).

If we feel that images, even pictures, are necessary,

1) We are taking issue with the Word of God.

2) We are manifesting that there is much that we need to learn about true worship.

"Remained long" - There is a danger connected with being saved a long time - a carelessness can develop, a gradual hardening against the truth, a false sense of security (as though nothing could really change things).

a) commandments.

c) promises.

d) warnings.

Something the Lord always leads to isolating
in some form.

Notice that any representation of God is "forbidden." The verb תִּשְׁבַּח means here to forbid as a command, as a decree, to ordain, to appoint, to invictus — which means that it, like God's word in v. 21 is unchangeable.

(4:24) former revelations of God are to comfort us; others are to warn us, even to frighten us. (See the notes under 4:21.)

See "fire" in v. 11, 12.
You can no more tolerate either a companion or a rival for our affection than we can cease to be God. So says Calv (Rant, III, 125).

And yet we treat the Lord and His Word as though we have a choice in this — and that there are advantages either way! nonsense!

A 25 Divine foresight!

Human nature being what it is, it is only a matter of time until all things are perverted — either the second generation, or the third.

And note how it begins — "and all corrupt yourselves" — see v. 16, from שְׁנָיו, meaning to destroy, to overturn. Heb: שְׁנָיו!

"Do do evil in the sight of the Lord" — which is how "evil" → תְּוֻלָּה, lit. the evil. Or in that which is evil in quality (see, 9:5), producing evil results. Divine blessing includes other violations of the law which accompany idolatry.

(4:26) This is one of the most polemic of all

We must keep in mind the way this pictures salvation:

Its permanence (v. 31)

1) Its uniqueness (vv. 32-34)

2) Its purpose (vv. 35, 39)

3) Its origin (v. 37)

4) Its evidence (v. 40)

5)

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Deut 32:1

declarations. See Isa. 1:2; Jer. 16:19

Contrast "long" in v. 25 with "soon" here.

~~Two~~ forms of punishment will be given to them. Two are in v. 26 - ^{death} expulsion

one is in v. 27 - scattered among the nations

(Only a few by comparison will be left)

one is in v. 28 - greater idolatry. See v. 19b.

4:29 The "if" here is in contrast with the "when" of v. 25.

12/11/78 The judgment of God against the people of God is designed for blessing, not for further alienation. Here the Lord speaks of PRAYER.

In doing so (i.e., praying), we must:

- 1) Seek the Lord - not just His blessing
- 2) Seek Him sincerely and entirely.

"From here" - The Lord can be sought from anywhere! M. Henry says, "There is no part of this earth that has a gulf fixed between it and heaven."

4:30 The greatest time when v. 26-28 will be fulfilled will be "in tribulation ... in the latter days." This has to be the Great Tribulation.

"In tribulation" - 757, in distress, to be in trouble. In Jer. 48:41 it is likened to a woman's labor pains.

"The latter days" - 11:2, 17, 57, 77, 87. This is a "prophetic formula" (Hes., p. 37), and it speaks of the final event in the course of things. It is used in Gen. 49:1; Num. 24:14

Deut 31:29

Isa. 2:2; Micah 4:1

"Turn" - 5741 - first, "to the Lord thy God. Secondly, to His Word - "and shall be obedient to His voice." These are the divinely established

conditions.

The promises follow in v. 31.

4:31 The hope of a return is based upon the nature of God. The Lord is "a merciful God" - אֱלֹהִים רָחֵם, combining both power and mercy. mercy speaks of God's pity, His compassion, for those who are in need. He is pictured by the father of the prodigal son.

Its equivalent in Arabic is a mother with her infant, or a bird with her young. God is jealous because He is merciful.

Three things He will not do:

- 1) "Forsoke" - from פָּרַא, means to let go of, to drop, to let a person get away.
- 2) "Destroy" - from שְׁמַד, to cast down, to do away with.
- 3) "Forget" - from זָנַב, to forget in the sense of leaving behind, turning His back on the covenant which He confirmed with His oath.

HE WILL NOT DO THESE THINGS!

4:32 The mention of "the covenant" brings the three excited questions in vv. 32, 33, 34. Had there ever been on the earth any place since creation so that four anything like had happened to them when God gave the Law? The answer: No! If there had, "some portion of its preciousness or honour would have been taken from it" (Calvin, I, 351).

4:33 Note the ref. to God's "voice" v. 30.

Two miracles are here: (1) that God spoke; (2) the people survived. Such would again impress upon the hearts of the people, the majesty, the

glory, of God.

never did this happen.

If it had, the people would not have survived.

If 5:26. And yet there were 1½ to 2 million witnesses.

(4:34) The exodus was also unique.

The emphasis again is on God's power. God used:

- 1) "Septuagint", or trials - ΣΤΟΣ. They were of the nature of calamities, being bad in themselves, tragedies.
- 2) "Signs" - ΣΙΓΗ. From σιγή, this would mean that they were of such a nature that they could only have been done by God, by divine power - certainly not by Moses, nor by any other man or men.
- 3) "Wonders" - ΘΑΥΜΑΤΑ, "a great and splendid deed" (Ies., 547) - to make men wonder, marvel. They were spectacular!

And then Moses includes the other indications of God's preful work:

- 4) "War."
- 5) "A mighty hand."
- 6) "An outstretched arm."
- 7) "Great terrors."

(4:35) Why was all of this done?

The #1 reason: "lest thou mightest know that the Lord, he is God; there is none else beside him".

It was not:

- 1) To deliver the Israelites. } I.e., These were NOT #1!
- 2) To punish the Egyptians. }

See the statements in Exodus to prove this: 6:7; 7:5, 17; 8:10, 22; 9:14; 10:2; 14:4, 18; 16:12; 18:11; 29:46; 31:13.

What other OT book uses this expression? Ezekiel!

The verb יָדַע, to know, expresses the whole learning process, from its beginning to its completion. It is a process which calls for instruction. See "instruct" in v. 36.

4:36 Notice how important teaching is to God!

The Teacher is in heaven, His class was on earth. He spoke. He had visual aids. He made His people hear.

"To instruct see" - יְמִלּוּ. It means to chaste, but the idea here is to teach, to exert, as in the training of children.

"His great fire" - as the manifestation of His presence. "His words" followed.

4:37 The reason for God's work with Israel:

"And because He loved thy fathers."

Note you have:

- 1) God's love.
 - 2) Divine election.
 - 3) Redemption - "with His mighty power" - all of God alone.
- } Cf. 10:15.
- "And because" is emphatic, "and truly" (K+D, II, 316)*

4:38 As further proof of His power, before He could bring them in to give their inheritance to them, He drove out "nations... greater (in number) and mightier" (in strength) - thus teaching us that salvation could not be of man. It had to be of God - and He is the ONLY God!

4:39 From this they were also to learn: "Know therefore this day:

"Consider," "take it to your heart" (NASB) - סֵפֶר וְיִהְיֶה, literally, a personalizing of יִהְיֶה, to lay it to heart, to remember, to recall to mind (Gen. 10:4).

What are they to know and remember?

This always has #1 priority in the life of every child of God. Remembering who He is, knowing His attributes, trusting Him at all times, is the secret of both peace and blessing!

Let us remember it "this day."

IF WE DO, then v. 40 will follow - obedience to His Word.

4:40 "Keep" - שָׁמַר. Cf. 4:6; God does this -

7:9... It means basically to be rigid, adamant, not moving away from them in any way.

"His statutes" - תְּפִלָּה, that which is decreed, prescribed, appointed by God.

"His commandments" - תְּפִלָּה, the law.

Obedience guarantees blessing - for this generation, and the next, and the next - and so on!

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4:41-43 Cf. Num. 35:9-34.

An example of Moses' obedience - as Calvin says, not waiting to appoint the three cities east of the Jordan until they had the land west of the Jordan, but obeying God then to the extent that he could.

Lesson: There may be times when we cannot do all that God has commanded us, but we should do and must do whatever we can, Moses is an example to his people (and to us) in this.

Thus, he was encouraging their obedience.

4:44-49 Moses had been referring to the Law generally. In his second message (which is here being anticipated) he will do so in detail.

4:45 Moses evidently is giving the three main divisions of the Law - as M. Henry says:

- 1) "The testimonies" - "moral"
- 2) "The statutes" - "ceremonial."
- 3) "The judgments" (or, ordinances [NSRB, NASB]) - "judicial."

See Heb. for each:

- 1) "The testimonies" - שְׁמָרֶת, from the verb שִׁמֵּר, this expression speaks of that which had been testified by God through divine revelation (with the idea of being repeated over and over) - and probably points here esp. to the 10 commandments. Cf. Ex. 25:21, 22
- 2) "The statutes" - סְפִירָה, from פִּירָה, to cut in, to agree in - like the commandments were written by God in the stone tablets, meaning that they were unchangeable, decreed by God to remain as they were given.
- 3) "The judgments" - שְׁפָטִים, from שִׁפְטָה, to judge, to govern, to rule - pointing to the Law as that which was to govern the lives of the people of God. This would relate even the Hebrew judges to the Law - as men whose responsibility it was to see that the Law was obeyed.

In v. 44 we have "the law" - תֹּורַתִּי, the TORAH, from תֹּרֶה, which means to teach or to instruct.

The word for teacher or teaching is תֹּרֶן.

The Gr. equivalents are δεινόν, to teach, or to show by words (Thayer, 127), and ἀπαράντω, also to teach or show, to hold up to the light. So the Torah was the basic teaching of Israel, that which was the foundation for all else...

4:45-49 The mentioning again of the land that

Leviticus -

had been taken is mentioned here again
as an encouragement for their obedience,
i.e., that since obedience had repeatedly been
mentioned as the condition for victory, the land
they already had was a proof of what the Lord had
been saying.

DEUTERONOMY 5 -- The beginning of Message #2.

The message continues through Deut. 26.

The theme of Message #2: the Covenant which God made with all Israel at Horeb (Sinai). See Deut. 5:2.

Deut. 5 is both the introductory and foundational chapter of Message #2.

We have in Deut. 5:

- 1) What Moses said to the people (vv. 1-5, 32, 33).
- 2) What the Lord said to the people (vv. 6-22).
- 3) What the people said to Moses (vv. 23-27).
- 4) What the Lord said to Moses (vv. 28-31).

We also have an emphasis on the present (at that time), the past (from their point-of-view), and the future:

- 1) The present (v. 1).
- 2) The past (vv. 2-31).
- 3) The future (vv. 32, 33).

THE OUTLINE OF DEUTERONOMY 5:

1. The call given by Moses -- introducing the theme: the covenant given at Horeb (vv. 1-5).
2. The Law repeated (vv. 6-22).

It was given first at Sinai. See Ex. 20. This chapter gives us the reason why the book is called Deuteronomy (lit., a second law -- second, not because it is different from the Law in Ex. 20, but because it is here given a second time, repeated).

3. The fear of the people -- with their earnest request that Moses henceforth act as a mediator (vv. 23-27).
4. The response of the Lord -- showing pleasure in v. 28, concern in v. 29, and compassion in vv. 30, 31 (vv. 28-31).
5. Moses' charge to the people of Israel -- keynoting his Message #2 (vv. 32, 33).

What answers does this chapter give us to the question, Why did the Lord give such a Law to Israel?

There are three answers:

- 1) It was given for the people to obey.
- 2) It was given to reveal the glory and greatness of God. See v. 24. This has to do with both the content of the Law and the manner in which it was given to the people.
- 3) It was that through their obedience they might be kept from sin and might experience happiness. See vv. 10, 29, 33. Matthew Henry has expressed it in this way: "The only way to be happy is to be holy" (Vol. I, p. 750).

-- L. Dwight Custis, Pastor
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DEUT. 5 - NOTES

1. The call given by Moses (vv. 1-5)

(5:1) A call to the whole nation - "all Israel."

... no one is excluded from the command to obey.

What he calls "a covenant" in v. 2 ff. is here described as "statutes and judgments." See notes on 4:45.

They were to do 4 things with the covenant:

1) "Hear" - שָׁמַע, to hear attentively and distinctly, often with the idea of obeying. The person who hears must give attention to words, details, etc.

2) "That ye may learn them" - תְּعִיר עֲשֵׂתֶיךָ. They were to be taught. So Moses again follows the advice given by Jethro many years before.

The primary meaning of this word has to do with the discipline, the training, given to beasts of burden. See Gen., pp. 522, 523.

3) "And keep" - שְׁמֹר. See note on 4:40 - to be adamant, rigid - and so to keep.

4) "And do them" - עֲשֵׂה, where the idea is to form or fashion by doing. This concept is excellent to recognize in obedience - not outward actions only, but actions which are expressive of inner change and character.

(5:2) In vv. 2-4 we have three details concerning the "covenant."

1) v. 2 - It is a divine covenant.

2) v. 3 - It is a special covenant.

3) v. 4 - It is a covenant God Himself gave in person.

"Covenant" - סְבִרָה. Cf. 4:13. This is a contract,

- an agreement, entered into by God and Israel,
- containing both commands for Israel and promises to be kept by God.

5:3 "Our fathers" must refer to Abraham, Isaac, and Jacob. Although the Lord made a covenant, it was not this one.

Note the progress of doctrine and of revelation.

"But with us" - i.e., although it had been given to their immediate fathers, they were to take it as having been given to them in particular - and the same would also apply to all future generations.

Note: This is the way we should receive the Word - as having been established especially "with us".

5:4 Notice the emphasis on the Lord in
vv. 2-4:

- 1) "The Lord our God" made the covenant (v. 2).
- 2) "See Lord" made it with us (v. 3).
- 3) "The Lord" made it personally and directly with us. It also means clearly - meant! by then what He

Their relationship was not like Moses', but it was greater than any other nation has ever had! Cf. 4:1, 8, 32, 33.

And it was a terrifying experience: "out of the midst of the fire". God not only spoke out of the fire, but He is fire! See 4:24, quoted in Heb. 12:29 - because He is a jealous God, not tolerating any competitor for the love which rightfully belongs to him. This is why the Lord tolerates sin in the world more than He does in the lives of His people.

5:5 Moses was not only appointed by the

Lord, and he was the people's choice because they were "afraid."

Remember: "One fear of the Lord was the beginning of wisdom." (Prov. 9:10).

(5:6) Two reasons why God gave the Law - why

He had the right to:

Identical
to 6:20: 1.) Because of who He is: "I am the Lord thy God" - "I" has emphatic, ditto. The name: Yahweh (also Ishvara ky Tsalohim) - with all their the divine meaning of these names indicates: infinity, the Eternal One, the Saving One, without beginning or end. The unchanging One right to live. The mighty One - sovereign now to live. The One who we had as no contest with Him.

1 Cor 6:19. man
as God himself, He was the Creator.

the only God

Cf. 4:35, 39.

There is no greater truth for any child of God to learn - and it cannot be learned competently because God is Infinite!

2.) Because of what He has done - "which

brought you out." See how He has redeemed them from their wicked

"Brought you out" - just as it is, from as it. See how separated them from their wicked ways! See also v.15!

"Exaggeration to them" "the house of bondage" -

Ex. 13:17. Slaves in the Hebrew word for servant. Cf. 8:14; 13:5, 10; Ex. 13:3, 14; 20:2. This is WHAT THE WORLD IS TO US, AND THIS IS WHAT

SIN DOES TO US. See how God has redeemed us

"from" it (repeated in the Hebrew text).

Shinu is equivalent to saying their transgressions was this

(5:7) Now Moses begins the review of the 10 commandments. Thus, we are delivered from serving Egypt to serve the Lord.

What do we note in general about the Law?

1) They deal with two relationships:

- a) Man's relationship to God } IN THIS ORDER!
- b) Man's relationship to man }

This cannot be changed.

It is like the two great commandments of Matt. 22:34-40.

2) All but 2 of the 10 are negative.

This indicates that, although they were redeemed, they were still sinners (since the Law was given as a major defⁿ of SIN).

3) It would seem also that the Law identifies the strongest evil inclinations of the human heart. Cf. Rom. 7:13.

If I Packer, in his little book, Evangelism and The Sovereignty of God, says this about the person who has learned (or is learning) the truth of Divine Sovereignty:

"They had assumed that the controlling factor in every situation was man's handling of it rather than God's plan for it, and they had looked upon the happiness of human beings as the most interesting and important thing in creation, for God no less than for themselves. But now they see that this man-centred outlook was sinful and unbiblical; they see that, from one standpoint, the whole purpose of the Bible is to overthrow it, and that books like Deuteronomy and Isaiah and John's Gospel and Romans smash it to smithereens in almost every chapter; and they realize that henceforth God must be central in their thoughts and concerns, just as He is central in reality in His own world" (p. 30 -- italics mine).

Thus, we have a fourth point:

4) While obedience to the Law will bring happiness to the people of God, this is not its primary purpose. Its primary purpose is to make the people pleasing to GOD!

Cf. 1 Cor. 10:31; Col. 3:17. We all had to learn this when our parents forced us to

eat food which we did not like food,
but which we did not like.

Commandment #1 — God is not to be replaced
by any other god!

Be horrified that such a thing could be possible
— and then remember Ex. 32:1-4.

The Heb.: There shall not be another gods
(Elohim) in addition to me.

It emphasizes the sufficiency of God. Why
would Israel want any other god, i.e., GOD
+ other gods, unless there would be some
situation in which He would show that He
is not enough.

To show His sufficiency, link this verse 7
with v. 6. If He by Himself could deliver them
from Egypt, then He could do anything that they
might need.

The same is true of salvation

All spiritual living must begin with
and must be based upon —

THE ABSOLUTE UNIQUENESS OF GOD — "I am the
Lord thy God (and only He is), "who brought
thee out..." (HIS POWER) — and so: "Thou shalt
have..."

All holiness begins here.

All God-likeness begins here.

No other God is eternal.

No other God has such power.

No other God has such a character.

No other God is even needed — for He alone is
sufficient.

Apply that to the situation today.

Note the word "only" in the following pass-
ages: Matt 4:10

Psa. 62:2, 5, 6

Isa. 37:20

If #1 is
violated,
#2 will
follow.

5:8 They had already been taught about the invisibility of God. He is incomprehensible whenever man seeks to represent God. He is seeking to picture that which he has never seen with that which he has seen. And this is why Calvin says (*Institutes*, Vol. I, p 330): ". . . that every visible shape of Deity which man devises is diametrically opposed to the divine nature; and, therefore, that the moment idols appear, true religion is corrupted and adulterated."

So - sun, moon, stars, as well as birds, men and animals, and all on earth fish & all that lives in the sea, ARE FORBIDDEN. Even images of God himself

Why?

not only because He is God, the only God, but because)

^{also to} "serve" - means with sacrifices and ceremonies.

"Bow down thyself" - from ^{תַּחַת} to prostrate, to adore, worship,

5:9 "I the Lord thy God am a jealous God."

Cf. 4:23, 24; 6:15. He will not tolerate a rival for our love.
He is jealous for the love of His people
for the obedience of His people
for His Word
for His own glory.

Idolatry is "iniquity" - and this brings judgment four generations later. Cf. Jer. 32:18.

5:10 But "love" for God and obedience to God draw His "mercy," which is contrasted with Cf. Prov. 20:7. "iniquity." The latter means that which is distorted, perverse. On "mercy" is the idea of zeal, to be zealous to show kindness.

more on 5:9

"Visiting the iniquity" - תִּשְׁפֹּךְ T.P.D., an expression meaning to punish.

"Hate" and "love" in v. 10 give us an idea as to how these two words are used in Scripture. Loving God (see 6:4,5) is the greatest commandment in all of the Law. We cannot love God, worship God,

This verse
speaks of
judgment

This verse
speaks of
blessing

- obey God, serve God, while we are serving other other gods. The service of any other god always takes precedence over the service of the true and only God.

Vv. 9,10 give us the two-fold nature of God - His wrath and His love.

In both (5:9) and (5:10) we have strong activity on the part of God, either to punish or to bless.

It is not all a disinterested, indifferent God, but just the opposite.

Love is shown by obedience.

Love is exclusive.

#3 (5:11) God has made Himself known, not by appearances, nor by images, but by His names - here, all summed up in "the name of the Lord thy God."

Note this in vv. 2, 6, 9, 11, 12, 14, 15 (2x), 16, 21, 22, 24, 29, 30 - either "the Lord thy God," or "the Lord our God." See v. 4.

"Name" - ☐Ψ, which means a distinctive sign, character, reputation. God's name belongs only to Him. No one else can claim His name.

"In vain" - οὐτι. WHAT DOES THIS MEAN? It is both positive and negative in its implications.

1) Our statements concerning God must be true.

We dare not be selective of the attributes or names of God. To say He is love without saying He is righteous is to take His name in vain.

2) Our statements concerning God must be glorifying to Him. We must never put Him in a bad light.

We must never blame Him for wrong.

See Gen. 3:12; 27:20.

See Rom. 3:4, "Let God be true, but every man a liar."

3) Our statements concerning God must be reverent, solemn, not frivolous, or joking. The Jews

Deut -

were so concerned about this that they would say Atonai whenever they came to Jehovah in scripture.

- 4) Our statements of God must never be profane.
We must not swear in His name.

This is the heart of scripture - the knowledge of God and the glory of God. Thus, in the study of scripture, the most important thing is what we learn of Him and how we respond to that truth.

Two names are used here as "the name":

- 1) "The Lord" - Jehovah.
- 2) "My God" - Elohim.

See v. 6.

He is the living, eternal, unchanging, sovereign, Deity. There is none greater than He! NIV translates "Lord God" as Sovereign Lord. This is good!

THESE COMMANDMENTS ARE NECESSARY BECAUSE OUR SINFUL HEARTS MAKE US INCLINED TO DISHONOR GOD, TO DEPART FROM GOD, TO DISTORT HIS CHARACTER, TO DISFIGURE HIM!

#4

5:12 "Keep" - Tisq, to observe it, to guard it from being profaned.

"Sanctify" - to set it apart from the other 6 days and to treat it differently.

"The Sabbath Day" - our Saturday, actually from Friday evening to Saturday evening.

Note the difference between Ex. 20:8-11

and Deut. 5:12-15.

"Sabbath" means rest. It teaches:

- 1) That God is the Creator - creating with purposes which are gradually revealed.
- 2) That God is wise, powerful, good, etc.
- 3) That God finishes what He begins - and that

Deut -

is especially important when thinking of where the Israelites were at this particular time - See Deut. 5:15

- 4) A reminder that God's work takes precedence over ours.

THIS WAS THE COMMANDMENT TO THE PHARISEES OF OUR LORD'S DAY - WHILE THEY DISHONORED THE LORD THE WORD.

It became an end in itself. Deut. 5:14 indicates it was a day to show compassion for others, even animals. Instead, it became a day for the exercise of harsh judgment.

If the spiritual application: Heb. 4.

Special observations:

- 1) The NT nowhere indicates that we are still to observe this Day. See Rom. 14:5-9.
- 2) The NT nowhere teaches that the principles regarding the Sabbath have now been transferred to the Lord's Day.
- 3) However, the NT does teach that the early church observed the first day of the week to commemorate the resurrection of Christ.
- 4) And the NT does teach that the Lord's Day was set aside for the gathering together of the Lord's people as a day of worship, instruction, fellowship. And history shows that when every day is treated alike, spiritual life and power declines.

2/6/79 There are actually three words which summarize the Lord's Word regarding the Sabbath:

- 1) Keep it (v. 12).
- 2) Rest (vv. 13, 14).
- 3) Remember (v. 15).

5:13,14

These have to do with REST. Note:

The 5th commandment begins the emphasis
on Law. 19:18 - Our Lord's second commandment

Dent -

"the Sabbath of the Lord thy God." Cf. Ex. 20:10, 11. See, it commemorates Gen. 2:1-3 - the finished work of creation.

The Lord's Day, on the other hand (Sunday, not Saturday) commemorates the finished work of the new creation. Its observance is glorious, not legal (Distinguish between what is legal and what is legalistic.) Cf. Rom. 14:5, 6a; Gal. 4:10; Col. 2:16, 17. Also see Acts 20:7; 1 Cor. 16:2; John 20:1. We need also Heb. 10:25. Cf. Acts 2:42; 1 Cor. 11:20.

(5:15) "Remember" - two things:

1) What they were in Egypt.

2) What the Lord did to redeem them.

The consequence: "Therefore the Lord thy God ..."

This ends the commandments which have to do with the Lord - in line with what our Lord called the first commandment - Mt. 22:34-40;

Dent 6:5. Note "love" in 5:10.

They first four commandments, in having to do with God, relate to:

1) His nature - not to be visualized

2) His character - His Name

3) His work - the Sabbath.

In v. 16 we begin the commandments which have to do with men - in line with what our Lord called the second commandment.

They begin at home - with father and mother!

Cf. Mt. 13:⁴; Eph. 6:1-3; Mk. 7:10; Luke 18:20

(5:16) "Honor" - T⁷2, as K + D say, "in thought, word, and deed" (II, 122). In Lev. 19:3 the Lord uses the word, "fear" instead of "honor,"

- ↗
#5

This is to teach submission - which then will be manifested ^{toward God} toward government,
" people generally,
" husbands.

The husband carries the term father to represent to his children the authority of God, the Father. "Honor" means to give weight to who they are, what they do, what they say. The basic idea in T₁D is to be heavy.

Conversely a child is not to despise, to be ungrateful, to disobey. EPH. 6:1-3 INDICATES THAT "OBEY" IS A MAIN (if not THE MAIN) IDEA IN A CHILD HONORING HIS PARENTS.

Blessing follows obedience. } to the present
judgment follows disobedience. } day.
Parents are responsible to teach obedience to
their parents.

which gives a clue to its meaning.

See reasons:

- 1) Our Lord has given us to our parents; and
- 2) Our parents have care for us from birth to maturity.

- 3) Our parents are motivated by love - more than any other adults

- 4) Our parents are directed to all (since all are children), yet the parents' part is to take their place in relation to their children - which God has given to them.
- or persons who is wrong at home will naturally be wrong ~~everywhere~~ other place! That is why this commandment comes first.

16 (5:17) Not against killing for any reason (since many mistakes of the law were punishable by death), BUT AGAINST MURDER!

Obriant Johnson's comment - "divorce, no, the only murder, yes!"

What are people doing when they murder? Are well as Cf. Cain, Moses, they are taking malice into their own hands. It is a sin against the sovereignty of God, and against the authority of God. As a greater divine vessel - spirit. of God. As a greater divine vessel - spirit.

17 (5:18) Cf. the Lord's comment in Mat. 5:27-32.
See thoughts in mat. 5:27-32.

Our thoughts in mat. 5:27-32,
but the stronger leads to the act.

God prohibits the violation of natural desires - which leads to every other kind of unhappiness. Do avoid this, the Lord has given:

- 1) His Word - Psal 119:11.
- 2) Marriage - 1 Cor 7:1,2

This also includes animals

people of the same sex.

To show the Lord's complete abhorrence for this, He compares it with the backsliding of His people into idolatry! Cf. Jer. 3:8;

8

(5:19) "Thou shalt not steal" - i.e., to take what does not belong to us but which belongs to someone else.

It has become a way of life with many people.

What is wrong with it?

- 1) It cultivates dishonesty, deceit. Thus, it violates righteousness.
- 2) It is in opposition with work. This is undoubtedly why it has become so prevalent in our country - because we have scorned the importance of work. We look at the 4th commandment and see the rest, but fail to see the 6 days of WORK.
- 3) It fails to recognize the way God sovereignly gives us what we have. Thus, it discourages faith and prayer, as well as praise.
- 4) It discourages satisfaction. Our society is bad about this. We try to keep people dissatisfied with what they have so they will buy what ~~they~~ want to sell.

9

(5:20) "neither shall thou bear false witness against thy neighbor."

This is what happened to our Lord, to David.

Cf. Psa. 27:12; Dent. 19:16-21; Prov. 6:19; 12:17; 14:5; 19:5, 9; 21:28; 25:18.

This could be done just to get a neighbor in trouble. Or, for one's own advantage. Or, simply

out of a malicious spirit.

Whatever the reason, the child of God must be true, faithful!

(5.21) So "desire" - 欲望, or covet, is to want what your neighbor has.

Calvin says that the diff. between this and previous commandments that are similar is that they ^{others} are willful and deliberate; These ~~others~~ are more in the area of thoughts.

Thus,

1) To love God is:

- a) To worship, trust, obey, only Him.
- b) To refrain from all forms of idolatry.
- c) To guard the holiness of His Name.
- d) To rest in Him, to remember Him, to praise Him;

2) To love man is:

- a) To learn to be submissive, obedient, to our parents.
- b) To guard against hatred, and the inclination to take matters into our own hands.
- c) To remain morally pure.
- d) To be satisfied with what I have.
- e) To be always truthful.
- f) To be on the lookout against covetous thoughts.

And we must do all that we can to help others in their obedience to God.

Why was the Law given?

- 1) Gal 3:24, 25.
- 2) Rom 3:19, 20.

Bent -

(5:22-33)

- See chapter concludes! with-
- 1) vv. 22, 23 - Moses ~~reminding~~ the people as to when and how the 10 commandments were given
 - 2) vv. 24-27 - Moses reminding the people what they had said to ~~the~~ him about the Lord and the Law.
 - 3) vv. 28, 29 - The Lord's pleasure + His lamentation
 - 4) vv. 30-33 - The Lord's word to Moses concerning his ministry to the people

2/20/19

DEUT. 5:22-33

The giving of the 10 commandments having been completed, we see what immediately followed.

(5:22) The impression left on the people - THAT THE COMMANDMENTS THEY HAD RECEIVED HAD REALLY COME FROM GOD: "These words the Lord spake..."

This was confirmed in three ways:

- 1) By what they saw: "the fire... the cloud... the thick darkness."
- 2) By what they heard: "a great voice." This was especially ominous, as they mention in vv. 24, 25.
- 3) By what was written: "He (the Lord) wrote them in two tables of stone."
 - for accuracy
 - as a permanent record
 - as a confirming evidence that God had spoken
 - to show its completeness - "and He added no more."

(5:23) - to v. 27 - MOSES, THE OVERWHELMING CHOICE OF THE PEOPLE - TO BE THEIR MEDIATOR WITH GOD. And this generation needed to be reminded of this.

- 1) Moses had been called by God.
- 2) His calling had been confirmed by signs - and then by the deliverance from Egypt
- 3) Finally, it was to Moses that God had given the Law.

Review Ex 32:1 - and their attitude toward Moses when he was in the mount the first time.

(5:24) What was it that made the people feel that they needed a mediator?

It was this: "Behold, the Lord our God hath shown us his glory and his greatness."

And this was by:

- 1) what they had heard.
- 2) what they had seen.

Note the statement: "GOD (on the one hand) doth talk with man" (on the other hand) - and the miracle: "and the (man) liveth"!

THIS IS WHERE ALL MEN MUST START IN DIVINE THINGS - WITH GOD, "His glory and His greatness."

Cf. Moses with the Lord, and Moses' requests in Ex. 34:12-23.

not only did the people need this, but their leader did too!

Remember this with respect to all of the Word of God: "God doth talk with man..."

- 1) first, in revealing His Word.
- 2) now, in speaking to us through what He has revealed.

(5:25) Note how the testimony of Israel shows how gracious God is to minister to men through men.

How glibly men talk about God! How insolent they are! But this passage teaches us that man cannot tolerate the presence of the Lord - and here the Israelites did not want to risk death even though God had spared them once.

(5:26) Cf. 4:33.

Note the contrast again: "all flesh" as compared with "the living God".

- How important it is that we dwell on the "glory" and "greatness" of God.
- { (Read from Knowing God, by Packer, chapter 8, on The majesty of God, pp. 73, 74c [Part I].)
- A good chapter to start with is Isa. 40. We, too, need to see God's "glory" and His "greatness":

 - 1) In the Word.
 - 2) In creation.
 - 3) In Christ.

(5:27) Here is what the people felt that Moses should do - and see how an understanding of the "glory" and "greatness" of God made them realize what the ministry of the Lord's servant should be. We will not have any trouble about that when people begin to know God!

Three things:

- 1) "Go thou near, and hear all that the Lord our God shall say"
- Notice "go... near... hear... all... that the Lord our God shall say". The "glory" and "greatness" of God causes us to lose interest in the words of men unless they are giving us the Word of God.

The servant of the Lord is to "hear" God before he can "speak" to men.

- 2) "Speak thou unto us all that the Lord our God shall speak unto thee" - not what Moses thought about God's words, but what God actually said - ALL OF IT!

This is what needs to be done today!

- 3) The application and the life: "and we will hear it, and do it."

This is what Israel needed then; this is what the church needs today - not our great programs,

"God approved of what the people said, because it sprang from a consciousness of the unworthiness of any sinner to come into the presence of a holy God" (K+D, III, 321).

"Would that there were always this heart in me" (K+D, III, 321).

not our entertainments, not our celebrities, our tendency to idolize men - but to hear the Word of God and do it! Cf. Luke 11:28; John 2:5.

And I have proof for saying we need this. It is in...

(5:28) THE LORD'S DELIGHT IN WHAT THEY SAID - "all that they have spoken."

It still pleases Him today!

However, we have a greater Mediator than Moses. Moses could tell us about God; the Lord Jesus is God! Cf. John 1:18; 1 Tim. 2:5, 6.

(5:29) But here is the problem - in the "heart" of man.

~~on or near~~ ~~gr. 17:9~~ Man agrees to the Law - that it is good. But he does not have the "heart" necessary to obey it. Prov. 28:26 says, "He that trusted in his own heart is a fool." Man is responsible. But man does not have the "heart" to obey. Therefore, he is cast on God to make such obedience possible.

(5:30) Moses is commanded to tell them to go back to their tents. Their own suggestion will be followed. Henceforth the Lord will speak through mediators - prophets and apostles. And as M. Henry says, "... if we believe not these, neither should we be persuaded though God should speak to us (as He did to Israel at Mount Sinai, or send expresses from heaven or hell" (I, 749). Cf. Luke 16:27-31.

God spoke to Moses "face to face" (Deut. 34:10).

The people had committed themselves to hear

Moses - and the Lord will hold them to it.

(5:31) note the divine plan:

- 1) Moses pleads with the Lord - "by me."
- 2) The Lord speaks to Moses
- 3) Moses is to "teach them"
- 4) The people are to obey - "that they may do them in the land..."

(5:32, 33) They were to obey:

- 1) "As the Lord your God hath commanded you." How important for Moses to (1) give exactly what the Lord gave him, and to (2) impress the people with the fact that it was the Lord's word, not his own.
- 2) As it was given, not changing it at all. Calvin: "unadulterated teaching" (I, 345). Do not add to or take away.
- 3) It was to include "all the ways" which the Lord by God commanded them.

Three incentives for obedience are given:

- 1) "That ye may live." Their fathers had died.
- 2) That they might live "well".
- 3) That they might live long!
"...in order that they may be more disposed to obedience, he gently attracts them by subjoining the promise" (Calvin, I, 345).
"The only way to be happy is to be holy" (M. Henry, I, 750).

- 2/26/79 - DEUTERONOMY 6 The beginning of Moses' teaching.
- I. Introduction - identifying what Moses was giving the people (6:1, 2).
 - II. Exhortation and Promise (6:3).
 - III. The Foundational Truth (6:4).
 - IV. The ^{Basic} ~~Foundational~~ Purpose (6:5).
 - V. The Primary ^{Responsibility} ~~ministry~~ (6:6) — themselves.
 - VI. The ^{Primary} ~~Second~~ ministry — their children (6:7-9).
 - VII. Two warnings:
 - A. Not to forget the Lord (6:10-15)
 - B. Not to tempt the Lord (6:16-19)
 - VIII. A ^{long} question and how to answer it (6:20-25).

(6:1) vv. 1, 2 are really repeating 5:31-33 - for emphasis, to show their importance, to impress the people that this takes precedence over everything else!

Both vv. 1, 3 mention "the land" - its glory being an incentive to their obedience, indicating that obedience to such a good and generous God would be only great delight and blessing. Pleasing God by obeying His Word was first and was over all in daily life - always!

K + D (III, 322) say that "the statutes and the judgments" are in apposition to "the commandments."

"The commandments" - from 7:7, is that which is that which is decreed, appointed, ordained by God for His people. These had to do with their relationships to God and men, unchangeable, indicating the righteous course of action before God.

(6:2) "Fear" - cf. 5:26, and how this fearing

was the result of their Sinai experience. The verb is חָנַךְ, where the basic meaning is to handle - but it means to reverence God, to honor Him.

Cf. Ex. 14:31, "And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and His servant Moses."

1 Sam. 12:16-19, "Now therefore stand and see this great thing, which the Lord will do before your eyes. Is it not wheat harvest to-day? I will call unto the Lord, and he shall send thunder and rain; that ye may perceive and see that your wickedness is great, which ye have done in the sight of the Lord, in asking you a king. So Samuel called unto the Lord; and the Lord sent thunder and rain that day: and all the people greatly feared the Lord and Samuel. And all the people said unto Samuel, Pray for thy servants unto the Lord thy God, that we die not: for we have added unto all our sins this evil, to ask us a king."

Psa. 33:8, "Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him."

Prov 9:10 - "The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding."

Compare this with Dent 6:4 - the foundational truth, or doctrine (see outline)

"Show, and thy son, and thy son's son" - to shout:

- 1) How the truth was to be transmitted - from father to son,
- 2) That there would be no change in the truth to be taught.

(b:3) The appeal - 1) To hear - i.e., to know, to learn.
2) To do

Two promises:

- 1) "That it may be well with thee" - from I.U., to make happy, to please.
- 2) "That ye may increase mighty" - cf Gen. 12:2.

The ministry of the Word alone brings blessing and fruitfulness only when the people of God

obey the truth!

"milk + honey" - cf K + D on Ex. 3:8.

(6:4) This is the basic truth of OT revelation
- the revelation of Jehovah.

It is full of great truth. This was carried in the phylacteries of the Jews, and repeated at least twice a day:

"Blessed are we, who every morning and evening say, Hear, O Israel, the Lord our God is one Lord." (Dr. M. Henry, I, 750, 751.)

In some respects it repeats the idea in the first commandment - that Jehovah our God is the only Jehovah.

No other is Jehovah - the living One,
the eternal One,
the self-existent One,
the unchanging One,
~~the self-sufficient One~~
the self-sufficient One.

They needed to know this, believe it, and to live accordingly.

Man's life can never be what it should be as long as he is ignorant of God - His existence and something of His nature.

Sin is determined in accordance with what He is.

(6:5) What is our primary duty toward Him?

"And thou shalt love...

Cf. 10:12, 13; 11:13, 22; 19:9; 30:16.

Loving and fearing and knowing and obeying God are all inseparably linked together.

Cf. ever John 14:21, 23.

If we are to please God, we are to obey Him because we love Him alone!

Our Lord called this "the first and great commandment" (Mt. 22:38).

Cf. Luke 14:26.

What does it mean to love?

The Hebrew is Iⁿq, to breathe after, to long for, to delight in. Consequently you want to be with them, to be alone with them, to see them, to hold them, to please them, to help them.

How are we to love the Lord?

1) "With all thine heart" - containing both the ideas of genuinely and exclusively, but also emotionally. The mind & thoughts are also often included in the "heart."

2) "With all thy soul" - or life, speaking of every area of your being and in every detail of our lives. "Soul" means both the person and his life.

3) "With all thy strength," or exceedingly, so that nothing can deter that love - loving Him more and more all the time.

6:7 If we are to know the Lord
and love the Lord
we must have His Word in our hearts.
So far Moses is speaking to adults - esp.
to parents, and to fathers in particular.
What does it mean to have "these words
in thine heart"?

- 1) The following verses show 5) memorized
- 2) They are known.
- 3) They are treasured.
- 4) They are to be meditated upon. Psa. 1:2

DO WE LOVE THE WORD, lit., THE WORDS OF

THE LORD?

To enforce "teach", from T^{each}, meaning to sharpen as a sword, "inculcate" (Hes., p. 1094), "to impress upon the mind by repetition and insistent urging" (Webster's New World Dict., p. 380). Our

- upon,
reiterate,
repeat con-
stantly,
to what!

children are to be educated, made skillful in the use of the Word of God - by life and by word.

Remember how little they had.

And how few copies there were.

Yet they were to talk about the Word when they were: sitting,
walking,

going to bed,

getting up

on their hand, } Mt. 23:5

between their eyes }

(6:8) Symbolically these last two probably have to do with working,
thinking.

Much mystery surrounds the use of these, but many Jewish authorities believe they were used esp. at morning prayers - a prayer being said as the strip containing a portion of the Word was attached to the left arm, then another prayer as a similar box was strapped to the head. The meaning: Prov. 6:21; 7:1-3; also 3:1-4.

It was not the use but the misuse that our Lord condemned.

(6:9) Two other places:

* on the posts of thy house
on thy gates

This is for even the passer-by as a testimony to the faith in Jehovah held by those living in the house.

The immediate purposes of all of his emphasis on the Word now follows - in the form of two warnings, and a question:

(6:10) WARNING #1 - DO NOT FORGET THE LORD.
(vv. 10-15)

The first warning deals with a lack of
gratitude, Thanksgiving praise

The second warning deals with the lack of
faith and patience

Moses again mentions "the land."

Note the evidence of God's sovereign and abundant grace:

- 1) All of Israel's blessings went back not to the worth of the people, but to the Word of God: "he swore" - confirming His promise with His oath.
- 2) v. 12 - God's redemptive work: "the Lord, which brought thee forth out of the land of Egypt, from the house of bondage."
- 3) v. 10 again - "the Lord thy God ... brought thee into the land ..."
- 4) "To give thee great and goodly cities." They did not build the ~~houses~~. They did not fill the houses. They did not dig the wells. They did not plant the vineyards or orchards. ALL OF THIS, GOD DID! What a picture of our salvation!

BUT THE CRUCIAL POINT IS THIS - EVIDENCE OF THE SINFULNESS OF THE HUMAN HEART, EVEN WHEN REDEEMED: "when thou shalt have eaten and be full

Calvin says, "... wealth and prosperity for the most part blind men's minds." Also that abundance begets arrogance. See I, p. 374.

The greater God's blessing, the greater our sin in forgetting Him!

When we forget:

- 1) What we were.
- 2) That we had nothing.
- 3) That God has done it all.
- 4) That He has blessed beyond all our deserts, then our hearts are filled with God-dishonoring pride.

How can we (or how could they) be kept from

forgetting the Lord?

Vv. 13-15 give us the answer.

(6:13) Three things are here.

One in v. 14.

One in v. 15.

The three here:

1) "Thou shalt fear the Lord thy God."

Moses has put three things together:

(1) fearing the Lord; (2) obeying the Lord; (3) loving the Lord

So the Lord in His Person and in His Word must come first. We reverence Him!

2) "And serve him."

This is related to worship (above).

See the Lord's interp. of this in Mt. 4:10.

Serving the Lord is doing His will, setting our hearts on the accomplishment of His purposes.

3) "And shalt swear by his name." The Heb verb is SWY. Cf. Gen. 21:23, Abraham's oath to Abimelech; Gen. 31:53, Jacob's oath to Laban. It meant keeping God as a witness to all of their relationships with men.

(6:14)

4) Note the positive comes first; now the negative: "Ye shall not go after other gods." Idolatry is totally prohibited.

(6:15)

5) Finally, they were to fear the judgment of God - its certainty and its finality.

This had already happened many times; it could happen again.

God is "a jealous God" because He is both loving and righteous. On this characteristic, see 4:24; 5:9. Here in 6:15 is the last time it is mentioned in Deut.

(6:16) WARNING #2 - JV. 16-19.

"Ye shall not tempt the Lord your God, as . . . masses. Cf. Ex. 17:7. They tested Him (put Him to the test) "in massah" by their striving and murmuring and unbelief. They questioned His presence ("Is the Lord among us, or not?"). They doubted His love. They did not believe His Word. They impatiently demanded that He give them water to reassure them.

Calvin says that

"at length" they "advanced so far as to think that God was not with them, unless He complied with their wicked lusts. We perceive, then, that God cannot be rightly worshipped unless when He has His peculiar attributes acknowledged. Whence, also, it appears that true piety cannot be disengaged from faith, because, if we confess that every desirable good dwells in Him, we shall expect and seek for all things from Him; we shall also patiently and contentedly allow ourselves to be governed by His will, and, in a word, give up ourselves and our lives into His hands" (Vol. I, pp. 421, 422).

Not to tempt the Lord requires faith and patience. Cf. Heb. 6:12, 10:35, 36.

(6:17) Obedience becomes our safeguard against striving with the Lord. When I do not know what to do, I must always obey the Word!

"Diligently" = continuously - τίσι, a Tal infra absolute, followed by τίσιν, Tal fut s pl. mascl. Lit. it us, keeping them about keep, i.e., now and always.

Calvin says: "Whence it appears how difficult it is for men to be duly prepared for keeping the law, since God does not in vain so often stimulate their indolence; for there is a silent reproof conveyed either of their indolence or instability, when God does not cease to insist on what it would have been sufficient to have pointed out in a single word. We must also remark the righteousness, that they should do what is right in the sight of the Lord; in opposition to the reason and judgment of the flesh" (Vol. I, p. 395).

The italics refer to v. 18.

(6:18) This is another defn of the commandments, etc., "that which is right and good in the sight of the Lord". Thus, to obey the command-

is to please the Lord, and so expresses our love for Him.

Three things result:

- 1) "That it may go well with thee." See v. 3.
meaning - their happiness.
- 2) That they might possess the land.
- 3) That their enemies might be cast out.

6:19

NOTE: THE PARENTS WERE NOT TO SEND THEIR CHILDREN TO THE PRIESTS, BUT TO ANSWER THEM THEMSELVES.

6:20 The Lord anticipates the fact that their children will ask, Why all of this emphasis on obeying the Law? OR, WHY IS IT IMPORTANT FOR US TO OBEY THE LORD? THE ANSWER IS REALLY vv. 24, 25
There are ~~five~~⁽⁵⁾ answers: 1) WHAT WE WERE 2) WHAT THE LORD DID ^{< OUT} IN 3) HOW HE DID IT

1) Because the Lord brought us out
WHAT THEY WERE: PHARAOH'S BOND MEN! and brought us in.
This is redemption! We are HIS.

6:24 4) Because the Lord commanded us to keep them.

6:25 5) Because this is the only way we can be righteous before Him

Note in v. 24: What does the Lord desire from our obedience?

1) That they would fear Him. Calvin says that this means to honor and to worship the Lord. (I, 363)

This comes first.

2) "For our good always." This is always included, but it comes second. It is the equivalent of saying

"that God not only had respect and care for His own rights in enacting the Law, but at the same time regarded what would be useful to them." (I, 363 - Calvin).

Think of the promises!

3) That we would become righteous in our daily lives - impossible even now without obedience to the Word.

6:21-23

3/13/79

DEUTERONOMY 7 - ISRAEL AND THE CANAANITES.

CH 5 - ISRAEL AND THE LORD.

CH 6 - ISRAEL ITSELF.

Outline:

- I. HOW THEY WERE TO TREAT THE CANAANITES (vv. 1-5).
- II. WHY THE LORD REQUIRED THEIR OBEDIENCE (vv. 6-11).
- III. THE REWARDS FOR THEIR OBEDIENCE (vv. 12-16).
- IV. THE REMEDIES FOR DOUBT AND FEAR (vv. 17-24).
- V. WHAT THEY WERE TO DO WITH THE IDOLS OF THE CANAANITES (vv. 25, 26).

7:1 Note the main emphasis (above) in the

$$\underline{S} = \underline{+} \underline{I}$$

note: "When..." (v. 1).

"And when..." (v. 2).

Thus, the victory of the Israelites over the Canaanites is:

1) Assumed as a certainty.

2) Recognized as a work of God.

And this in spite of the fact that they were "greater (in number) and mightier" (in military strength and experience) than was Israel!

M. Henry (I, 755): "The strength of Israel's enemies magnifies the power of Israel's God..."

7:2 Two things Israel was to do to the Canaanites, and ~~free~~ two things Israel was not to do:

1) "Smite them."

2) "Utterly destroy them."

3) "Make no covenant with them."

4) "Nor shew mercy unto them."

5) "Neither shalt thou make marriages with them."

7:3

7:4) The reason for what has been said in vv. 1-3. There are two aspects:

- 1) Because Israel would be corrupted by Canaan.
- 2) Because God would then have to judge Israel.

7:5) And then the Lord designates the particular area of danger - and that which was to be done about Canaan's idolatry. Four things:

- 1) "Destroy their altars."
- 2) "Break down their images."
- 3) "Cut down their groves."
- 4) "Burn their grove images with fire."

Notes on vv 1-5:

- 1) There was to be no compromise with the Canaanites, nor their sin.
- 2) Compromise always jeopardizes the good, which is adversely affected by the bad.
- 3) At this point, Israel was not to seek the salvation of the Canaanites. They were marked out for judgment - after 400 years of grace!
- 4) The Lord was not only doing something for Israel, but against Canaan. He is righteous in all His ways.

Listen to Calvin's words on God's judgment:

"Those who think that there was cruelty in this command, usurp too great authority in respect to Him who is the judge of all. The objection is specious that the people of God were unreasonably imbued with inhumanity, so that, advancing with murderous atrocity, they should spare neither sex nor age. But we must first remember what we shall see hereafter, i.e., that when God has destined the land for His people, He was at liberty utterly to destroy the former inhabitants, so that its possession might be free for them. We must then go further, and say that He desired the just demonstration of His vengeance to appear upon these nations. Four hundred years before He had justly punished their many sins, yet had He suspended His sentence and patiently borne with them, if haply they might repent (italics mine). That sentence is well known, 'The iniquity of the Amorites is not yet full.' (Gen. xv. 16.) After God had shewn His mercy for four centuries,

(Over)

(Continued from preceding page.)

and this clemency had increased both their audacity and madness, so that they had not ceased to provoke His wrath, surely it was no act of cruelty to compensate for the delay by the grievousness of the punishment. And hence appears the foul and detestable perversity of the human intellect (italics mine). We are indignant if He does not smile at once; if He delays punishment our zeal accuses Him of slackness and want of energy; yet, when He comes forth as the avenger of guilt, we either call Him cruel, or at least complain of His severity. Yet His justice will always absolve Him (italics mine -- and it could be added, even in connection with hell); and our calumnies and detractions will recoil upon our own heads. He commanded seven nations to be utterly destroyed; that is to say, after they had added sin to sin for 400 years, so that their accumulation was immense, and experience had taught that they were obstinate and incurable (italics mine). It will therefore be said elsewhere, that the land 'spewed them out,' (Lev. xviii. 28,) as if it had eased itself, when burdened by their filthiness. If impiety is intolerable to the lifeless element, why should we wonder that God in His character of Judge exercised extremem severity? But if God's wrath was just, He might surely choose whatever ministers and executioners of it He pleased; and when He had given this commission to His people, it was not unreasonable that He should forbid them to pity those whom He had appointed for destruction. For what can be more preposterous than for men to vie with God in clemency? and when it pleases the Master to be severe, for the servants to assume to themselves the right of shewing mercy? Therefore God often reproves the Israelites for being improperly merciful. And hence it came to pass that the people, whom they ought to have destroyed, became as thorns and briars to prick them. (Josh. xxiii. 13, and throughout the book of Judges.) Away, then, with all temerity, whereby we would presumptuously restrict God's power to the puny measure of our reason; and rather let us learn reverently to regard those works of His, whose cause is concealed from us, than wantonly criticise them. Especially when He declares to us the just grounds of His vengeance, let us learn to subscribe to His decrees with the humility and modesty that becomes us, rather than to oppose them in vain, and indeed to our own confusion" (Calvin's Harmony of the Pent., II, 394, 395).

Relate this teaching (as explained in Calvins quotation) to the doctrine of eternal punishment in hell.

It also serves as a warning to countries today which persist in sin.

Test question: WOULD YOU CONSIDER THE LORD UNRIGHTEONS TO BRING A SIMILAR JUDGMENT ON OUR COUNTRY?

(7:6) (See outline of chapter.)

Moses has already given one reason for the command to destroy the Canaanites; now he proceeds to another reason! It has to do with the election of Israel - or, to state it another way, with what they were, and how they came to be what they were.

Note: They were -

- 1) "a holy people" - like God, separated from the world and from sin
- 2) "a special people"
 - because they were "chosen."
 - and thus became superior in God's eyes.

Cf. Deut. 10:15; 14:2.

(See the defn in the NSRB, p. 1337 - under 1 Pet. 5:13.)

(7:7) Upon what basis was God's choice made?

Nothing in them! Or was by grace.

Like every other doctrine in scripture, the doctrine of election gets clearer the farther we go in the Word - from OT to NT.

It could not have been their great numbers because "ye were the fewest of all people." And even then the Canaanites were "greater and mightier" (Deut. 7:1,b).

(7:8) The reason was to be found in God -

His special love for His own - and to "the oath": His Word.

Consequently, He had redeemed them, bringing them

- 1) "out with a mighty hand,"
- 2) "out of the house of bondage."

7:9 Consequently ("therefore") by His dealings with:

- 1) Israel,
- 2) Canaan,

they were to "know" that the Lord deals ~~in~~ⁱⁿ two ways with men -

- 1) With those who love Him
- 2) With those who hate Him

"Therefore" again - The need to be obedient, the measure of both love and hate - not the ~~written~~ of salvation, but of whether we are saved or not.

7:10

7:11

3/20/79 (7:12) III. The Rewards for Their Obedience

(vv.12-16). This is related to, and an expansion of, Ex. 23:20-33.

We should obey the Lord our God simply out of love for Him.

BUT - we can also look at the consequences of:

- 1) Obedience (vv.12-16). And the
- 2) Disobedience - in many sections of Dent. And we can see that the blessings we desire are always related to the obedient life - never to the disobedient life.

So really, our love for the Lord is measured by the way we live, our obedience to His Word - not by what we say.

God always blesses), but His greatest blessings

are for those who keep His Word! Cf. Jon 14:21, 23.
So this is NT truth as well as OT - ^{not for salvation, but for the saved.}

(17:13) "And he will love thee." Relate to John

14:1-1, 23 above

See also v. 7⁸ in Deut. 7

Here is evidence that "love" in scripture has different degrees of meaning.

v. 13 gives the nature of God's blessings.

(v. 14) gives the quantity of God's blessing (evidence also in this verse that He does bless the unregenerate).

(v. 15) tells what the Lord will exclude.

(v. 16) shows what the blessings of God enable us to do. Both a command and a promise.

Note: Connect on the difference between OT blessing and NT blessings - the material and physical in the OT as compared with the spiritual in the NT - although the material and physical is not necessarily excluded from the new, and vice versa.

WHAT THE LORD WANTS IS OUR LOVE - AND TO LOVE US IN RETURN. HIS BLESSINGS INDICATE THAT WE ARE IN THE RIGHT WAY, AS DOES HIS WORD!

IV 17 THE REMEDIES FOR DOUBT AND FEAR (vv 17-24).

There are

- 1) "Remember what the Lord thy God did unto Pharaoh and unto all Egypt (vv. 18, 19).
- 2) Know what the Lord will do (v. 20).
- 3) Know where the Lord is (v. 21a).
- 4) Know who the Lord is (v. 21b).
- 5) Know how the Lord works (v. 22)
- 6) Know the perfection of the Lord's work (vv. 23, 24).
See the word "until" in both of these verses.

On v. 17, it is evident that the Egyptian

deliverance was a pattern. What God has done, He still can do!

7:20 "The hornet," or the wasp. "God plagued the Egyptians with flies, but the Canaanites with hornets" (M. Henry, # I, 158). These were special forces of bees sent in to do the "mopping up." The Israelites might not find all who had hidden themselves, but hornets would find them.

7:21 Two encouragements here:

- 1) The presence of the Lord.
- 2) The name of the Lord:
 - a) "See Lord thy God."
 - b) "A mighty God" - שָׁמֶךְ. "mighty" = importance; "God" = power.
 - c) "Terrible", or awesome - אַיִלָּל, from אֵיל, the One to be revered.

They were not to tremble before the Canaanites, but before the Lord!

7:22 The way the Lord works - "by little and little." Progress will be slow. Great and sudden and spectacular victories are not good for us. Cf. what God's blessing sometimes does according to Dt. 6:10-15.

Cf. what the Lord said about Gideon's forces in Judges 7:2.

But here with "the beasts" we see that there are other factors to be concerned with. Cf. Lev. 26:6; Ex. 23:29, 30.

7:23 v. 23 speaks of God's work; v. 24 of Israel's - i.e., the Lord working through Israel. Both verses have "until." Cf. Phil. 1:6. God will not have any unfinished works.

7:25) There is to be no compromise with idolatry.

Note how the things here apply to all sinful things:

- 1) They are to be destroyed
- 2) We are not to desire things which might seem good about sin
- 3) It is not to be brought into our homes
- 4) We are to "detest" and "abhor" it.

WHY?

For three reasons:

- 1) For what it is to the Lord: "an abomination to the Lord thy God."
- 2) For what it can do to us - two parts:
 - a) "Lest thou be snared therein."
 - b) "Lest thou be a cursed thing like it."
- 3) For what it is in itself: "it is an accursed thing."

"Cursed" from עֹזֶל, meaning banned, to be destroyed as something which is in opposition to God's rule over His people.

"Detest" - from יָתַע.

"Abhor" - from יָתַע, which means to treat it as an abominable thing. "Abomination" points to that which cannot be acceptable to God under any terms or conditions.

3/27/79

DEUTERONOMY 8

This chapter deals with the warning given in Deut. 6:10-15, the possibility of being proud and then forgetting the God.

Outline:

- I The Basic message - with Its Promises (v. 1).
- II. The Command to Remember the Past Forty Years (vv. 2-6)
- III. The Prospect for the Future (vv. 7-10) - which concludes with the command to praise the Lord their God.
- IV. The Warning against the Possibility of Forgetting God (vv. 11-18).

Note: vv. 2-6 speak of the way the Lord has led - and that they were not to forget it. v. 18 speaks of forgetting the Lord Himself.
- V. See Dreadful consequences of forgetting the Lord (vv. 19, 20).

(8:1) This is not new in Deut. Cf. 4:1, 2; 5:1; 6:1, 2; 7:9-11 - just to mention a few!

Note: "All," not just some, and "do," not just know.

Their survival, their growth, and their victories were not determined by the strength, the numbers, or the character of their enemies, but by their relationship with the Lord.

How important is the Work of God!

(8:2) What could they know for a certainty about the past 40 years? - the testings?

1) They were ordained by God:

- a) As to where they were - He was leading
- b) As to what they were
- c) As to how long they lasted

The Lord is not dependent upon fast ways,
but continually does new things. Cf. Jer. 33:3;
Eph. 3:20,21

On the other hand, the statement that
"man doth not live by bread only," means
that while bread is necessary, bread is not
all!

Adam Clarke, Vol. I, p. 758:

"God never permits any tribulation to befall his followers, which he
does not design to turn to their advantage. When he permits us to
hunger, it is that his mercy may be the more observable in providing
us with the necessities of life. Privations, in the way of providence,
are the forerunners of mercy and goodness abundant."

- 2) They were primarily for the people themselves — as to their continual obedience to the Word.

This meant two things:

- a) Humbling them. Pride was their main problem. The Lord was "meeting their needs" — but their needs were not what they thought they were.

K+D (III, 330) says that to be humbled means "to feel their need of help and their dependence upon God." Heb - 7:11. It takes trials to make us see our inadequacy.

- b) Proving them — whether their love for the Lord would remain constant by their obedience even when things were not going their way.

- 8:3 3) They were to make the people realize the absolute necessity for the indispensable character of the Word. See Lord's use of this verse.

- 8:4 4) To show the absolute sufficiency of the Lord during hard times.

- 8:5 5) To make them know more certainly that they were in the family of God. The truth that God is our Father never is more precious than in times of testing.

- 8:6 6) To make them fear the Lord, i.e., to begin to be concerned about even the smallest things which might displease the Lord.

- 8:7 7) To lead to blessing.

- 8:10 8) For the glory of God: "Then thou shalt bless the Lord thy God..."

In other, in this commentary on Deut. refers to several proverbs:

- 1) An old German proverb: "You need strong legs

To forget God's Word is to forget His authority, His sovereignty, over us!

The Latin of "Beware that thou forget not" is "Take heed to thyself" (Calvin, I, 396).

Calvin says, "We may easily estimate the necessity of this admonition from the common corruption of human nature..." (p. 396). (Italics mine.)

He estimates that hardly 1 person in 100 will not become proud through blessing. He cites Deut. 32:15 as further proof:

"But Jeshurun waxed fat, and kicked."

Note in v. 11 is implied that the Law itself was complete - all that the people needed.

Calvin again:

"We have already observed elsewhere that his designation of the Law by various terms amounts to a commendation of its perfect doctrine; as much as to say, that no part of right conduct is ~~met~~ omitted in it" (Vol. I, p. 397).

There can be no true spiritual living apart from the Word. And when the Word is not obeyed, sin is always the result

- to hold up under good days." Cf. p. 92.
- 2) "Now we are suffering all the evils of long-continued peace. In a way, more ruthless than war, broods over Rome." (Ibid.)
- 3) Prov. 1:32 - "The prosperity of fools shall destroy them."
- nothing grows where the sun shines all of the time.

4/10/79 All of this is emphasized in the following verses (11-18) where the people are warned not to forget the Lord.

(8:11) What are the evidences that the Lord's people have forgotten Him?

In this passage Moses mentions three things:

- 1) His people do not obey the Word. They may read it, come to hear it, profess to believe it, keep up with ceremonies and ordinances, but not obey it! This means SIN. Sin loses its sinfulness to people who forget the Lord.
- 2) Pride. See v. 14: "Then thine heart be lifted up."

Refer back to "humble" in vv. 2, 3.

What are the characteristics of pride?

a) A delight in things - materialism. Cf. vv.

12, 13 They are interested in good

Cf. 1 Tim. 6:17

houses

business

money

b) They no longer talk about salvation and His deliverance

the providence of God - His guidance

His protection

One of the greatest preventives against pride is the remembrance of what we were before the Lord saved us.

His provision - of water (God's amazing goodness) of manna. His purposes (as

stated in vv. 2, 3 - here, 3 of them: to (1)

God often withdraws temporarily that we may be more keenly aware of His power & goodness - & His love & glory!

obviously we are
 for their remember
 but they had forgotten
 what they

"humble thee (2) and that he might prove thee, (3) to do thee good at thy latter end."

When the Lord's people forget Him, pride takes over, and these are no longer the things that they are interested in. The truths of salvation are no longer sweet to their taste.

(8:17)

"...this is the principal ground of pride, to assume and ascribe to ourselves what belongs to God. For nothing so greatly confounds us within the boundaries of humility and modesty as the acknowledgment of God's grace..." (Calvin, I, 400).

c) man is exalted. He gets the glory. He takes the credit - and sometimes this can be couched in terms that deceive even those who previously have been very discerning.

Attention is focused upon our methods.

what we say becomes less important than how we say it.

Pleasing men begins to be more important than pleasing God.

We talk more about our prayers than we do about the God who answers prayer.

Even the little phrase, PRAYER CHANGES THINGS, has subtle overtones of pride. Lots of people who pray or ask others to pray depend upon their prayers, not on the God who answers prayer.

Note: v. 14 - something happens to the "heart."

v. 17 - then we begin to "say" in our hearts!

And the words, I, me, mine, are heard with increasing frequency. Note in v. 17:

"my power... mine hand hath gotten me this wealth" - even with respect to salvation!

(8:18)

d) God is forgotten. We do not talk about Him. We do not know Him. We do not praise Him. note how different the

"Another lesson is now added, viz., that because God formerly fed and clothed them gratuitously, and without any act of their own, they thence are taught that, even whilst they strenuously labour and strive, whatever they acquire is not so much the reward of their own industry as the fruit of God's blessing. For he not only affirms that at their first entrance into the land they were enriched, because God dealt with them liberally, but He extends this to the whole course of human life, that men obtain nothing by their own vigilance and diligence, except in so far as God blesses them from above" (Calvin, I, pp. 400, 401).

wording us in v. 18 from v. 17,

"... it is HE ... that HE may establish
... which HE aware..."

"As it is this day" means that HE has
done what HE promised to do! It was not
because of their merit, but because of His grace
and His Word!

(8:19,20) The chapter closes with a solemn
warning. And in this is contained
a third evidence of what it means to forget
God:

3) Idolatry. We are so constituted that we
will serve and worship other gods if we
do not serve the true God!

v. 20 makes it clear that God did not destroy
the Canaanites just because they were
Canaanites, but because they were sinners.
If the people of Israel lived as they (the
Canaanites) lived, Israel would get the same
results.

Cf. Dent. 4:25-28; 6:14,15.

DEUTERONOMY 9-11 (LDC)

The emphasis continues to be on obedience. In chapter 8 (verse 2) Moses had indicated that the Lord had led them as He did in order to humble them to see whether or not they would keep His commandments. Thus pride was the great threat to their obedience and to their blessing. As chapter 9 begins the people are warned against thinking that it was because of their righteousness that the Lord was driving the Canaanites out of their land. Instead it was because of the wickedness of the Canaanites.

- I. The Purpose of God for Israel (Deut. 9:1, 2). They were to go in to possess the land of Canaan even though, human speaking, it was utterly impossible.
- II. The Reasons for Israel's Blessing (Deut. 9:3-6). Or, the reasons why the success of Israel's conquest of Canaan was guaranteed.
 - A. Because it was a work which the Lord would do (Deut. 9:3).
 - B. Because it was not dependent upon their merit, i.e., their righteousness (Deut. 9:4-6).
 - C. Because it was imperative that the Lord punish the Canaanites for their sins (Deut. 9:4b, 5a). Cf. Gen. 15:16.
 - D. Because the Lord will always be faithful to His promises (Deut. 9:5b).

Note: The Lord has charged Israel with being "a stiffnecked people" (Deut 9:6). He now gives His proofs of that charge. The next section, in many respects, is a court scene with Israel charged with rebellion against the Lord.

- III. The Proof that Israel Was Stiffnecked (Deut. 9:7-24).
 - A. The general charge (Deut. 9:7).
 - B. The specific instances of rebellion (Deut. 9:8-23).
 - 1. At Horeb, or Sinai (Deut. 9:8-21).
 - 2. At Taberah, at Massah, at Kibroth-hataavah (Deut. 9:22).
 - 3. At Kadesh Barnea (Deut. 9:23).
 - C. The summation of the charge (Deut. 9:24). Moses has spoken as a prosecuting attorney.
- IV. The Intercession (or Mediation) of Moses (Deut. 9:25-29). See verse 18.
 - A. The circumstances (Deut. 9:25).
 - B. The details of his prayer (Deut. 9:26-29).
 - 1. His petition (Deut. 9:26).
 - 2. His plea (Deut. 9:27).
 - 3. His purpose (Deut. 9:28).
 - 4. His peace (Deut. 9:29).
- V. The Evidences of God's Answer to Moses' Prayer (Deut. 10:1-11).
 - A. The Law was given again (Deut. 10:1-5).
 - B. The journey was continued (Deut. 10:6a, 7).
 - C. The priesthood was perpetuated (Deut. 10:6b).
 - D. The Levites were appointed (Deut. 10:8, 9).
 - E. The Israelites were not destroyed (Deut. 10:10).
 - F. The Lord told them they were going into the land (Deut. 10:11).

DEUTERONOMY 9-11 (2)

VI. The Consequences of God's Grace in Sparing His People, Israel (Deut. 10:12-11:32).

- A. The divine requirements upon the people (Deut. 10:12, 13).
- B. The two bases upon which these requirements are founded (Deut. 10: 14-11:7):
 - 1. Because of the greatness and grace of God in choosing Israel (Deut. 10:14-22). This explains the ultimate reason that they were the people of God, that is, their election.
 - 2. Because of the greatness and grace of God in redeeming Israel, and keeping Israel (Deut. 11:1-7).
- C. The rewards promised for obedience (Deut. 11:8-25).
 - 1. They will be able to get into the land and stay there (Deut. 11:8, 9).
 - 2. They will continue to see God's blessing upon the land (Deut. 11:10-17).
 - 3. Their families will experience days of heaven on earth (Deut. 11:18-21).
 - 4. They will have continual victory over their enemies (Deut. 11:22-25).

VII. The Conclusion: the only two alternatives (Deut. 11:26-32).

4/17/79

DEUTERONOMY 9-11.

- These chapters go together to show the obligation of the people of Israel to obey the Lord - which emphasis begins in 10:12 and continues to the end of ch. 11.

The danger is pride in the hearts of the Lord's people

This had been emphasized in ch 8 - and explained why the Lord had led them in the desert as He had.

Now, as they prepared to enter the land, the danger is that they will believe that the Lord has done this because of their righteousness, because they were better than any other people, and so deserving of God's work and God's blessing. But they were not! What important lessons there are here for us - brought out by the outline:

I. The Purpose of God for Israel (9:1,2).

Note:

A. The importance: "Hear, O Israel"

B. The certainty: "Thou art to pass over Jordan."

C. The timing: "this day" - meaning, not that very 24-hour period, but in the immediate future. That which they had waited for for 40 years was now to take place.

D. The impossibility - as shown in Moses' statements about the "nations... cities... people."

This was to make them see that they must trust the Lord because they were about to do what no one else had ever been able to do: to drive out the Canaanites.

- The key word for 9:1,2 is "Hear" - pointing to an important revelation.

See key word for 9:3-6 is given in vv. 3,6 - "Understand" - the words are identical in Heb.: יְعַרְתּוּ, the familiar Heb. verb, to know.

It is one of 12 Heb. words used for teaching. See Girdlestone, pp. 224, 225. Such truth must be taught or we would not know it otherwise. Our hearts will tell us the very opposite.

II. The Reasons for Israel's blessing (9:3-6).

He gives 3 reasons for it, and 1 which is not the reason.

A. Because it is a work which the Lord will do. ^(9:3) "He" - כִּי תְּזַהֵּר is esp. emphatic.

This applies to all of salvation. Cf. Phil. 1:6. This is the ground of our certainty, assurance, security.

B. Negatively: It was NOT because of their righteousness (stated in vv. 4, 5, 6).

"... the people of Israel were guarded in the plainest terms from the supposition that they were being brought into Canaan for their own righteousness. They were thus trained in the idea that the inheritance was not to be regarded as a reward for human merit, but was to be received as a gift from the covenant-keeping God" (Girdlestone, p. 164).

In fact, just the opposite was true. See v. 6b, "for thou art a stiff-necked people" - by which he means "stubborn, untractable" (K + D, III, 336) - by which is meant that they were not docile or easily managed, but were resistant, unyielding, intent on having things their own way. So there ~~was~~ was not only a lack of merit, but there was demerit. Thus, the blessing of God had to be by grace - not giving them what they deserved, giving them what they

could never deserve!

c. Because of the wickedness of the Canaanites
 (v. 4 b). Cf. Gen 15:16. The Lord was not
 unjust to the Canaanites in being gracious
 to the Israelites. This is always true
 of God's dealings.

d. Because the Lord will always be
 faithful to His Word (v. 5 b).

We learn these truths by the teaching of
 scripture, not by human wisdom or experience.

III. The Proof that Israel Was Kiff-necked.

(9:1-24). Moses speaks as a prosecuting lawyer.

(See notes on page 2) v. 7, 24 say the same - to begin and con-
 clude the proof.

A. The general charge (9:7).

This is not a revelation, but a
 reminder - "Remember, and forget not..."
 (as vv. 3-6)

Cf. 1:26, 43

B. The provocation of the Lord at Horeb

(9:8-21)

C. The provocation of the Lord (9:22).

1. At Taberah.

2. At Massah.

3. At Kibroth-hatavah.

D. The rebellion at Kadesh-barnea (9:23).

E. Moses' summation (9:24 - like v. 7).

IV. The Intercession (mediation) of Moses

(9:25-29; cf. 10:10).

Moses here not only teaches us the
 importance of prayer (note the twofold
 emphasis of teaching and praying (here),
 but how to pray, & what God answers prayer.
 (See notes on page 4)

V. The evidences of God's Grace to Israel
 (10:1-11) - that Moses' prayer was answered.

1. They will be able to get into the land and stay there (11:8,9).
2. They will ^{continue to} see great prosperity in the land (11:10-17).
3. Their families will experience days of heaven on earth (11:18-21).
4. They will have continual victory over their enemies (11:22-25).

- A. The Law was given again (10:1-5).
- B. The priesthood was instituted and perpetuated (10:6-8).
- C. The journey continued - ~~and Levitical ministries~~ (10:9).
- D. priestly and Levitical ministries (10:10, 11).
- E. Moses continued as mediator (10:10).
- F. The people were not destroyed (10:10).
- G. The people were still to go into the land (10:11).

VI. The Special Lessons to be seen in God's Grace for His People (10:12-11:32).

This passage answers the question in 10:12, 13 - where we also have the answer.

They were not to be resistant to the will of God, but to be pliable and obedient.

- 1) To the Lord
- 2) To His Word

The result: "for thy good" (10:13b).

Obedience, then, is required. The reasons give us the outline of this section.

- A. Because of ~~the greatness of~~ ~~the God~~
 - B. Because of the greatness of His works
- Because of the needs of the land
Because of the needs of their families
Because of the need for victory over their enemies

Primary

- A. The requirements (10:12, 13).
- B. The reason the Lord can make such demands:

The elect

1. Because of His greatness, i.e., the ~~the~~ greatness of His Person (10:14-22).
 2. Because of the greatness of His ~~power~~ and grace in redeeming & keeping them (11:1-10). blessings which will accompany promised ~~rewards~~ of their obedience
 - c. The results (11:11-25) their obedience
1. For the land (11:10-17)
 2. For them and their families (11:18-21)
 3. For their enemies (11:22-25).

D. The only two alternatives (11:26-32).

(9:1) See then of God humbling His people to make them not only passively pliable, but actively zealous to do His will, is brought out in two ways:

- 1) To show that God's blessings were through no merit of their own.
- 2) To show that all was due to God's sovereign power.

Realizing such truth, the people of God will:

- 1) Be inclined to trust the Lord
- 2) And to obey the Lord

4/24/19 (9:2) III. The Proof That Israel Was stiff-necked (9:7-24)

A. The general charge (9:7).

It is easy for us to remember times when the Lord has not done as we had hoped, or when others have sinned, but

~~God's counsel~~ equally easy to forget our own failures.

~~God's counsel~~ Emphatic: "Remember, and forget not."

~~God's counsel~~ Thus, "he ~~now~~ begins by urging them often to reflect upon their sins, lest they should ever ~~completely~~ be forgotten" (Calvin, III, 397).

Why? Why can we remember our sins?

- 1) To humble us.
- 2) To cause us to worship God for His grace.
- 3) To make us realize how much we need to beware of the sin that is still in our hearts.
- 4) To show us the need for faith and obedience - DAILY!

^{Ch. 50, S1, 4} Note that "the Lord thy God" has been the object of their rebellion. They provoked HIM; they rebelled against HIM! (2x in v. 9)

Dear -

- "Provokedst...to wrath" - 5:9 § p.17. See the same verb in vv. 8, 22. It speaks of breaking something to pieces, like a ship is broke up in a storm. Time and time again the Lord would have been perfectly just in destroying them as a nation - BUT HE DID NOT!

"Ye have been rebellious" - K+D (III, 336) show that this is rebellion against the Lord & against His Word, His commandments!

Relate this to salvation.

man could never be justified by his works. If God gave him what he deserved, he would be utterly condemned. Cf. Rom. 3:19, 20.

(9:8) B. The provocation of the Lord at Horeb (Sinai - 9:8-21).

Moses spends the most time on this. The whole story could have ended there. It was esp bad "because of the circumstances under which it was committed" (K+D, III, 336) - as the following verses show.
Re-read the circumstances in Ex. 19.

(9:9) Moses had gone to receive the written copy of the Law.

He stayed there in the mount 40 days & 40 nights.

He was so occupied with the Lord that he "neither did eat bread nor drink water."

(9:10) The Lord did what He had said He would do.

(9:11) The statement of v.10 repeated with that emphasis again on "forty days and forty nights" as in v.9 - showing the significance

Dent -

- of time with the Lord, and the need for
- patience in the hearts of the people.

9:12 Instead of patience, note: "They are quickly turned aside out of the way..."

See v. 16.

Cf. Gal. 1:6.

And note also - not only how "quickly," but how far they had turned: "they have made them a molten image" - the golden calf!

Cf. Ex. 32:1-6; 1 Cor. 10:7.

Note the similarity between Dent. 9:⁵/₆ 14 and Ex. 32:7-10.

Three things:

- 1) They had "corrupted (themselves)" - The Lord was not responsible.
- 2) They had done so by turning from the Word of God.
- 3) They had gone far in their desecration - and this always happens! We never expect to do what we do!

It is no wonder that we need to think about our sins! This we do esp. at the Lord's Supper.

9:13 The Lord continues to speak.

- 1) The Lord knows all that is going on.
- 2) The people do, ^{what they do} because of what they are.

9:14 These words constituted the greatest trial for Moses - as his prayer in vv. 26-29 indicates!

This is what the Lord had the right to do. He was dealing with Moses as well as with the people. Cf. Psa 103:7

Cf. Mt. 3:9. We cannot limit God's power. This judgment does not mean a change in

God's purpose, but the elimination of these people from that purpose.

It would actually mean a greater place for Moses).

And the Lord could do a work that was even greater than what He had done.

Nothing more is said about this, i.e., Moses' response, until v. 18, and then the prayer in vv. 26-29.

(9:15) Moses comes down.

(9:16) He finds things exactly as the Lord said.

(9:17) The tables of stone are broken.

(9:18) From here to v. 21 we see what Moses did - and why.

Their sin moved him to pray. See:

- 1) Moses' position - "I fell down before the Lord."
- 2) The time - 40 days + 40 nights.
- 3) The intensity - not eating or drinking.
- 4) Reason #1 - because they had sinned.

(9:19) 5) Reason #2 - because he feared the Lord that the Lord would destroy them.

And the Lord was gracious.

(9:20) He even prayed for Aaron

(9:21*) And he destroyed the golden calf.

True repentance and confession means forsaking the sin. Cf. Prov. 28:13

(9:22) C. The provocation of the Lord, or Three More Provocations (9:22)

1. At Taberah (Num. 11:1-3). Moses prayed...

2. at Massah (Ex. 17:1-7)

Dent -

3. at Kibroth-hathavah (Num. 11:31-34).

~~#1 & #3~~ were after Horb (or Sinai); #2 was before. So Horb wasn't the first nor the last even though it was one of the most crucial.

Places can bring back memories of sin, or of blessing.

Again - the remembrance of sin troubles us, makes us cautious of ourselves, inclines us to trust and obey the Lord!

(9:23) D. The rebellion at Kadesh-Barnea (9:23).

This was the most crucial after Sinai - at it was where the Lord told them that they had rebelled 10 times.

(9:24) E. Moses' summation (9:24). The trial is over. Moses rests his case.

Cf. v. 7

(9:25) IV. The Intercession (or mediation) of Moses (9:25-29).

This actually goes back to v. 18

(9:26) From here to v. 29 is the substance of a 40-day prayer. Cf Ex. 32:11-14.

v. 26 - His petition

v. 27 - His plea.

v. 28 - His purpose

v. 29 - His peace.

} The answer:

Dent 10:10

Cf. Ex. 32:14.

"O Lord God" = O Sovereign Lord in the NIV.

Notice the emphasis on the Lord all through the prayer. There are 18 refs to the Lord in the 4 verses.

The main petition: "Destroy not." They deserve

- it, but Moses' petitions for mercy:
- 1) Because of who they are.
- 2) Because of how they became what they are.
- 3) Because of what God had to do to make them what they are.

Their deliverance was 100% a work of God.

(9:27) Moses' plea

The Lord had been killing the Israelites to remember; now Moses tells the Lord to remember.

What did Moses want the Lord to remember?

Did Abraham, Isaac, and/or Jacob have a better record? NO!

See the fuller meaning in Ex. 32:13.

So it is a plea to remember the promises which "thou didst swear by thine own self" (Ex. 32:13) — overruling "the stubbornness of this people" and "their wickedness" and "their sin."

Cf. 1 Jn. 2:1,2.

Oh, how the Lord loves for us to remind Him to His Word, to plead His promises, to place the load on Him.

(9:28) Moses' purpose - with respect to the enemy:

- 1) To keep them from questioning the power of God: "the Lord was not able..."
- 2) To keep them from questioning the Word of God: "which He promised them..."
- 3) To keep them from questioning the unchangeability of God, His immutability: "because He hated them" He did not really love them.
- 4) To keep them from questioning the honor of God (integrity, honesty); "He hath brought them out to play them." He told them one thing, but He intended to do the opposite.

(9:29) Moses peace - resulting from the facts, confirmed by what the Lord had done.
 note the certainty of what Moses says.

"Now let them lay all this together, and it will appear that whatever favour God should hereafter show them in subduing their enemies and putting them in possession of the land of Canaan, it was not for their righteousness (Italics mine -- i.e., not because of). It is good for us often to remember against ourselves, with sorrow and shame, our former sins, and to review the records conscience keeps of them, that we may see how much we are indebted to free grace, and may humbly own that we never merited at God's hand any thing but wrath and the curse" (Matthew Henry, I, p. 766).

5/1/79 V The Evidence of God's Grace to Israel

(10:1-11) (Chapters 9-11 are one unit.)

A The Law was given again (10:1-5).

(10:1) Here Moses tells how his prayer was answered. The first had to do with the Word - in this case, the Law (the 10 commandments). Note: "At that time." Cf. 9:20; 10:8.

"An ark of wood, i.e., the ark of the covenant. Moses disregards here the chronological details.

(10:2) "The words that were in the first tables" - The Word of God does not change. Note v.4 - "according to the first writing."

(10:3) Moses' obedience - making the ark, preparing the tables of stone.

(10:4) Note: The Lord "wrote."

"which the Lord spake."

"The Lord gave."

There is always perfect harmony between what the Lord has spoken and what the Lord writes.

(10:5) Like v. 3, this emphasizes the obedience of Moses.

B. The priesthood was instituted and perpetuated (10:10, 8, 9). This included the ministry of the Tribe of Levi - more evidence of God's grace in answer to Moses' prayer.

(10:16) It is seen not only in the appointment of Aaron, but in the fact that Aaron was succeeded at his death by his son, Eleazar.

(10:8, 9) Regarding Levi.

Note the emphasis on the Lord - 5x.
Of special importance regarding the Levites: "The Lord is his inheritance."

C. The journey continued (10:6, 7). This in itself was evidence that the Lord has answered Moses' prayer.

D. Moses continued as mediator (10:10).

(10:10) This is seen not only in what Moses did (going into the mount and staying there for 40 days and 40 nights, but also that the Lord had answered his prayer): "and the Lord hearkened to me at that time also."

Answered prayer is a confirmation of spiritual leadership and of the blessing of the Lord. This is most necessary. See Josh. 3:7, 14.

E. The people were not destroyed (10:10 b).

- F. The people were still to go into the land (10:11).

Thus, there are 6 ~~verses~~ but the Lord answered Moses' prayer in Deut. 9:26-29.

This brings us to the last point in the outline of Deut 9-11:

VI. The Special Lessons Resulting from God's Grace to His People (10:12-11:32).

- A. The divine requirements (10:12, 13).

(10:12) Calvin says these 2 verses answer two questions:

- 1) If the meaning of the Law were reduced to one main thing, what would it be?
- 2) What was the main reason God gave the Law?

See III, p 190.

See Paul's comment in 1 Tim 1:5,

"Now the end of the commandment is love out of a pure heart, and of a good conscience, and of faith unfeigned."

Note: "The Lord thy God" - 3x in v. 12.

The children of Israel were:

- 1) "To fear the Lord thy God" - the proper attitude of the creature toward the Creator, of the redeemed toward the Redeemer, of the sinner toward the sinless One. We (and they) are to stand in awe of Him!
- 2) To manifest this, they were "to walk in all his ways".

The ways of a holy God are totally unlike the ways of man. Cf. Isa. 55:8, 9.

But to show that this was not to be a servile, joyless life contrary to what we would prefer to do, the third thing is:

3) "To love him."

And

4) "To serve the Lord thy God with all thy heart and with all thy soul," i.e., outwardly and inwardly.

The practical means is

5) "To keep the commandments . . . and his statutes.

The ultimate from man's point-of-view:
"for thy good."

Luther says of these two verses (10:12,13):

"... nothing of the outward commandments can be kept which pleases God unless it comes from a heart that fears, loves, obeys, and serves . ." (p.109)

(10:14) Down through v. 22 we have the first of two reasons as to why the Lord makes the requirements stated in vv. 12,13. It is THEIR ELECTION BY GOD.

This verse shows all that the Lord had to choose from.

(10:15) So He did not choose Israel because He had to. His choice was a free choice - deliberately choosing Israel when the whole universe was His to choose from.

5/15/19 " . . . this was the most effectual observation for moving them to submit themselves to their deliverer, to whom they were reminded that they owed altogether themselves and all that they had."

(Calvin, I, 351).

God's choice of them was not due to their superiority in any way over other nations, but to His love for them!

(10:16) The outward rite of circumcision becomes the symbol for the circumcision of heart which it represented - the real being more important than the symbol.
The latter part of this verse helps us to understand the first part.

Thus, circumcision is:

- 1) A sign of surrender to God - "and be no more stiffnecked."
- 2) A renunciation of the flesh and its lusts. All of the NT instruction to mortify the flesh is applicable here. Cf. Rom. 2:28, 29; Eph. 4:17-32; Col. 3:5-17.

They were to present their bodies "a living sacrifice..." (Rom. 12:1, 2) - and be ready to comply (M. Henry, I, 769) with every aspect of the will of God.

Thus, our election by God becomes one major reason for our submission to God and to His will.

(10:17) Then Moses begins to cite other reasons why the people should obey the Lord: (M. Henry [I, 769] says, "Let but reason rule us, and religion will.")

- 1) The sovereign greatness of God
- 2) The power of God
- 3) The fearfulness of God
- 4) The grace of God

He begins with the nature of God, the character of God.

"But God declares that their unthankfulness is no obstacle to his administering succour to them; inasmuch as He has no regard to persons" (Calvin, III, 118).

(10:19) God showed grace to His people; His

- people are to show grace to others - a hint
- even here of salvation for the Gentiles!
- The remembrance of "Egypt" was always to be a lesson in grace!

10:20 notice the strong emphasis that is placed on the Lord in the last three verses of this chapter - showing that the foundation of all in the believers life is:

- 1) Our knowledge of God
- 2) Our relationship to Him.

Moses is actually dealing with the first commandment.

The Lord delights in His people (10:15); He wants them to delight in Him (10:21). This is only possible when we start by fearing Him.

That this is voluntary and not forced is evident from the word "cleave" (which Calvin translates, glued), and even "He is Thy praise" in v. 21.

"I swear by his name" - cf. 6:13. This has to do with the third commandment. This means to:

- 1) Claim that God alone is our God.
- 2) ~~Recognize~~ Recognize that He knows us - our hearts.
- 3) Know that He is our Judge
- 4) Render to Him the fear and worship which He deserves.

10:21 "He is thy praise" - i.e., the people have no reason to glory or to boast except in the Lord - as the rest of this verse and all of **(10:22)** indicate. It is because of

- 1) Who He is - "He is thy God."
- 2) What He has done (v. 21).

Deut -

- that they are where they are and what they are!

DEUT. 11 - The first 7 verses speak more in detail of:

- 1) God's redeeming work.
- 2) God's keeping work.
(See outline.)

(11:1) "Therefore" -

- 1) Pointing back to the end of ch. 10.
- 2) Returning to the theme of the book.

"Love" Him and obey Him - because of who He is and what He has done in redeeming them from Egypt
Note the order:

- 1) Love first.
- 2) Obey second.

God loves them; they should love Him Cf.

1 Cor. 4:19

All of these words used to describe the Law point to:

- 1) All aspects of the Law.
- 2) The fact that it was the Law and the Law alone that they needed to be concerned about.

And note: "always". Lit., all the days -

D.N.7-13. There could never be a day when their primary concern was not to be obedience to the Word of God.

(11:2) "And know ye this day," = remember now what happened then.

The emphasis here is on the Lord.

The emphasis in (11:3) is on His works

The emphasis in (11:4) is on what He did to the Egyptians.

- The emphasis in (11:5, 6) is on what He did to Israel.
- One example of judgment is cited: "Dathan and Abiram" of Num. 16. The Lord was judging them, not destroying them - thus, keeping them! Also He was preserving the priesthood.

(11:7) That generation knew first hand that what Moses was saying was true!

Thus, for the time being Moses has concluded the reasons why Israel should obey the Lord.

He now follows this with 4 promised blessings, or rewards, for their obedience. (See outline.)

PROMISE #1: They would be able to go into the land, and stay there
(11:8, 9).

(11:8) Note the order:

- 1) Obedience
- 2) Strengthening
- 3) Doing

(11:9) 4) Continuation. It was one thing to get into the land; another, to stay here. The condition for both: v. 8 - OBEDIENCE TO THE WORD OUT OF A HEART OF LOVE FOR THE LORD.

PROMISE #2: They will continue to see God's blessing on the land (vv. 10-17)

In vv. 10-12 we have "the land of Egypt" contrasted with "the land," and the reason for the difference between the two.

"The expression, 'with thy foot,' probably refers to the large pumping wheels still in use there, which are worked by the feet, and over which a long endless rope passes with pails attached, for drawing up the water . . ." (K & D, III, 347).

"In chap. xi. he expresses the same thing more plainly and in greater detail, by the addition of a comparison with the land of Egypt; the fruitfulness of which, although it is marvellous from the yearly inundation of the Nile, and is renowned as an extraordinary miracle, yet requires much labour and cultivation, since it is irrigated by means of drains by the hand and industry of men. But the land of Canaan depends on God's blessing, and waits for the rain from heaven. Moreover Moses extols in glowing words the peculiar privilege of the land, saying, that it is ever looked upon by God, in order that, on their part, the Israelites might attentively, and constantly also, look to Him. For this is the force of the words, 'always, from the beginning of the year, even unto the end of the year;' as if he had said, that they would be ungrateful to God, unless they constantly and zealously directed their regards to Him, since He never ceased daily to look on them. It is true, indeed, that there is no corner of the earth which does not experience God's blessing, witness the fact that the Nile fertilizes the whole of Egypt; but, because that happens ^{only} once a year, and since its waters are conducted hither and thither by drains artificially made by man, Moses, therefore, not improperly makes it the ground of his exhortation that they should constantly give themselves to meditation on the Law; for not only at a particular season of the year, but almost at every moment, their necessity would compel them to ask for God's aid, when they saw that the land was ever requiring from Him the remedy for its dryness" (Calvin, I, 393).

*The land of
the fact that Israel does not have her fertility today
is further evidence of God's judgment on the nation.*

11:10 Egypt was a fruitful land because of what man had done. The rainfall in Egypt is so insignificant that it is not even mentioned.

11:11 The situation in Canaan was altogether different. It "drinketh water of the rain of heaven".

11:12 The Lord had been ~~caring~~ for Canaan. Note the meaning of "the eyes of the Lord thy God are always upon it." It means to care for.

Cf. Psa. 34:15; Prov. 15:3; 23:12; Isa. 1:15, 16
"From the beginning..." - i.e., constantly, not just once a year, as in Egypt!

5/22/19 11:13 This is the basis upon which that blessing would continue.

The need for God's blessing was to be an incentive for the people to:

- 1) Obey the Law,
- 2) Love the Lord,
- 3) Serve Him.

11:14, 15 These are ~~the~~ the blessings that will follow upon their obedience

"The first rain and the latter rain" - "the former, which fell at seed-time, and the latter rain, which fell before harvest, Amos iv. 7"
(M. Henry, I, 771).

Cf. Psa. 104:13-14

"Godliness hath here the promise of the life that now is; but the favour of God shall put gladness into the heart, more than the increase of corn, and wine, and oil, will" (M. Henry, I, 772).

Cf. 1 Tim 4:8; Psa. 4:7.

11:16 They were the only ones actually who could bring about the loss of these blessings

- i.e., their enemies could not do it - only they do:
 - 1) Their failure to obey God.
 - 2) Their consequent idolatry - because if we do not worship the true God, then we will worship ~~other~~ false gods.
- note: "that your heart be not deceived."

(11:17) The removal of God's blessing will be indicated by three things:

- 1) no rain
- 2) no fruit.
- 3) Expulsion from the land.

THESE WERE (and are) EVER PRESENT DANGERS OR THEY WOULD NOT HAVE BEEN REPEATED WITH SUCH FREQUENCY AND INTENSITY.

PROMISE #3 - Their family life would be like "the days of heaven upon the earth" (v. 21). This is in vv. 18-21.

(11:18) Cf. 16:6-9.

The main thing they were to do was to "lay up these my words in your heart and in your soul."

This meant that:

- | | |
|--|---------------------------|
| <ol style="list-style-type: none"> 1) They were to <u>know</u> the Word 2) They were to <u>love</u> the Word | } note this is personal - |
|--|---------------------------|
- How do we do these things?
- | | |
|---|--|
| <ol style="list-style-type: none"> 1) By hearing it read. 2) By reading it for ourselves. 3) By memorizing it. 4) By meditating on it Cf. Psa. 119:97 | with the parents,
esp. the fathers. |
|---|--|

What other aids did the Lord give to His people?

Let us make it practical for ourselves:

- 1) WE NEED TO CARRY IT WITH US, AND LET IT BE SEEN. Cf. J. 18 b.

Don't bring it out in order for it to be seen, but, on the other hand, don't be afraid to let it be seen.

And with this emphasis, the phylacteries were to emphasize the importance of the Word as guiding us:

(1) In what we do with our hands.

(2) In what we see with our eyes and the thoughts we think in our minds.

Do you know that these are probably the three members of our bodies that are more responsible for sin than any others, and yet can be just as effective for pleasing God.

Note how Satan + sin employed the mind and the eyes and the hand with Eve in the Garden of Eden

And then remember v. 16 in our text.

- (11:19) 2) WE MUST TEACH THEM TO OUR CHILDREN.

Fathers are to take the lead,

The Word of God must be heard - the ears and the minds.

We do not leave the teaching to others, but we make sure our children are learning the Word from us!

How do you do it?

(1) Read it to them.

(2) Get them to memorize it.

(3) Explain it to them - "sitting in thy house."

(4) Bring them to the Word for all of their problems.

- (11:20) 3) THE WORD OF GOD MUST BE SEEN - in our homes, on our gates, etc.

- 11:21 Now the ~~process~~ ...

- It has to do with:

- 1) The number of days

- 2) The kind of days - "as the days of heaven upon earth."

Illus: What is a U.S. Embassy? A little bit of the U.S. in a foreign land.

This is what our homes should be - a little bit of heaven on earth!

PROMISE #4 - They would have continual victory over their enemies

(11:22-25)

11:22 Obedience to the Word and loving the Lord were the two things that were more responsible for Israel's victory than anything else.

11:23 That, and that alone, would be blessed by God in getting them INTO the land - regardless of the opposition: "and ye shall possess nations greater and mightier than yourselves." Cf. 1:28; 7:1, 2; 9:1.

Note: Obedience to God does not do away with our enemies, but it gives victory over them. Obedience to God will give us more enemies than ever before.

11:24 They will not only drive out the enemy, but they will be able to keep the land. Their fruit will remain. Cf. Jr 15:16.

(11:25) This goes ahead to the future. Note this sovereign, providential restraint which the Lord will put in the tests of other nations: "the fear of you and the dread of you." Cf. Rahab in Josh. 2:9-11.

VII. The Conclusion (of chs 9-11) - the only two alternatives, and the need for a decision (11:26-32)

(11:26) We are often inclined to feel that we can fare well enough when disobedient even though we know we will get along better if we obey. But Moses would have us know otherwise.

(11:27) Blessings accompany only obedience.

(11:28) Curses are as certain with disobedience as blessings are with obedience.

AND THESE ARE THE ONLY TWO ALTERNATIVES!

This is said BEFORE they enter the land

AFTER)

11:29 They got into the land, these two mountains

1) "Ebal" (north) - curse

2) "Gerizim" (south) - blessing

were to be constant reminders of these two possibilities.

The two mountains were:

1) Nearly equal in height - 700 to 800 feet above the valley in which ancient Shechem was located, but about 2500 ft above sea level.

2) In the center of the land both east + west, as well as north and south.

Cf. Deut. 27 - ~~also~~ also Josh. 8:33 ff.

This was where Abraham first came: Gen 12:6,7 thus linking this with the Abrahamic promises.

(11:30) The fact that these mountains were in the land (and the people would be there) was evident of the truth of God, and a constant encouragement to obey the Lord.

(11:31) note the certainty. They will do 3 things because it is "the land which the Lord your God giveth you" (as a blessing):
1) Enter it - "ye shall pass over this Jordan."
2) "Possess it." The indication is that it will be taken quickly and easily.
3) "Dwell therein."

(11:32) As a result, they were to obey -
1) Because of what the Lord had done,
2) So continue to experience His blessing.

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DEUTERONOMY 12

From the last chapter of the first message (4) through chapter 11 Moses' emphasis for the most part has been on obedience to all of the commandments.

The commandments are stated in ch. 5.

They are to be taught to their families in ch. 6.

Obedience will ~~be the means~~ guarantee victory over the nations "in the land" in ch. 7.

Obedience will keep them from forgetting the Lord - in ch. 8.

Obedience will keep them from being stiff-necked and rebellious against the Lord (as their fathers were, and as they have been) - in chs. 9, 10.

Obedience enables them to enter the land, be blessed in the land, and remain in the land - in ch. 11.

In ch. 12 (and continuing in ch. 13) obedience will keep them from violating especially commandments 1 and 2. This is their safeguard against idolatry.

To help them in this two things are to be done:

1) "All the places" and every idol and every altar (in short, everything related to idolatry) are to be destroyed.

2) When they get into the land, they are only to bring their offerings "into the place which the Lord your God shall choose out of all your tribes to put his name there . . ." (v. 5).

Read vv. 4-7, 10-14, 17, 18, 26, 27.

The importance of this is indicated by the fact that Moses says essentially the same thing four times in the chapter:

- 1) vv. 4-9.
- 2) vv. 10-14.
- 3) vv. 15-19.
- 4) vv. 20-28.

At the beginning of the chapter (vv. 2, 3), and at the end of the chapter (vv. 29-31), are specific warnings against idolatry:

- 1) The first speaks of the time when they enter the land.
- 2) The last speaks of the time after they are successfully settled in the land.

Thus, they will never be entirely free from the dangers of idols and idolatry.

Promiscuously, Moses had referred to idolaters and idols, particularly in ch. 7 (vv. 1-5, 16, 24-26). Other references will be found here and there up to ch. 12 where it is the main emphasis.

Why this emphasis in the Law, and throughout the scriptures? What basically is an idol?

In answering this we need, first of all, to do two things:

- 1) Remember the first two commandments - to see it stated negatively. Read Deut. 5:6-10, noting v. 6 and the words "before me" in v. 7. The Hebrew here is בְּפָנָי. The ideas here are: (1) in addition to me; (2) ahead of me; (3) in preference to me. It is not that they can have the Lord and idols if the Lord comes first, but that they are to have nothing but the Lord as their God.

- 2) To see it stated positively, remember what the Lord said was the greatest commandment in the Law. Cf. Matt. 22:35-38, where He quotes Deut. 6:5.

The Lord is "a jealous God" - Deut. 4:24; 5:9; 6:15 (plus 7:4; 9:3, 13, 14, 19; 11:17 - His wrath).

He will not tolerate a relationship where anything or anyone comes ahead of Himself with His people.

Do we have idols today? Are we in danger of idolatry?

See the following NT passages:

- 1) 1 John 5:21.
- 2) 1 Cor. 10:7.
- 3) Col. 3:5-7. See the 10 commandments begin and end with prohibitions of idolatry.
What are some of our idols? Our gods?
- 1) Money. Cf. Mt. 6:24; Luke 16:13.
- 2) Possessions.
- 3) Pleasures.
- 4) Ease. We don't like suffering.
- 5) Position (we are ambitious for ourselves).
- 6) People. ^{proud of our attainments, glory} in ourselves - who we are, what we have (Simeon player.) done.

Cf. Luke 14:25-27.

Returning to chapter 12 of Deut., why is there such an emphasis on "the place which the Lord our God shall choose out of all your tribes to put his name there"? Cf. vv. 5, 11, 14, 18, 21, 26.

Also Deut. 14:23 (2x), 24, 25; 15:20; 16:2 (2x), 6 (2x), 7, 11 (2x), 15, 16; 17:8, 10; 18:6; 26:2; 31:11; Josh. 9:27; 1 Kings 8:29, 30; 2 Chron. 6:1-11; 7:12.

This "place" was:

- 1) "In the land."
- 2) In various places - first Shiloh, the Kirjath-

- jean, then other places, and finally at Jerusalem.
- 3) First the Tabernacle, then the Temple.
 - 4) Ultimately at the ark of the covenant.

Note: WE ARE ACTUALLY DEALING WITH THE SUBJECT OF WORSHIP — WHO IS TO WORSHIP
 WHERE
 WITH WHAT
 HOW
 WHOM DO WE WORSHIP.

We are primarily concerned with the WHERE and why we have this requirement placed upon the people by the Lord.

The reasons:

- 1) It taught that there was only one, true GOD.
- 2) It showed the need for unity among the people.
- 3) It ^{kept them from idolatry} guarded them from the strong tendencies of their hearts toward idolatry.
- 4) It indicated God's sovereign authority over their worship.
- 5) It ^{taught them obedience} became a test of their obedience — of their willingness or unwillingness to obey.
- 6) Prophetically and in type it pointed to Christ.
- 7) It stressed the great truth that they were seeking the Lord their God. This is true worship.
- 8) It prevented them from seeking additional revelations apart from the Word which the Lord had given. Cf. Deut. 12: 29, 30.

Thomas Merton (Vol. 14, pp. 137) speaks of:

"The expectation of new light beyond the scripture -- a conceit that possesseth the hearts of many now-a-days. I do not speak of degrees of knowledge . . . but I speak of a new revelation. . . . when we expect new revelations beyond the word, it leads to atheism."

He goes on to say that some expect:

"there shall be new revelations given to the world, and we shall be wiser than the apostles, and have a clearer light. . . .

No other revelation is to be expected till the Lord come. These are but vain devices to cheat you of your religion, and to keep the soul from a settlement in the present truth, and that way of religion that God hath appointed and set up, to keep up his respects in the world. Thus you need to be skilled in the subtle enterprises of Satan, that lies in wait to deceive."

- 9) Along the same line, this demonstrated their willingness to be limited to the revealed Word - no more and no less. See v. 32.

The Church has always gotten into difficulty when it has, regarding worship, either added things not in Scripture, or in ignoring things that are there!

All that was necessary for the true worship of God was given by Moses from God. To add heathen worship, or omit any part of what was given, made their worship unacceptable to God, and provoked divine judgment.

- 10) It gave prominence to the Lord their God.

It was the place where He put His name - His name: Jehovah, and Elohim. Therefore, it emphasized the personality and nature of the Lord.

- 11) Praise - v. 7, 12, 18

11) It stressed that their main concern was to please the Lord - not themselves & not the Canaanites. (vv. 25, 26)

- 12) It kept them from being like the Canaanite nations - v. 20, 31

- 13) It taught them the grace of giving, or that they must give to the Lord = vv. 6, 11, 17

- 14) It taught them to appropriate what they brought - that which spoke of Christ - v. 7

- 15) It was one way God was going to give them "rest" - v. 9, 10

- 16) The Levite - v. 12, 19

- 17) Liberty in others (in ~~in~~) - v. 15-16, 20 - in accordance with the principles of the word of God

DEUTERONOMY 12

The question we need to ask and to answer from this chapter: WHY DID THE LORD PUT ~~PLACE~~ SUCH AN OBLIGATION UPON HIS PEOPLE -- THAT THEY SHOULD WORSHIP HIM WITH THEIR SACRIFICES ONLY IN THE PLACE WHERE HE WOULD CHOOSE TO PLACE HIS NAME? (I say, "with their sacrifices," because it was possible for them to pray or to worship the Lord from their hearts in any place, but, if the prescribed sacrifices were to be used, it could be only in this one place.)

There are many answers to this question. To learn what they are requires a survey of the whole chapter.

1. It was one (or another) of the many ways in which the Lord their God was teaching them to be obedient to His will. Thus, it was a test of their obedience -- of their willingness or unwillingness to do what God wanted them to do. See vv. 1, 11, 14, 16, 18, 26-28, 32.
2. It taught them God's sovereign authority over their worship.

The whole chapter indicates this. The idea did not come from the people, but from the Lord their God. Nor did He ask their approval. They were His people because He had chosen them and redeemed them, and He had everyright to tell them what they had to do.

3. It would keep them from idolatry. This is one of the strongest tendencies in the human heart -- not only to worship, but to worship many gods, and to do it the way we feel that it should be done. See vv. 2, 13, 29-30.

Note the subtle danger in the statement in our Constitution -- that we are a people free to worship God according to the dictates of our own consciences!

4. It indicated that there was only one, true God. Cf. Deut. 6:4. Contrast this with the many places the Canaanites had because there were many gods.

Note the Lord's Name as it appears throughout the chapter. Although there are three Persons in the Godhead, yet They are one in nature, and it is impossible to worship One of them without worshipping the Others.

Note also the emphasis in this chapter on THEOLOGY. There is a real tendency to minimize and even to ridicule theology today. Don't let anyone deceive you by this. The person who ridicules theology, ridicules the truth of the Word, and they are ridiculing God. They are trying to get us to believe that knowledge is not important -- that we just need to be concerned about what we do. But the truth is that what we believe determines what we are going to do, and the person who does not know much is the person who is liable to do anything and call it serving the Lord.

5. It stressed the fact that, in coming to the place where the Lord had placed His Name, they were in their worship coming to the Lord and seeking Him. It gave the Lord the pre-eminence.

How easy it is for the offering of sacrifices to become ends in themselves! That often happened in Israel because they lost sight of the fact that they were coming to the Lord.

6. For the Lord to place His Name among them in a certain place was evident that He was their God, and that they were His people. He is called, "the Lord your God."
7. It also was evidence that the Lord's favor was upon them.

8. The emphasis upon "His Name" is an indication of an emphasis upon the personality and nature of the Lord.

What is His Name? Cf. again Deut. 6:4, "Hear, O Israel: The Lord our God is one Lord." Note also how the Lord is referred to throughout Deut. 12. Over and over again we have, "the Lord your God."

"Lord" is Jehovah; "God" is Elohim. The ideas given in the first are that God is a living, eternal, and unchanging God; in the second, that He is mighty -- actually omnipotent!

This is more theology, but what a difference it makes in our lives when we really come to know the Lord as He is!

9. It taught them the need for UNITY among the people. This chapter is addressed to all of the people of God who were all to come to one place to worship and to praise the one and only true God -- the Lord their God! ^{A UNITY BASED ON A SPECIFIC, UNALTERABLE}
There was no such thing in those days as "doing your own thing." ^{REVELATION OF GOD - "THIS NAME."}
10. It was to keep them from being like the Canaanites. See vv. 2, 3, 29-31.

How many things in our churches are there because of what is presently going on in the world, instead of limiting ourselves to what we find in the Word of God. Today the Church is deliberately trying to be like the world -- a practice that is strictly forbidden in both the Old and New Testaments!

What are we going to do about it?

11. It taught them to give to the Lord, and to give to the Lord first. See vv. 6, 11, 17, 26, 27.

This is referred to by the Apostle Paul in 2 Cor. 8, 9 as a grace -- the grace of giving. This means that it is a gift from God when we find it in our hearts to give to God. We must honor the Lord with what He has given us -- which is taught in the New Testament as well as in the Old.

12. It taught them to praise the Lord -- not to come grudgingly, nor because they had to, but to come with joy, worshipping Him as a Person and praising Him for His many blessings. See vv. 7, 12, 18.

13. It emphasized the fact that their main concern was to please the Lord -- not to please themselves, or the Canaanites. See vv. 25, 28.

How different our lives would be if this were always our main concern. Cf. 1 Cor. 10:31; Col. 3:17, 23.

14. It was to be a time for self-examination and heart-searching. See vv. 13, 19, 29, 30. Note the expression, "Take heed to thyself . . ."

15. It was all designed for their blessing. See vv. 25, 28. See also the emphasis on their "rest" in vv. 9-12.

Previously in Moses' message he had brought out that Israel's ability to get into the land, to stay in the land, and to experience the blessing of God in the land, was dependent upon their obedience. Going to "the place" to worship the Lord was a vital part of that obedience.

16. It prevented them from seeking additional revelations apart from the Word which the Lord had given. See vv. 29, 30.

Thomas Manton (Vol. 14, pp. 137, 138) speaks of:

"The expectation of new light beyond the scripture -- a conceit that possesseth the hearts of many now-a-days. I do not speak of degrees of knowledge . . . but I speak of a new revelation. . . . when we expect new revelations beyond the word, it leads to atheism."

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"there shall be new revelations given to the world, and we shall be wiser than the apostles, and have a clearer light. . . No other revelation is to be expected till the Lord come. These are but vain devices to cheat you of your religion, and to keep the soul from a settlement in the present truth, and that way of religion that God hath appointed and set up, to keep up his respects in the world. Thus you need to be skilled in the subtle enterprises of Satan, that lies in wait to deceive."

17. Along this same line, obedience to the Lord in going to "the place" where He had chosen to place His Name, demonstrated their willingness to be limited to the revealed Word -- no more, and no less. See v. 32.

The Church has always gotten into difficulty when it has, regarding worship (or anything else), either added things not in Scripture, or in ignoring things that are there! All that was necessary for the true worship of God was given by Moses from God. To add heathen worship, or to omit any part of what God had given, made their worship not only unacceptable to God, but also provoked the wrath of God unto judgment!

18. It taught them to be concerned about their spiritual leaders. Note what Moses has to say about the Levites. See vv. 12, 19.
19. One of the most important parts of this chapter is this: It points prophetically, in type, to our Lord Jesus Christ. Cf. John 1:14.
CHRIST IS THE ONLY WAY - JOHN 14:6; ACTS 4:12.
Note also how the Lord claimed that He came in the Father's Name, and worked in His Father's Name. See John 5:43; 10:25; 12:13; 17:6, 26.
20. The eating (see vv. 7, 17-19, 21, 26, 27) taught them that they were to appropriate that which they brought -- as we are to feed on that which speaks of Christ that we may become like Him. Cf. 1 Pet. 2:2, 3; 2 Pet. 3:18.

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DEUTERONOMY 13

In applying what Moses in the book of Deuteronomy has to say about the worship of heathen gods, the editor of Luther's commentary on Deuteronomy gives this helpful footnote on p. 69:

"The most celebrated discussion of this theme appears in Luther's Large Catechism written in 1529, four years after this commentary: 'A god is that to which we look for all good and in which we find refuge in every time of need. To have a god is nothing else than to trust and believe him with our whole heart.' The Book of Concord, p. 365."

Under the second case, Calvin makes the following statements:

"So now God declares that all our tenderest affections, which are implanted in us by nature, and in which all the best persons sometimes indulge, are sinful, if they hinder us from vindicating His glory" (II (II), . 82).

"Man's neighbourhood to each other commonly produces, by the inter-communication, a conformity of habits. Thus errors pass from one to another; and since we are generally prone to evil, the worse pervert the better" (Op. cit., p. 83).

"Meanwhile, God exalts the faith which is founded on His Word, in comparison with the manners, institutions, rites, and customs of all nations; for none has made any true proficiency in religion unless he abominates whatever is opposed to it" (Ibid.).

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Further points out that individual (2)
are to be able to discern good and bad
— obviously because they are so well
DEUT. 13 instructed in the Word.

Previously the main emphasis, or warning,
regarding idolatry, has had to do with the
invasion of trouble from outsiders. Now the
emphasis shifts to trouble arising from
insiders!

There are three cases ~~said~~ cited:

- 1) From a prophet (vv. 1-5)
or dreamer of dreams
- 2) From a family member, or dear friend
(vv. 6-11).
- 3) From a whole city (vv. 12-18).

Note: "If there arise among you . . ." (v. 1).
"If thy brother,

thy son,
thy daughter
the wife of thy bosom
thy friend . . .

} (v. 6).

"If thou shalt hear in one of thy cities
..." (v. 12).

Thus, Moses deals with three kinds of
pressure:

- 1) From those over us.
- 2) From those we love.
- 3) From numbers.

This same emphasis ("If there arise among
you . . .") is found in the NT:

- 1) With Judas. Cf. David in Psa. 41:9.
- 2) Cf. Acts 20:29, 30.
- 3) Cf. 1 Cor. 11:19 - explaining why God allowed
false prophets in Israel.
- 4) Cf. 2 Pet. 2:1-3.

I. REGARDING FALSE PROPHETS AND DREAMERS
OF DREAMS. Cf. vv. 1-5.

- A. The important thing is what they say, i.e., what they are teaching (v. 2 b).
- B. This is not to be accepted just on the basis of:
1. who he is - "a prophet, or a dreamer of dreams."
 2. what he does - "the sign or the wonder."
- Note: Cf. 2 Th. 2:9; Matt. 24:5-4.
- C. The Lord allows this and even uses it to prove us (see v. 3). This does not mean that He tempts us to sin, but that He exposes what before had been unknown and concealed. See Calvin, II, (I) 444, 445.
- D. The solution:
1. Don't listen to him or become his follower.
 2. Obey the Lord - which presupposes a knowledge of His Word as God gave it. Cf. Dent. 17:13-2.
 3. Put the false teacher to death. His crimes: (1) to turn them away from the Lord (v. 5).
 (2) to turn them away from obeying the Word (v. 5).

In v. 5 b we see the result of such action. To allow it to continue will only permit it to spread. See also v. 11.

II. THE SECOND CASE (vv. 6-11).

How subtle the enemy is - using those who are the closest to us to turn us away from the Lord!

Cf. Eve with Adam.

Cf. Sarah with Abraham.

Cf. Rebekah with Jacob.

Cf. Job's wife with Job.

Luke 14:25-27

Matt. 10:34-38.

Note the subtlety expressed in the words, "entice thee secretly" (v. 6).

Paul's warning, "a little leaven leaveneth the whole lump" (1 Cor. 5:6 b). Note also as to an enemy within that Paul began by saying, "It is commonly reported that there is fornication among you" (1 Cor. 5:1 a). Also vv. 9-13.

Application: To be on our guard

- 1) So that others will not influence us.
- 2) So that we will not be guilty of so influencing others.

When there is trouble, our first thoughts should be of the Word and that which is pleasing to the Lord!

Cf. Achan in Josh. 7.

III. THE THIRD CASE (vv. 12-18).

This has to do with Satan's tendency to emphasize numbers.

That is not determined in this way, but by the Word of God!

From v. 17 note that the purpose of these instructions (and the chapter generally) is threefold:

- 1) Preventive.
- 2) Corrective.
- 3) Restorative.

The severity of the punishment shows the seriousness of the crime. Rather to be permitted, it is better that the whole world be destroyed than that men be permitted to carry on denying the Lord.

DEUTERONOMY 14:1-15:18. (The remainder of chapter 15, verses 19-23, seems to go with chapter 16.)

In this, Moses' second message, the emphasis up through chapter 13 has been general, with regard to the need for obedience. Now Moses becomes more specific, or detailed, in that he turns to particular things that the people of Israel are either to do, or not do.

The outline:

- 1) Prohibitions regarding the dead (14:1, 2).
- 2) Regulations regarding eating (14:3-21).
- 3) Requirements regarding the tithe (14:22-29).
- 4) Obligations regarding the seventh year (15:1-18).

Note: "At the end of three years" must mean three years after the Sabbath year, or occasionally this year could come on the Sabbath year. Also -- "At the end of every seven years" (Deut. 15:1a) must mean actually that, and not be a reference to the Sabbath year, because servants would not begin to serve just after the Sabbath year was over.

The question that concerns us: WHY WERE SUCH COMMANDMENTS GIVEN? In answering this, we learn two things:

- 1) The spiritual importance of these laws as they related to Israel.
- 2) The spiritual significance that they have for us today.

Note, first of all, the statement upon which all of these laws are given: "Ye are the children of the Lord your God (Deut. 14:1a).

In other words, these laws are given for a very restricted group of people, the children of God, and they all have to do with that basic fact.

This should raise the questions: What is a child of God?
Am I a child of God?

How is the question answered here? See v. 2. The emphasis here and all the way through this passage is on the ultimate reason -- they were God's choice in preference to all other nations.

It is not for us to question God on this point, but to recognize that this is a fact of divine revelation! Cf. John 15:16; Eph. 1:3, 4; 2 Thess. 2:13, 14. We need to believe, but this is not what determines our place in the family of God. Our faith is the outworking of God's sovereign and eternal choice.

So, now, we go back to our original question: WHY WERE SUCH COMMANDMENTS GIVEN? The first answer is:

I. Point #1: "For thou art a holy people unto the Lord thy God,
and the Lord hath chosen thee to be a ~~peculiar~~ people
unto himself,
above all the nations that are upon the earth."

We have three words of importance here:

- 1) "Holy," meaning, to be pure or clean, to be set apart, consecrated.
- 2) "Peculiar," meaning, that which one has acquired, one's own private property.
- 3) "Above all . . . , " meaning from all, or a part taken from the whole.

~~ATTRIBUTES OF GOD~~

1) GOOD - MARK 10:18.

A Right Heart ⑥

Psalms 57 (v. 7) ⑦

Why are such commandments given?
The starting point:

"Ye are the children of
of the Lord your God" (v. 1).

Point #1 - "For thou art an
holy people unto the Lord
thy God

And - the Lord hath chosen
thee
to be a peculiar people
unto himself
above all the nations that
are upon the earth

{ v. 2 gives the reason for v. 1 -
and also for vv. 3 ff.

Because they are "an holy
people," there are certain things
they can eat, and certain things
they cannot eat. See the reason
again in v. 21 m.

(2)

Point #2 - Regarding their tithe
- which was to be given every
year (Deut. 14:22-27).

The reason for these directions
- v. 23 b, "that thou mayest
learn to fear the Lord thy
God always."

Note: We come again to the
emphasis of ch. 12, on
"the place" which the Lord
thy God shall choose to
set his name there.

(The Lord is getting His people
used to the idea that their
lives are to be governed by
His will, not theirs.)

Point #3 - Regarding "the end
of three years" and "the end of
every seven years" (Deut. 15:1-18).
cf. v. 12 b

The reason for these directions:
14:29 b, "that the Lord thy God may
bless thee in all the work of thine
hand which thou doest."

Note on blessing: Deut. 15:4 b, 6 a,
10 m, 14 b, 18 b. So 14:29 b and 15:18 b are
the two where added blessings are
promised.

Concerning their obedience,
see it emphasized again in
Deut. 15:5.

Failure to comply is sin -
less, a def^r of sin - 15:9 b.

It all was to be done without
reluctance or grieving (15:10 a, 18 a),
but with joy (14:26 - cf. 12:7, 12, 18).

Behind it all, especially the
release of the servants, was to
be the constant remembrance of
their years of servitude in Egypt
- and the ~~way~~ fact that the Lord
had redeemed them: 15:15.

This was John Newton's verse.

In addition to:

- 1) Recognizing that they were the
Lord's people,
- 2) needing to learn to obey the Lord,
- 3) seeing how blessing could continue
to be theirs,

what were the main lessons that
the Lord was teaching them through
these commandments?

- 1) That they were not to be like
other nations - not like the world.

Cf. Rom. 12:1, 2. Note the order
in these NT verses. This is an

- 2) Regarding eating, there was to be no compromise with anything that was unclean or even partially unclean (i.e., an animal that would clear the cut, but did not have a divided hoof).

Behind this was the fact that God determined what was clean or unclean (right or wrong) - and that is the only reason given! The health aspect (though it may be true) is not mentioned, is not a factor. So, while God promises blessing for obedience, that is not the primary reason for these commands.

Cf. 2 Cor. 6:17, 18; 7:1.

- 3) The tithe - they are to recognize by a trip to "the place..." that their blessing all come from God.
- 4) Therefore they were to be generous in giving:
- Do the Levite (14:27).²⁹
 - Do the stranger, the fatherless, and the widow (14:29).
 - Do the poor (15:7-10).
 - Do the servant who is being freed (15:13, 14).

Therefore, love and compassion were to fill their hearts. Cf 1 Jn. 3:14

(5)

(5) They were to be forgiving
(15:1,2).

(6) They were to ^{watch} ~~watch~~ their thoughts,
their attitudes, as well as their
outward actions (15:9).

(7) They were to be redemption -
minded (Deut. 15:12-15).

12/4/79

DEUT. 15:19 - 16:17.

This section: SACRIFICES and THE MAIN FEAST DAYS.

I. The Firstborn of their Herds and Flocks (15:19-23).

II See Three main Feast Days (16:1-⁵₁₇)

A. See Passover and the Feast of Unleavened Bread (16:1-8).

B. See Feast of Weeks, or Pentecost (16:9-12).

C. See Feast of Tabernacles (16:13-15).

III. The Summary and Conclusion (16:16,17).

I The Firstborn of the Herds and Flocks (15:19-23)

This goes back to the exodus from Egypt. Cf. Ex. 13:1-4, 11-16. It is mentioned frequently in the Law. Cf. Num. 3:11-13; 8:14-17.

It represents the truth of 1 Cor. 6:^{3:23;}~~19,20~~; Rom. 14:7-9. See also Rom. 12:1,2. What the Lord redeems is His!

Thus, the firstborn animals represented the Levites, the Levites represented the firstborn of the nation, the firstborn of the nation represented the nation.

There is a closer relationship in type here between:

- 1) That which speaks of Christ
- 2) That which speaks of the believer.

Our acceptance before God is only in Christ.
Five significant stipulations are made:

A. It was to be set apart (sanctified) unto the Lord their God (15:19a). Cf. Rom. 6:13; 12:1,2

B. It was not to be used for personal gain

(Deut. 15:19 b). We are to live for the Lord's glory and praise. Cf. Eph. 1:6, 12, 14. Such a prohibition shows how inclined men are to cheat God and to rob from Him.

c. It was to be eaten (16:20)

1. "Before the Lord ... in the place..."

2. "Year by year." There was never any relaxing from this responsibility.

3. It was to involve the whole family - "you and thy household."

Are we SURE that our children are going on with the Lord - that they are feeding on Christ?

II. The Three main Feast Days (16:1-15).

Why these three? Cf. v. 16.

See Ex. 23:14-19

Ex. 34:18-26

How many feasts were there? Seven.

- * { 1) Passover } first month
- { 2) Unleavened Bread }
- 3) First fruits
- 4) Harvest, Weeks (Pentecost) } Lev. 23,
- 5) Trumpets }
- 6) Atonement } seventh month
- * 7) Tabernacles }

Thus in Deut. 16 (and related passages) we have all three periods represented (as marked - *). So the three represent them all.

But these ~~were~~ were the three times when "all thy males," men and boys, were to be there. The Hebrew for this expression in Deut. 16:16 is ~~תְּבָנִים~~ ^{תְּבָנִים} - ~~בָּנִים~~ ^{בָּנִים}.

This definitely means men in contrast with women. The men in particular

were to be there - and to bring their sons with them!

What a message for husbands and fathers today! Read 1 Timothy and Titus.

A. The Passover and the Feast of Unleavened Bread (16:1-8).

The reason for this is given in 16:3 b - to keep redemption prominent in their thinking - (1) what they had been.
 (2) who had redeemed them -
 (3) the cost of their redemption
 (4) the implications.

What are the main points here?

1. The selection and observation of the Passover Lamb - the Person of Christ.
2. The ~~sacrifice~~ of the Passover Lamb - the death, the sacrifice, substitution of Christ.
3. The eating of the Passover Lamb - the personal appropriation of Christ.
4. The eating of unleavened bread - called in 16:3, "the bread of affliction" - יְמִנְחָה, related in some way to the fact that they had to leave Egypt in a hurry - and so would not have time to prepare it properly.

Three ideas are prominent:

- (1) Separation from evil. ^{Leaven is always a picture of evil in scripture.}
- (2) Humility, meekness - to afflict their souls.
- (3) The trials of their pre-redemption days.

It was not particularly good to eat.

5. No work was to be done during this time. See 16:8 b. Cf. Eph. 2:8, 9; Tit. 3:5.

6. The week was concluded with an holy convocation - personal faith leads to fellowship with others.

B. The Feast of Weeks, or Pentecost (16:9-12). Also of Harvest.

It was a time when they came with their gifts (as they were able - see v. 17) to praise God for His blessing. Points to the coming of the Holy Spirit.
Note the main points here:

1. A time of giving (v. 10) - giving "unto the Lord thy God, according as the Lord thy God hath blessed thee."

2. A time of rejoicing (v. 11). Cf. Psa. 100.

3. A time of remembrance (v. 12 a).

4. A time of oblation - to reemphasize in their minds, its importance (v. 12 b).

C. The Feast of Tabernacles (16:13-15).

This was the last of the seven feasts - linked with 3 - parts

Atonement

in the seventh month - lasting a whole week.

Since they lived in tents, or booths (tabernacles) during this week, it pictured the pilgrim character of the Lord's people. Present conditions are not eternal. Cf.

1 Pet. 2:11.

The main point is that it was a time of rejoicing when looked in two directions:

- (1) To the past - praising God for the crop just harvested (v. 13).
- (2) To the future - in anticipation of the blessings which were to come (v. 15).

Note: "shall bless."

Note: "rejoice" (vv. 14a, 15b).

III. The Summary and Conclusion (16:16,17).

From the three feasts we get the following emphases for the men:

- 1) Salvation and separation from sin.
- 2) Giving to the Lord.
- 3) Rejoicing in the Lord.

Other chapters dealing with these feasts emphasize other points, but this is what we have here!

12/18/79

DEUT. 16:18 - 17:20 - THE LEADERS OF ISRAEL.

- Parallel Passages -
Ex. 18:13-27
Num. 11:10-25
- I. Concerning "judges and officers" (Deut. 16:18-17:13).
 - A. The nature of their judgments at all times: "just," or righteous (16:18-20).
 - B. Some personal prohibitions for the judges and officers (16:21-17:1).
 - C. The normal work of the judges and officers (17:2-7).
 - D. The procedure for cases that are "too hard," or "too difficult" (17:8-13).
 - II. Concerning the king (17:14-20).
 - A. The requirements to follow in choosing a king (17:14, 15).
 - B. The restrictions imposed on the king (17:16, #17).
 - C. See regulations for the king concerning the Law (17:18-20).

(16:18) All through the land there were to be "judges and officers" who were to do two things:

1) Interpret the Law - especially with regard to its practical aspects.

2) Enforce obedience to the Law.

"Judges" - שֹׁפֵט, men whose job it was to make sure that the Law of God were being followed by the people, and, if not, that offenders were promptly and properly punished.

"And officers" - שָׁמְרִים, those appointed to assist both the judges and the elders.

Here - to make sure that the decisions of the

judges were carried out.

Their judgment was to be "just," or righteous.
"Fairly" in the NIV is too weak!

To be "just" meant that it had to be in absolute conformity to the Law, which was God's unalterable standard for His people.

Therefore, the "judges and officers" had to be men who knew the Law (the Word).

Note: In all that is being said about leadership these days, this is not usually what is emphasized.

(16:19) In maintaining "just judgment" there were certain things to be avoided:

1) They were not to "wrest," or "distort" (NASB), or "pervert" (NIV) "judgment."

Heb: הַשְׁבִּית, hiphil 3 sing masc from שָׁבֵת, which means to stretch out or to extend, or even to turn away from the Law - to do something besides what the Law requires.

2) They were not to make their judgments on the basis of the people who are involved.

This is most difficult to follow!

3) They were not to accept bribes. Cf. 1 Tim. 6:10.

This is explained in the latter part of the verse.

Note: See application of these things in the leadership of the church today.

Note: How negative instructions have prominence in this section. Cf. here, 14:21-17:1, 6b, 15b-17.

(16:20) The NASB is good here: "Justice, and

only justice, you shall pursue..." See NIV,
"Follow justice, and justice alone..."

It is the same root as "just" in v. 18 -
PYS PYS (very emphatic)

The promises are twofold for strict adherence
to the Law:

- 1) Life.
- 2) Possession of the land.

Note: It is sometimes very astounding to
notice what the Lord does not say!
Their life and occupation of the
land is not dependent upon their
facilities, the training or experience
of their leaders, BUT UPON THEIR
OBEDIENCE TO THE WORD.

Is this what we look for in our leaders?

(16:21) Prohibition for the leaders themselves.

True, spiritual leaders must be
examples in their own lives - not guilty of
saying one thing to their people while doing
something else themselves! Cf. Mt. 23:1-3.

1) Prohibition #1 - regarding an Asherah -
עֲשֵׂרָה, which was a goddess worshipped
along with Baal, but also was the name
given to statues, or here, to a wooden pillar,
^{or to tree or grove of trees} set up in honor to a god or goddess. They
themselves became idols. Note: The subtlety
of making this in addition to the Lord's altar.

(16:22) 2) Prohibition #2 - Pillars are forbidden

Heb: עֲשֵׂרָה, another word for an
idol - the columns which adorned
heathen temples.

(17:1) 3) Prohibition #3 - Is the idea not here

- That when we start adding to what the Word says we ultimately begin to compromise with the truth? We start giving to the Lord less than He requires and less than He deserves.

Note: We must be governed solely by what is pleasing to the Lord.

(17:2) Here begins the description of the normal work of the "judges and officers." What they are precedes what they do.

Note this defn of sin - "wickedness in the sight of the Lord" is "in transgressing his covenant."

Note: It makes no difference what our opinion or attitude may be. Sin is not determined by culture, but by what is wrong "in the sight of the Lord," and He has clearly revealed this IN HIS WORD!

If sin is found in any place by any person, "man or woman," it must be investigated and punished. Note: "A little leaven..." (1 Cor. 5:6)

(17:3) This verse seems very limited at first, but the implications are very extensive. Think of all that would precede the actual idolatry, and all that would accompany it. This, basically, is a violation of the first commandment - Deut. 6:5.

(17:4) The investigation must be thorough.

(17:5) No excuses are accepted.
No second chance is granted.
Death is the penalty.

(17:6) This is a part of v. 4 - see conditions required before an investigation is made.
Note: The penalty is not set up by the people, but by the Word of God.

Note also: See "judges and officers" determine guilt or innocence. It is not established by the people.

(17:7) The people do have part in the execution - first, the witnesses.

Then, "the hands of all the people."

The purpose - twofold:

- 1) To stop what has been started.
- 2) To prevent further outbreaks of sin. } "so thou shalt put the evil away from among you."

(17:8) For cases that were "too hard" for the judges and officers. (See outline.)

This might actually involve anything:

- 1) "Blood and blood;" i.e., cases involving a possible death penalty.
- 2) "Plea and plea;" i.e., civil cases, lawsuits.
- 3) "Stroke and stroke;" i.e., decisions regarding bodily injury.

In such cases where help was needed, the judge and officers were to go to the Lord - "the place which the Lord thy God shall choose."

The Law might not be clearly specific in a certain case, and so the judge was to do two things:

- 1) Pray (the meaning of going to "the place").
- 2) Seek the counsel of those who were over them in the Lord.

(17:9) In "the place" the judge would find:

Note the foreknowledge of God. The forbearance of God. See 1 Sam. 8:1-22. This showed a disregard for God's word by the people.

However, it was in the plan of God for Israel that the nation should have a King: the Messiah, our Lord Jesus Christ - from God's choice: DAVID.

These two conditions were fulfilled in DAVID and in CHRIST.

Concerning priests (which also applies in principle here), cf. Heb. 5:4. Also see Heb. 2:14-20. There may be a suggestion of the incarnation here.

- 1) The Levitical priests.
- 2) "The judge who shall be in those days." Moses had occupied this place. So did Joshua - then the judges, and eventually the King. Solomon is a good example of a judge. Cf. Proverbs.

This may be one reason why Moses goes on to mention the Kings in Deut. 18: 14-20.

Note: This was not like a higher court of appeal for the people, but a way God had determined that His will should be made known. Cf. "and they shall show thee the sentence of judgment."

(17:10) This and (17:11) make it clear that the ~~decree~~ rendered by the priests and the judge is final - AND MUST BE OBEYED WITHOUT ANY CHANGE. Note: It is "the sentence of the law" but is taught.

(17:12) A refusal to obey the priest and/or the judge in itself calls for the death penalty - irrespective of what the original crime may have been.

(17:13) For the second time in the chapter we have the beneficial purpose of the death penalty. It is both corrective and preventive!

(17:14) Finally - in this passage, re: the King.

(17:15) His qualifications: (stated positively first)

- 1) He must be chosen by God.
- 2) He must be an Israelite - one of the Lord's people. (nothing is said here c. the tribe.)

"Forasmuch as the Lord hath said . . ." Here
is an illustration of how one principle of
Scripture is used to establish another.
Cf. Deut. 28:68; Ex. 14:13.

1/8/80

(17:16) now we have:

- 1) Three things a king was NOT to do.
- 2) Two things he HAD to do.

See three prohibitions:

- a) Re: horses (v. 16). This had to do with:
- (1) Having desires like the world (Egypt).
 - (2) Seeking earthly glory.
 - (3) Trusting in horses during war instead of trusting in the Lord. Cf. Psa. 20:7; 33:16-19; 147:10,11; Prov. 21:31.

Thus, that which would tend to glorify themselves and to keep them from trusting the Lord was forbidden.

Note Zechariah's prophecy of Christ - and its fulfillment: Zech. 9:9; Mt. 21:5.

Solomon was guilty on this point. Cf. 1 K. 4:26; 10:26-29; 2 Chron. 1:16,17.

- b) Re: wives (v. 17a). Cf. 1 K. 11:1-8. The very thing happened to Solomon (and so no one is safe from the possibility) that is mentioned here: "that his heart turn not away."

The lusts of the flesh will turn our hearts away from the Lord.

- c) Re: money (v. 17b).

Note Solomon again - 1 K. 10:2,10,11. See v. 21 regarding silver.

"For the love of money is the root of all evil" (1 Tim 6:10a). Note that this leads to departing from the faith.

The more we have, the more we want, and the harder it is for us to trust the Lord.

All three of the above were the standard of greatness among heathen kings (just as they are important today), but they all lead away from God and from a life of faith.

In these three prohibitions there have illustrations of the lusts of the flesh, the lusts of the eyes, and the pride of life.

Calvin says, "It would not be enough to correct their errors unless kings were also instructed in the fear of God, and properly taught their duty...." (II, 98).

The greater the responsibility, the greater the need for the Word.

(17:18) now we come to the two things the King had to do - one was once in a lifetime; the other was daily:

- a) "He shall write him a copy of this law..."
 Some believe he was only to have it written (perhaps by the Levites), but the text seems to indicate that the King was to do this for himself!

This was to take priority over all of the royal business - and so no one, however busy he (or she) may be, has a valid reason for neglecting the Word!

 The negatives for the King are given first - then these two positives.

This would impress the very words of Scripture upon his mind.

Mather Henry makes this helpful comment (I, 797):

"Note, It is of great use for each of us to write down what we observe as most affecting and edifying to us, out of the scriptures and good books, and out of the sermons we hear. A prudent pen may go far towards making up the deficiencies of the memory, and the furnishing of the treasures of the good householder with things new and old."

(17:19) b) "And it shall be with him, and he shall read therein all the days of his life."

It was not just a good idea, but it was absolutely required.

Why?

- (1) "That he may learn to fear the Lord his God" - which includes knowing the Lord, showing reverence for Him and His will, worshipping Him, loving Him, trusting Him (believing). Doctrine was always primary.
- (2) Obedience - the King above all others was not to be just a hearer, but a doer. His life was to conform to the Word.

(17:20)

- (3) "That his heart be not lifted up above his brethren."

Humility - the greater the position, the greater danger of pride.

Note: His subjects were his "brethren."
This also suggests humility.

- (4) "And that he turn not aside from the commandment, to the right hand, or to the left."

Note the similarity between this part of v. 20 and Deut. 5:32, 33. See also 17:11. The King was not to deviate in any way from strict obedience to the Law.

All of this was "to the end" that the King and "his children," i.e., his sons, might have long and prosperous reigns!

There is no question but that obedience brings blessing!

1/22/80

DEUTERONOMY 18

Moses continues from ch. 17 what he has been saying about the leaders of Israel:

1) Ch. 17 - the civil leaders:

a) judges.

b) Kings.

2) Ch. 18 - the religious leaders:

a) The priests and other Levites

b) The prophets.

Outline:

There are three divisions:

- 1) vv. 1-8: Concerning the priests and Levites.
- 2) vv. 9-14: Prohibitions against the abominable practices which the Canaanites observed, and for which they were cast out of the land.

This all leads to the last section having to do with prophets - who were God's instruments of divine revelation, like Moses. Consequently this section deals with two things, characteristic of all men, which God severely condemns and judges:

- a) The desire to know more about God and the things ~~seen~~ than God has revealed.
- b) The illicit ways that man has devised of obtaining their knowledge.

From these two things have come all of the corruptions that have filled the earth.

Cf. even Satan's temptation of Eve in Gen 3 and note (1) how the desire to know was a part of their temptation (Gen. 3:5, 6) and (2) the desire to know all that God knows was the extent of knowledge which she desired (Gen. 3:5).

(over
for Keil +
Delitzsch's
comment)

Regarding vv. 9, 10:

"Moses groups together all the words which the language contained for the different modes of exploring the future and discovering the will of God, for the purpose of forbidding every description of soothsaying, and places the prohibition of Moloch-worship at the head, to show the inward connection between soothsaying and idolatry, possibly because februation, or passing children through the fire in the worship of Moloch, was more intimately connected with soothsaying and magic than any other description of idolatry" (K & D, III, 393).

The last point deals with the true means of knowledge and learning of the things of God:

- 3) The promise that the prophetic ministry would continue. Remember a prophet was not primarily a foreteller, but a for-teller - one involved with divine revelation.

The scripture for this division is Deut. 18:15-22.

We need to keep in mind that the priestly and prophetic ministries were the counterpart of each other:

- (1) The priest ministered Godward. Cf. v. 5, 7.
- (2) The prophet ministered manward. Cf. v. 18.
note that both were "chosen" (v. 5) or (what answers the same) raised up by God (v. 15).

- 1) Concerning the priests and other Levites (Deut. 18:1-8).

Moses is dealing especially with their inheritance, esp. how they will be supported, or still more specifically - what they shall eat.

This section becomes even more important when we are reminded that all believers are now (since the Cross) priests! Cf. 1 Pet. 2:5, 9.

On a very real sense, for the people to observe vv. 1-8 would be for them a safeguard against the sins mentioned in vv. 9-14.

- (18:1) The priests were not to have nor to desire an inheritance but "his inheritance," i.e., the Lord's inheritance - that is, the offerings. And since the Lord was so intimately connected with the offering, Moses says in (v. 2) that

Therefore "the Lord is their inheritance."

Note how very dear to the Lord these offerings were (as indicated in part with the frequency with which they were offered + the fact that they were times of worship for the people)

(18:3,4) Moses, speaking by the Spirit, specifies in a general way the parts which were to be given to the priests.

"Two cheeks" = the fleshy part of the jaw.

"Maw" (the a is pronounced like the o in horn or fork) - an old word for stomach.

In v. 4 we have also the feast of firstfruits emphasized.

Thus, as far as the people were concerned, they were:

- 1) To give to the Lord.
- 2) To obey the Lord.
- 3) To worship the Lord.
- 4) To provide for the Lord's servants.

Note how giving is such a vital part of the spiritual lives of the Lord's people, and a safeguard against sin!

They were to give to the Lord first.

The parts of the animal signify:

- 1) The Lord's strength - "the shoulder." Cf. Isa. 9:6.
- 2) The Lord's head - "the mind of Christ."
- 3) The inner parts - the Lord's nature.

(18:5) Here we have the reason for the special treatment given to the priests.

Note how the priests became priests, and

what their ministry was

18:6-8 The reason for the Levites sojourning in other parts of Israel is not given, but they did have other ministries (such as leading). However, the last part of v. 6 seems to indicate an overwhelming desire to be in Jerusalem ("the place which the Lord shall choose" - remember the reasons for "the place" which we had in Dent. 12) serving the Lord.

v. 7, he was to be permitted to minister
v. 8, he also was to be give - his portions.

2) A warning against things abominable to God (vv. 9-14) - since they would be an addition to vv. 1-8 and vv. 15-22 plus man-made changes

All of the people mentioned in vv. 10, 11 were substitutes for the divinely appointed priests and prophets.

18:9 The people were to learn from the Lord and His appointed servants - not from the "nations" - a warning against a believer's involvement with the world. It may start in apparently innocent ways, but leads ultimately to serious departures from the revealed will of God.

18:10 Note that there are not to be "any" - for "a little leaven leaveneth the whole lump".

Note what is excluded:

- Cf. Psa. 106: 34-39.
- 1) "...that maketh his son or his daughter to pass through the fire." Cf. 12:31.
Note the evidence of depravity.
Also the bondage of sin.
Plus man's intense desire to know what God has not revealed.
 - 2) To use divination - various methods for obtaining knowledge and/or guidance.
 - 3) "Observer of times" - a possible reference to astrology. See Calvin, I, 427.
 - 4) "An enchanter," or soothsayer - a person who claims he can foretell the future, or to have unusual wisdom. He casts a spell over those who come to him, charming. ^{This is what happened to Eve.}
 - 5) "Witch" - one who uses magic, who mutters strange incantations, and so mystifies.

(18:11)

- 6) "A charmer" - a word also used for astrology and for taking a horoscope.
- 7) "A consulter with familiar spirits." Cf. Acts 16:16. This is a person who consults evil spirits often under the pretense that they are good.
- 8) "A wizard" - a person with unusual knowledge.
- 9) "A necromancer" - those who seek the dead, as Saul sought Samuel.

Isaiah must have had all of this in mind when he wrote Isa. 8:19, 20.

We may not be able to distinguish between the above terms because one may also be another, but Moses combines these terms to show the ways of supposedly acquiring

knowledge to be supernatural and of guidance which were:

- 1) In addition to scripture.
- 2) New, rejected by God.
- 3) Only to lead into deeper sin.
- 4) Would ultimately bring divine judgment.

(18:12) "An abomination unto the Lord" - that which he hates, abhors, loathes - and will surely judge.

This is what determines whether a thing is right or wrong - sinful or not sinful.

AND NOTE HOW BASIC THIS IS - "and because of these abominations . . ."

(18:13) The Lord's people instead are to be "perfect" - which K + D translate blow-eless. The Heb. suggests wholeness or completeness, i. e., all that the Lord wants His people to be, forsaking everything else.

Cf. Mt. 5:48,

This is not sinlessness, but a striving in that direction.

(18:14) (or would have)
The Israelites had the example of what happened to the Canaanites, but Calvin points out that the Lord gave them a greater warning - his own WORD - which is far more effective than mere observation.

3) The prophetic ministry - with God's promise that it will continue (Deut 18:15-22). Ultimately this finds its fulfillment in Christ. Cf. Acts 3:22; 7:37. See also John 1:21, 45; 6:14; 7:40.

(18:15) The Word and will of God does not come through diviners, etc., but through divinely appointed prophets.

Here is an indication that the revelation of God's Word was not complete.

Also - that the prophetic ministry would continue. "A Prophet... like unto me" - of Deut. 18:10-12.

Cf. also Heb. 1:1-3. Our Lord was the final and complete revelation of God in His Person plus we have the marvelous teachings of the Lord, recognized by men as not like that of any previous prophet.

THUS, IN FORBIDDING THE CHILDREN OF ISRAEL CONTACT WITH DIVINERS, WITCHES, ETC. THE LORD WAS NOT CUTTING THEM OFF FROM THE TRUTH, BUT FROM ERROR. THE TRUTH WOULD COME THROUGH THE DIVINELY CALLED PROPHETS.

This was partially fulfilled in Joshua. See Josh. 1:17.

Then think of all the prophets from Samuel to John the Baptist. There were both writing and non-writing prophets.

But then we have John's statement in Jhn 1:17 (followed by v. 18).

(18:16) And this was a plan of revelation which the people themselves had chosen - after the revelation of God at Mount (or Sinai).

Note how God works with His people so that they agree to what He has ordained.

(18:17) This is the most important point: GOD WAS PLEASED WITH WHAT THEY SAID BECAUSE THIS WAS HIS PLAN.

For the actual event, cf. Ex. 20:18-21; Deut. 5:22-33.

2/12/80

18:18 The promise is repeated.

Note how the Lord claimed His very being - see John 7:16; 8:28; 12:49, 50; 14:24.

Note the word "all" - so it is not necessary (in fact, it is sin) to go beyond what the Lord has given us.

This shows, too, that divine revelation would reach its climax in ~~the~~ Prophet!

18:19 Two warnings follow:

✓ 19 - for the people.

✓ 20 - for the prophets.

Both were absolutely restricted to the revealed Word of God.

18:21, 22 Cf. Deut. 13:1-5; also the prophecy of Hanani in Jer. 28. See esp. v. 9.

God's true Word will be fulfilled without exception.

See Isa. 8:19, 20.

Spurgeon, preaching from this text (Vol. 25, pp. 433 ff.), spoke of three things:

- I. The need for such a Prophet
- II. The Person whom God has chosen.
- III. The authority with which this Prophet is vested.

(He speaks of Christ as Mediator.)

→ * Mr. Henry (I, 802) says that prior to this Deut. laws had to do with God and man; now they are more concerned with man + man! Cf. Deut. 26:16-19 "statutes and judgments"

2/12/80

DEUT. 19-26

moses' message is concluded with the statement of various laws, regulating the lives of the people. Following immediately after the words concerning the prophet and the prophetic ministry, THESE ARE TO BE ACCEPTED AND OBEYED AS NOTHING LESS THAN DIVINE REVELATION!

DEUT. 19

- 1) The first has to do with the cities of refuge (Deut. 19:1-13). Cf. Num. 35:16, 9-34; Ex. 21:13.

They belonged to the Levites.

They were to preserve the innocent, but not to protect the guilty.

They were to keep the land from being polluted by the death of the innocent.

Those who were in the cities were not to go out until the high priest died. Cf. Num. 35:25.

The special provision in Deut. 19:7-10 never was used because the people never possessed all of the land. It shows God's intention to bless. They typify Christ - Heb. 6:18. Provided by God. Easly accessible. Secure.

- 2) The removal of landmarks (Deut. 19:14).

- 3) Proper witnesses and false witnesses (Deut. 19:¹⁵₁₅-21).

The ^{unjust} defamation of one person's character by another was punishable by the same capital punishment as murder was.

Punishments served two purposes:

- (1) The cleansing of the lives of the people and thus of the land.
- (2) The prevention of future crimes of the same kind. See (see next page.)

Dec 19 (2)

The laws needed to be:

- (1) Stated.
- (2) Applied.
- (3) Enforced.

2/19/80

DEUT. 20 - Concerning warfare.

NT Passages - Eph. 6:10-18 Also Rom. 13:11-14
2 Tim. 2:3,4 2 Cor. 6:7 (vv. 4-10)
1 Th. 5:8 (vv. 4-10)

Outline:

- I. The exhortation to be courageous (vv. 1-4).
- II. Those except from military service (vv. 5-9).
- III. The strategy against cities "very far off" (cf. v. 15) - (vv. 10-15).
- IV. The strategy against cities within their inheritance (vv. 16-18).
- V. The law regarding trees (vv. 19, 20).

(Cf. Lev. 26: 7, 8) (20:1) The people of God will always have their enemies.

"Horses" - which according to 17:16 a king was not to multiply for himself. Thus, their hopes were to be in the Lord, not in their own numerical greatness.

Their encouragement:

- 1) "The Lord thy God is with thee."
- 2) What the Lord did to the Egyptians. Past victories are pledges of future victories.

(20:2) Note the ministry of "the priest" - probably the high priest. Cf. Num. 10:8, 9 where the priests blow the trumpets for war. The priests were also intercessors.

Think of this as a picture of CHRIST.

(20:3,4) The ^{very} words the priest was to speak are given to him. VERBAL INSPIRATION SCRIPTURE MEMORY

- 1) In v. 3 - not to be afraid. Often we are defeated here.
- 2) In v. 4 - the promise of the Lord's presence and blessing. This explains WHY they were not to be afraid.

THE MAIN REQUIREMENT

Cf. Lev. 26: 7, 8

Calvin (xviii),
his name
that he will
be on his side
so then he will
have no need
to borrow any
from men." Then

Cf. just
1:1-9
See also
Dr. 20:8

Spiritual leaders of all ages should fill this role. Note also how this applies to CHRIST.

→ THE SECOND PART OF THE CHAPTER. (vv. 5-9)

This is illustrated by Gideon's men who fought the midianites. Cf. Judges 7.

(20:5-7) Three men who would not be ready for battle, and who by their divided interest might be more liable to be killed.

Are these the weaks spoken of in Heb. 12:1.

(20:8) A fourth way they were disqualified was by fear.

This not only weakened them, but would also weaken others. "A little leaven leaventh the whole lump" (cf. 1 Cor. 5:6; Gal. 5:9).

Think of what the spies did to the people. Cf. Dr. 1:28.

Note also Joshua 1.

A small army of courageous men is far more powerful than a large army of fearful, distracted men.

(20:9) After the separations above they were ready to go to war.

WE NEED TO GIVE DAILY ATTENTION TO THE STRENGTHENING OF OUR FAITH AND THE BUILDING UP OF OUR COURAGE.

→ THE THIRD PART OF THE CHAPTER (vv. 10-15).

(20:10) The child of God must be for "peace."

But there can be no compromise.

Cf. Mt. 5:9; Rom. 12:18. "Peace" was the greeting of

the Israelites.

20:11 If the offer is accepted, everyone is spared, but they become "tributaries." The Heb. OB indicates that they were to render tribute service to the people of Israel.

20:12 This is like the Gospel. If men will not make peace with God, then the Lord will be their judge.

20:13 Every man is to be killed.

20:14 The women and children and "all the spoil" belong to Israel. The Lord gives it to them.

20:15 This verse specifies the people that the Lord has in mind - "all the cities which are very far off from thee." This apparently means people outside of the land which God had promised to Israel.

THE FOURTH PART OF THE CHAPTER (vv. 16-18).

20:16 Within the land which was Israel's inheritance, nothing was to be spared! They had already had their 400+ years of grace. Remember Gen. 15:16.

20:17 Re-states the command of v. 16.

20:18 The reason for vv. 16, 17 is stated here - the reason which has to do with Israel. Idolatry was their problem, and this meant they were sinning against the Lord.

Commandments
#1 & #2

THE FIFTH PART OF THE CHAPTER (VV. 19, 20).

In these words we have an implied promise of victory. The army was to show restraint.

20:19 It is interesting to see how God had provided for His people years before they arrived. Cf. Num. 13:20, "Whether there be wood therein, or not." NASB, "are there trees in it or not?" Trees served two purposes:

- 1) To provide food. See v. 19.
- 2) To provide weapons for war. See v. 20.

These purposes were not to be confused. The fruit trees were to be spared for future use. The trees which did not bear fruit **(20:20)** could be cut down to help the people in their warfare.

3/4/80

DEUT. 21

The chapter has 5 sections:

- 1) Vv. 1-9, what a city must do when a person has been killed in her vicinity ~~and~~ and no one knows who the murderer is.
- 2) Vv. 10-14, what an Israelite man must do if he desires to ~~have~~ take as his wife a woman taken captive in war.
- 3) Vv. 15-17, what a man with two wives must do about the inheritance for his sons if the firstborn happens to be the son of the wife he hates.
- 4) Vv. 18-21, what the parents of a stubborn and rebellious son must do.
- 5) Vv. 22, 23, what ~~the~~ people must do with the body of a person who has been put to death for a crime.

The five passages deal with three subjects:

- 1) The city, addressed to the elders and judges, i.e., the leaders of the city.
- 2) The home, addressed to the husband (and the wife, in the ^{second} case).
- 3) The nation, or, the land, addressed to the people.

In all the passages the main concern of the people is to "do that which is right in the sight of the Lord" (v. 9).

The purpose of these instructions is stated in three ways:

- 1) "So shalt thou put away the guilt of innocent blood from among you..." (v. 9a).
- 2) "So shalt thou put away from among you; and all Israel shall hear, and fear" (v. 21b).
- 3) "That thy land be not defiled..." (v. 23b).

The lessons of the chapter seem to deal with three main subjects:

- 1) Sin cannot be overlooked:
 - a) It must be atoned for (vv. 1-9).
 - b) It is determined by God which pleases or displeases God.
 - c) It must be punished to prevent it from becoming an epidemic.
- 2) All that is stated about the family and the home has to do in one way or another with the human will - always inclined to have its own way.
 It is to be restrained in each case by the Word of God.
 The human will is always inclined toward what will supposedly profit the person who exercises it, not toward the will of God.
- 3) Men must recognize that certain restraints must be exercised in the punishment of sin - that the main message is that the sinner is "accursed of God" (v. 23).
 There is an indication in vv. 22, 23 of eternal punishment.

Too much punishment on man's part can result in the land being defiled (cf. v. 23). The criminal must be punished, his body displayed for that day, then buried!

There is much in this chapter which is typical of the Gospel and the work of Christ in salvation:

- 1) The plan to do away with a city's guilt originated with God, and was revealed by God.
- 2) The dealt of the heifer pictures substitution! Cf. vv. 3, 4.

- 3) The emphasis (cf. v. 9 b) is on pleasing the Lord in the way forgiveness was sought.
- 4) In vv. 10-14 we see a typical revelation of one who becomes a new creature in Christ:
- The essence of her natural beauty must be taken from her.
 - Also - "the raiment of her captivity" (v. 13a). This points to Paul's "put off" and "put on" as in Col. 3:5-15.
 - She in effect becomes an Israelite, renouncing her family and people.
- 5) In vv. 15-17 we see the preservation of the inheritance of the firstborn. The inheritance is determined, not by the likes or dislikes of men, but by God and the revelation of His will in His Word!
- 6) Apart from the emphasis on the fifth commandment, we see here an emphasis on the need for obedience in the family of God.
- 7) Finally, we have a picture of the death of Christ, as Gal. 3:13 proves.
- Note the picture on the cross in a day when death as a punishment was by stoning. Evidently the person in v. 22 (possibly looking back at the rebellious son of vv. 18-21) was stoned, and then his body was to be hung upon a tree (instead of the death itself having taken place on the tree).
- There is evidence here both of:
- a finished work.
 - an eternal judgment. (See end.)

3/11/80

DEUT. 22

One bold leader Moses) to probe more deeply into the lives of His people, knowing that every detail must be pleasing to God.

very detail must be pleasing to you.

into the lives of the people, showing their
every detail must be pleasing to God.
~~DEUT~~
One hand has established an order for all
things - and that order must not be changed!
The principles are longer lost (stampless), or
illustrations (the simplicity of the Word) - BUT
IT IS IMPORTANT FOR US TO LOOK BEHIND THE
ILLUSTRATION FOR THE PRINCIPLE WHICH COULD
ALSO HAVE OTHER ILLUSTRATIONS. (Our hand
tangled this way, too, with parables, etc.)

V. 1-4.
1) Regarding a brother, i.e., a fellow-

believe. We start with Rev. 19:18, our
them go on to much passenger as John 13:34,35;

—
X
9
8
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2
1

Special concern and love must be shown by the people of God for each other. We must not only refrain from evil, but we must also do good. Our lives are to be positive as well as negative.

We Abut our love for our brother by the way we treat what belongs to them.
2) 14.5 - The distinction between men and women to be maintained.

Dress plants wear clothing
like ours, like them something

and see prohibitions against it.

all of this was directed against any rebellion
with respect to divinely established authority;
or against (human) authority; and then
moved toward the authority of God.
~~and~~ Or it equally prohibited for women & men.

The breakdown for women is mentioned first. We see this also in Eph. 5:22 ff.

Father (pp. 219, 220) says that this would apply also to women doing the work of men, and vice versa - such as women going to war.

NT - This also marks the diff. between saved and unsaved. Cf. 1 Cor. 6:9 - There is no such thing as a homosexual church, or a true pastor who is a homosexual or an adulterer.

See also 1 Cor 11:1-16.

3) vv. 6, 7 - a mother bird and her young.

Here is an illustration teaching compassion and also self-control (both of which are fruits of the Spirit).

If the mother is killed, the prospect for future supply is gone.

Finding the nest is itself a provision from the Lord.

THIS ORDER FROM THE LORD ~~INCLUDES~~ INCLUDES THE SAME PROMISE AS "Honor thy father and thy mother," showing that this teaches that our respect for and submission to our parents will reflect itself even in the way we treat a bird's family, or a chicken's!

4) v. 8 - Even when a home is built for ourselves, our concern must include the safety of others. Again - Phil. 2:4.

From this we can make some spiritual applications, too, that there should not be things in our homes (music, drinking, the wrong kind of TV, pornography, books, etc.) which would cause others to fall.

Are our homes ready for death, or for the coming of the Lord, i.e., are we thinking about what people will find after we are gone?

- 5) v.v. 9-11 Seeds, animals, materials are not to be mixed.

The passage teaches the need for separation. There is perhaps an emphasis likewise on unity. Cf. John 17 and Eph. 4. Also 2 Cor. 6:14-7:1. Also 1 Cor. 5:9 ff. Even a little evil tends to corrupt everything.

- 6) v.12 - On tassels, cf. Num. 15:37-41. This was not for external adornment, but as a reminder that they must be obedient to the Word of God.

Cf. Matt 23:5 to see how it had been corrupted, and yet the Lord encouraged the practice. See Mt. 23:1-3.

Cf. James 1:22.

This also provokes the world's hatred and persecution. Cf. John 17:14. See also Mt. 13:21 & Mk. 4:17.

This also distinguishes them as distinguished people of the "nation of God".
- the "people of God".

7) Vv. 13-31. There are actually 5 different cases here involving marriage and various instances of adultery.

Obviously, the home is being emphasized, and safe guarded. A nation cannot continue to survive when the sanctity of the home is being violated. The judgments that were to be executed by the people are evidences of God's displeasure and coming judgment.

An illustration of Tit. 2:11-14.

a) Vv. 13-21, the first case.

Several lessons are here.

- (1) That sexual relations out of marriage are wrong, and will be judged by God.
- (2) That it is a most serious thing in God's sight for one to accuse falsely another.
- (3) That no case is to be determined by a single person (i.e., just one person).
- (4) That the elders of a city are responsible to judge immorality.

b) V. 22, the second case. The case of a married man & a married woman.

c) Vv. 23-27, the third case - the rape of an engaged girl. Two instances are cited:

- (1) When it takes place in the city
- (2) " " " " " " country

d) Vv. 28, 29, the fourth case - a man who has relations with a single, unengaged girl.

a) 1. 30, the fifth case - a man who
had relations with his stepmother
(as in 1 Cor. 5).

These represent three
diff. responses to the will
of God
MIRIAM - Num. 12:10-15

who refused to recognize
the will of God for herself
as well as for Moses?

Sin of rebellion. (from
BOND MEN IN EGYPT - within)

Ex. 1-12

Sin of pride

AMALEK - descendants of
Esau.

Gen. 36:12, 15 }
~~Isaac~~ } who did
Ex. 17:8-16 } things
Num. 24:20 } unrighteous
Deut. 25:17-19 } before God,
} things which

Sin of. (from opposition) were abominable to him.
to the purpose see 25:16.
of God.

2) Warnings about compassion,
remembering that they
formerly were slaves
in Egypt - showing the
rights that the Lord had
over them. They were
bondmen of the Egyptians;
now they are bondmen of
the Lord (24:10-22).

3) Warnings to avoid the
mistake of thinking that
judgment delayed means
that it will not come
(25:1-19).

Conclusion (Deut. 26):

- 1) The firstfruits (vv. 1-11).
- 2) The tithes (vv. 12-15).
- 3) The reasons for the
strokes and judgments
contained in this second
message (vv. 16-19).

It continues from Dt.
23:19 - 25:19 Moses uses
the word, "remember."

Two are alike:

- 1) Deut. 24:18, 22.
- 2) Deut. 24:18, 22.
- 3) Deut. 25:17.

The last three Moses
uses these words were
in Deut. 16:3, 12.

These give the reasons
for the miscellaneous
statutes and judgments
in this section. So we
have the following division:

- 1) Ways to avoid the
~~frown~~ of God - as
Miriam experienced it
(23:19 - 24:9).

3/18/80

DEUT. 23

The first 18 verses stand together.
They have to do with
"the congregation of the Lord"
or "the camp"
or "the house of the Lord thy God" -
all meaning essentially the same thing.

The chapter divisions:

- I. Regarding the camp (23:1-18).
 - A. Those who are excluded (vv. 1-6)
 - B. Those whose acceptance is delayed (v. 7, 8).
 - C. The need to be clean (23:9-14).
 1. When at war (v. 9).
 2. When defiled (vv. 10, 11)
 3. In the camp (vv. 12-14).
 - D. Others to be included and excluded:
 1. Foreign servants (vv. 15, 16).
 2. Female and male prostitutes (vv. 17, 18).
- II. The rights

DEUT. 26 - See last chapter of the second message: Deut. 5-26.
Three divisions:

- 1) v. 1-11.
- 2) v. 12-15.
- 3) v. 16-19.

The general theme of the chapter is giving.

One people giving via:

- 1) River, to the land. Cf. v. 1-11.
- 2) Second, to the people who are in need. Cf. v. 12-15.

Third, we have an emphasis upon the two greatest commandments - loving God first, then loving our neighbor. Cf. Matt. 22:34-40.

The people giving is to be in recognition of what the Lord has done for them and what He has given to them, i.e., the land and all that it contains. Cf. v. 1, 2a, 3b, 9-11. Deut. see v. 15.

One dark form never comes somewhere the message knowing:

- 1) Since the people were commanded to keep all the "statutes and judgments" ~~commandments~~ which the Lord had given them through Moses. Cf. v. 16.
- 2) Since the Lord had a twofold claim on them:

- a) They had "overruled", or declared, their master (v. 17). ^{Master (Calvin)}
- b) They had "overruled" their king (v. 18). ^{King (Calvin)}
- c) So make them obey.

- 3) Their purpose for the "statutes and commandments" was to make them above all other nations.

Thus, obedience is the glory of God's people, and it makes them holy (Deut. 26:19).

Deut. 26:1-11: The Presentation of the Firstfruits.

(26:1) This had to do with the time when they would be in the land.

(26:2) The offering was to be brought to the Lord, i.e., "unto the place which the Lord thy God shall choose to place His name there."

N.T. counterpart: 1 Cor. 10:31.

(26:3) The acknowledgement is that the land was a gift from God, and the fulfillment of promises made to Abraham, etc. The people take no glory for it.

(26:5) Jacob is cited, exalting God's grace more so than Abraham would. He is called a Syrian because he lived there so long, married, etc.

Syria and Egypt stand as obstacles to God's purposes - yet the Lord proved Himself greater.

(26:7) Israel's cry to God for deliverance - showing their helplessness and need. The Lord "heard ... looked ~~on~~"

(26:8) "Out" (v. 8).

(26:9) "Unto" (v. 9).

The land was "given," not taken, nor merited in any way.

"A land that floweth with milk and honey."

"... for we infer from hence that the land was not so much fertile by nature, as because God daily watered it by His secret blessing to make it so" (Calvin, II, ii, 285).

(26:10) Thus, the bringing of the firstfruits was to acknowledge that:

- 1) The people belonged to the Lord
 - 2) "land" " " " " - and they were custodians of it.
 - 3) The fruit was the Lord's.
- Therefore, He was to be worshipped!
And not only so, but...

(26:11) "And" might be, then. Cf. Calvin.
It was to be an occasion of great joy - for all that the Lord had given.
Cf. Psa. 100:4; 2 Cor. 9:7.

Dent. 26:12-14: The Tithes.

The preceding was for the Lord;
this is for the people,

(26:12) "The hind you" - cf. Dt. 14:28, 29.
The people who were to receive it are named.

(26:13) note how the Lord God is kept in the forefront.

In v. 13 and v. 14 the Israelite must declare before God all he had done (positively and negatively) to comply with the commandments of the Lord.

26:15 All obedience leads to blessing. This is a prayer.

So often in our disobedience we ask for blessing, and then wonder why it does not come!

Deut 26:16-19: The Conclusion.

Deut. 27

Charge given by Moses and the elders.
They stood with him - and would carry it
out after he was gone.

Note priests in v. 9

Vv. 15 ff 12 curses, 12 tribes

Calvin (I, 369, 370)

Law written on stones corresponded with
writing Law on houses.

"Hence may be gathered the similarity I have adverted to between the private houses of individuals and the whole land. When the precepts were written on the doors, every one was admonished that his house was sacred to God, and the same was the case with the whole land, so that whosoever entered it might know that it was, as it were, the sanctuary of heavenly doctrine, and thus their zeal might be stirred up to the pure worship of God. The object of the plain and distinct writing of the Scripture . . . was to take away (the excuse of) ignorance" (Calvin, II, i, p. 370).

Deut 27:5 fulfilled in Josh. 8:30, 31.

Note "therefore" in v. 10 pointing back to v. 9 as
the incentive for obedience.

Vv. 15 ff - Their owners were also to provide inciting.

For Deut. 28:1-14, cf. Lev. 26:3-13.

Deuteronomy 27-30THE THIRD MESSAGE OF MOSES

The first message was historical in nature, looking back over God's dealings with Israel from Kadesh Barnea on -- in the hope of learning for the future. This is in Deut. 1-4.

The second message was expositional, dealing in detail with the meaning of the Law. This is in Deut. 5-26.

The third message deals with the effects of both obedience and disobedience' to the Law. "Blessed" and "cursed" are Hebrew words which by definition deal with effects. If the people obey the Law, the result will be blessing; if they disobey, the result will be a curse.

The first part of the third message is given in Deut. 27, 28. It has to do with charges which Moses gave to the people of Israel. It is interesting to note how the elders, the priests, and representatives of the twelve tribes join with him in the charges.

Outline:

I. The charges (Deut. 27, 28).

- A. Things to do as the people enter the land (Deut. 27:1-8). Moses is joined by the elders in this charge.

Primarily it has to do with writing the Law upon "great stones," but it also includes:

- 1) Building an altar.
- 2) Offering two kinds of sacrifices -- the burnt offering and the peace offering (which speak of dedication and thanksgiving).
- 3) And rejoicing before the Lord their God.

The altar was not to be ornate so that they could boast in it, or even worship it, but it was to be made of uncut stones.

The writing of the Law on the "great stones" should remind us of Deut. 6:9 where the people were told to write the Law on the posts of their houses and on their gates.

All is very symbolic in nature and full of great spiritual truth.

- B. Israel officially established as the Lord's people -- the motivation for their obedience (Deut. 27:9, 10).

Note the word, "therefore," in v. 10.

- C. The ceremony involving Mount Gerizim (for blessing) and Mount Ebal (for cursing). Cf. Deut. 27:11-26.

Note from v. 4 that the stones on which the Law was to be written were to be set up on Mount Ebal.

1. The division of the tribes on the two mountains (Deut. 27:11-13).

2. The charge given by the Levites -- 12 curses corresponding with the 12 tribes (Deut. 27:14-26).

Note how the people are brought into the charge by the requirement that they indicate their approval by an "amen" after the Levites mention each curse.

D. The twofold possibilities resulting from Israel's obedience or disobedience (Deut. 28:1-68).

1. The blessings (Deut. 28:1-14).

Six specific blessings are mentioned in vv. 1-6, i.e., where the blessings will be observed. In the remainder of the passage we see the character of the blessings which the Israelites can expect if they obey the Lord.

2. The curses (Deut. 28:15-68).

The curses also are 6 in number, and correspond with the blessings mentioned in the first part of the chapter -- indicating where the curses will be seen. These are in vv. 15-19. In the remainder of the chapter we have the actual curses mentioned, i.e., the individual character of the curses.

a. The place where the curses will be seen (Deut. 28:15-19).

b. The description of the curses (Deut. 28:20-68).

1) The destruction of the nation (Deut. 28:20-29).

Note two things here:

- (1) That it is emphasized by the repetition that "the Lord" does this.
- (2) No less than 5 times we have the word, "until," used, followed by an indication of the extent of the judgment. E.g., "until thou be destroyed" (v. 20).

2) The despair, or madness, which the people will experience (Deut. 28:30-46). They will be distraught, driven to despair, disturbed.

One thing will follow on the heels of another until it will seem that there is no end to it.

3) The defeat of the nation by their enemies (Deut. 28:47-59).

4) The diseases which will diminish their numbers drastically (Deut. 28:60-62).

5) The dispersion of Israel from their land and their scattering to all of the nations of the earth (Deut. 28:63-68).

Note that the chapter ends on a very low note -- evidently intended to serve as a warning to the children of Israel that these are the very things that were going to happen.

Two problems: How do we account for the following which we often see --

- 1) The prosperity of the wicked.
- 2) The suffering of the righteous.

DEUTERONOMY 29, 30

These chapters continue and conclude the message which began in Deut. 27. The message has to do with the two ways that were open to the children of Israel in connection with the Law -- and there were only two ways:

- 1) The way of blessing -- if they were obedient.
- 2) The way of cursing -- if they were disobedient.

Chapters 29 and 30 give Moses' appeal to the people -- showing:

- 1) Why the Lord had the right to make such a claim upon them, i.e., why they should keep the Law (Deut. 29:1-9).
- 2) Why the Law had been given to the people of Israel (Deut. 29:10-30:20).

The outline in detail:

I. THE REASONS FOR GOD'S CLAIM UPON THEM, or, REASONS WHY THEY SHOULD KEEP THE LAW (Deut. 29:1-9).

- A. Because it was the same Law which God had given them at Horeb (Deut. 29:1). This was the same covenant He had made with them before. The Lord has not changed it, nor enlarged it, but has just explained it more in detail.
- B. Because the Lord had redeemed them with His mighty power (Deut. 29:2-4). This is a truth that is parallel with 1 Cor. 6:19, 20.
- C. Because of the faithfulness of the Lord in keeping them (Deut. 29:5, 6). If the Lord had not miraculously cared for them, they would not even have been in Moab, ready to go into the land.
- D. Because they already had evidence of the Lord's intention to give them the land -- and His ability to do so (Deut. 29:7, 8). The two and one-half tribes had received their inheritance east of the Jordan.
- E. Because this was the way to see the blessing of God upon them continue (Deut. 29:9).

II. THE REASONS WHY THE LAW WAS GIVEN TO ISRAEL (Deut. 29:10-30:20).

Remember that they were not redeemed by the Law, but, being redeemed by the mighty power of God, they were to live according to the Law.

A. Reason #1: To make Israel His people (Deut. 29:10-15).

The Lord their God was bringing them into a covenant relationship with Himself. See vv. 12, 13.

B. Reason #2: To make Israel fearful (Deut. 29:16-29).

The Lord their God was warning them to keep away from the sins of the nations and, thus, from the terrible consequences of those sins.

This section is somewhat of a prophecy of Israel's dispersion from the land. Thomas Manton wrote (Vol. 2, p. 357):

" . . . these few chapters may be looked upon as an exact calendar and prognostication, wherein the good or bad days of this people are expressly calculated and foretold . . . "

C. Reason #3: To make Israel hopeful (Deut. 30:1-10).

This also constitutes a prophecy of Israel's return from captivity. Obedience from the heart would be the one indispensable condition for their return.

Keil and Delitzsch comment (The Pentateuch, Vol. III, p. 451):

"Moses was surveying the future generally, in which not only a curse but a blessing also would come upon the nation, according to its attitude towards the Lord as a whole and in its several members, since even in times of the greatest apostasy on the part of the nation there would always be a holy seed which could not die out; because otherwise the nation would necessarily have been utterly and for ever rejected, whereby the promises of God would have been brought to nought, -- a result which was absolutely impossible." (Italics in both places above, mine.)

D. Reason #4: To make Israel inexcusable (Deut. 30:11-14).

Deut. 29:29 belongs with these verses in its emphasis.

Note also the quotation of these verses in Rom. 10:6-8 because God has done the same with the Gospel that He did with the Law. He did not keep the revelation in heaven. Nor did He place it at a great distance from them on the earth. He did not even give it to them in a language that had to be translated. He had put it in their mouths and in their hearts -- i.e., known and received, i.e., believed to be true.

Consequently we have

E. Reason #5: To make Israel responsible (Deut. 30:15-20).

There is no conflict between unconditional promises and human responsibility. The two alternatives (and only two) are set before the people again, with the earnest entreaty from Moses that they "choose life" (v. 19).

Application: Note how the 5 reasons above have their application in principle to all true believers today.

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IV. THE CONCLUSION - of Deuteronomy and of the Pentateuch (Deut. 31-34).

The messages are concluded. In the conclusion we have Moses' final acts of obedience as the leader of Israel, and then his death and burial.

A. Moses' farewell to the people (31,32).

1. The events leading up to the song (31).
 - a. Moses and the people (31:1-6),
 - b. Moses and Joshua (31:7,8),
 - c. Moses and the Law (31:9-13).
 - d. The Lord, Moses, and Joshua - the charge to Joshua (31:14-23) - the song is first mentioned.
 - e. Moses and the Levites (31:24-29) - concerning the Law and the song.
2. The song (Deut. 31:30-32:47)
3. The Lord's final command to Moses (Deut. 32:48-52). We have Moses' obedience to this final command in Deut. 34.

Thus we can say that the CONCLUSION shows that Moses was concerned with the following:

- 1) The people.
- 2) Joshua.
- 3) The Law.
- 4) The song (ch. 32).
- 5) The blessing (ch. 33).
- 6) ~~Dying~~ Dying (ch. 34).

DEUT. 31

(31:1) One people had adequate warning before they turned from the Lord to other gods.
Jesus had words of Moses compare with Paul in 2 Cor. 1, Peter in 2 Peter, our Lord in the Upper Room Discourse.
Moses was concerned that the spirit of his labors should survive him (Calvin, 14, 31). Cf Peter in 2 Pet. 1:13, 15.

(31:2) Down through v. 5 there is a heavy emphasis on "the Lord":
1) what He has said
2) what He will do.

A change in leadership does not mean a change in God's purpose for His people. Moses will die, but the Lord has Jehovah ready to take his place. See also (31:3)

(31:4, 5) Our promises and orders regarding the commandments also stand. They were to be encouraged by what had already happened to Og and Jabin.

(31:6) These commands are based on:

- 1) God promises of His
- 2) God's promise of His presence.
- 3) Our faithfulness, or perseverance, of the Lord.

Or takes faith to be courageous so as not to be afraid. "So then faith cometh . . ." (Rom. 10:17). Here we are not to attribute anything to man, but to see in the grace of God the only ground of their hope.

31:7 If the people were to be as commanded in v. 6, then Joshua had to be the same - only more so!

Joshua had to learn and then lead. A lack of courage could not but "impede the course of" his calling (Calvin, III, iv, p. 315).

31:9 Next Moses was concerned about the Law.

He had written it down.

He gave it to the Levites and to the elders who were responsible not only to have it read on the Sabbath Year during the Feast of Tabernacles, but to teach it continually day after day, from one generation to another.

Cf. Mal. 2:7.

31:10 Failure to keep the Sabbath Year eventually led to captivity. So his command regarding the Law was not kept. Consequently, they were more concerned about material increase than they were about:

1) The Word.

2) ~~Obedience~~. Hearing the Lord, i.e., faith, ^{gentleness, etc.}

3) Obedience.

31:11 Note: No one was excluded. It is important for all people to hear the Word, and to learn it! The fact that "their

elders" are mentioned again and particularly is evidence that sound doctrine was to be passed on from generation to generation - and the Lord's people even today need to make provision for this!

There can be no godliness without the Word - i.e., without a knowledge of the Word. Any appearance of godliness without sound doctrine is only a pretence.

31:14 ~~To~~ So v. 23 we have the Lord's charge to Joshua - which Calvin says (III, iv, 324) means to "instruct him in the performance of his duties."

But before he can understand his charge, he must see what the people will do.

- 1) The apostasy of the people 31:16
- 2) The judgment of the Lord upon them 31:17, 18

To prevent sin and to restore from sin the Lord gave Moses A SONG for the people (recorded in Deut. 32:1-43).

31:19-21 It was certain that the people would turn from the Lord, and then the song would be a witness against them.

31:22, 23 In spite of what the people would do, Joshua was to trust the Lord, his ministry would be successful, the Lord would be with him.

31:24 The rest of the chapter has to do with the leaders as well as the people (see

1.30), and moses gives them:

- 1) The Law.
- 2) The Song.

As a background, read Deut. 31:16-22, (noting "this song" in vv. 19[2x], 21, 22, 30).

Outline:

- I. The importance and theme of the song
(vv. 1-3)
- II. The basic principle concerning God + the people
The righteousness of God declared (vv. 4-6).
- III. The remembrance of the past (vv. 7-14).-
God's blessings.
- IV. The rebellion of Israel, forgetting the Lord
(vv. 15-18).
- V. The wrath of God (vv. 19-27)
- VI. The condition of Israel (vv. 28-35)
- VII. The ultimate mercy of God (vv. 36-43).

The song emphasizes:

- 1) The unchangeableness of God, and His righteousness. ~~the way back from sin begins with the~~
- 2) The utter corruption of man. Contemplation of God.
- 3) The patience of God.
- 4) The wrath of God.
- 5) The mercy of God.
- 6) The immutability of God

Obviously, Moses was not concerned about his popularity when he gave this song to the people of Israel. He was concerned, though, with:

- 1) His own obedience to the Lord.
- 2) The blessing of the people.

To do: vv. 1, 3, 7 (3x), 39, 43

"Jeshurun" - from ^{יְהוּנָן}, meaning "righteous nation" (K+D, III, 475) "to remind Israel of its calling."

- 1) The title (v. 1)
2) The introduction
(vv. 2-5)
3) One blessing (vv. 6-25)
4) One conclusion (vv. 26-29).

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DEUT. 33 - MOSES' BLESSING ON THE TRIBES

(33:1) The title: "And this is the blessing."

The nature of the blessing: Since Moses has called, "the man of God," it is to be recognized as a divine revelation. This is the title used later to indicate that a man was a prophet.

(33:2) Down to v. 5 we see that "the Lord" is the One Who claimed Israel, not vice versa. And what He had already done to make them His people.

Then with v. 6 the blessings begin. Simeon is not mentioned. We have the following explanations:

1) Simeon is mentioned in some copies of the LXX - "and let Simeon be many in number" (Henry, M., I, 875).

2) Simeon was probably included with Judah, but not retained because of his sin with Levi. Levi is mentioned because of his special place - and the Lord has the right to do with us as He pleases!

This seems the most likely.

Note: This is a prayer as well as a prophecy.

(33:6) REUBEN - The grace of God. Reuben would be preserved, although he would not be great. (See alternative reading for latter part of the verse.) He is even mentioned first, as the honor given to the firstborn.

(33:7) JUDAH - placed before Levi because of the messiah, the King being over the Priest.

Prayer is mentioned. Also the people and

the prosperity of his work

all of these can be related to David as well
as to Christ - David as the type; Christ, the
Antitype.

LEVI -

33:6-11 The second longest, surpassed only by Joseph.

"Thy holy one" - LEVI as personifying the tribe
and its ministry in Israel.

33:8 See guidance and blessing given through Levi.

33:9 Levi separated from all natural ties
to serve the Lord.

33:10 Levi's two ministries:

1) Teaching.

2) Worshipping.

33:11 Moses' prayer for him, i. e., the priests
and their assistants.

33:12 BENJAMIN - no wonder that Saul of
Tarsus gloried in ~~the~~ his tribe. Note
how that which is singled out for Benjamin
is now actually true for all of the Lord's
people.

33:13-17 The longest section - JOSEPH

What a crowning testimony this
is to the fact that blessing follows trials
and sufferings, even in this life! And
that our faithfulness to the Lord will result
in blessing for our posterity.

33:18,19 ZEBULUN and ISSACHAR - Leah's last
two sons

Two things are combined: LABOR and REST.
See v. 18.

From here on - the sons of Bilhah and Zilpah.

33:20 GAD - a special lesson is here. In v. 20 he is spoken of as a lion. In v. 21 we see how he became that:

- 1) "He provided the first part for himself," noting that we must first of all take care of our own affairs.
- 2) "He came with the heads of the people" - as he entered the land to help the other tribes get settled, showing his devotion to the Lord by his devotion to the Lord's people.

3:22 DAN - like Gad, resembling a lion. Victory over enemies. Jacob likened him to a serpent.

3:23 NAPHTALI - speaking of the satisfaction which always accompanies the blessing of God

3:24 ASHER - the blessing is an expression of his name (so, K + D, III, 51).

The blessing and sufficiency of God is seen in the case of Asher

(he has)

- 1) Favor with his brethren
- 2) "Oil," i.e., abundance.
- 3) Strong defences (note alternate reading for v. 25a - probably referring to walls and fortresses.)
- 4) "And as thy days, so shall thy strength be."

3:25-29 The blessing ends as it began - with THE LORD!

What a tremendous ending to the life of Moses!

5/20/80 DEUT. 34 - The Death of Moses.

The account closes with just the Lord and Moses:

- 1) Moses views the land (vv. 1-4).
- 2) Moses dies and is buried (vv. 5-7).
- 3) The nation grieves (v. 8).
- 4) Moses' successor (v. 9).
- 5) The final tribute (vv. 10-12).