

and, like Abraham of old, look "for a city which hath foundation whose builder and maker is God, (Heb. 11:10.) Ninth, Israel crossed the Jordan River (Josh. 3,4) and Christians cross the Jordan of death, (Heb. 9:27.) Tenth, Israel entered the promised land (Ex. 3:8;; Josh. 6) we look forward to entering heaven, (Rev. 3:13-17.)

GOLDEN TEXT EXPLAINED

The Golden Text is explained in the main text.

POINTS TO PONDER

1. God's work must go on even when the death of the greatest man occurs.
2. Just as Moses trained a leader to take his place so church leaders today must do the same.
3. Great faith, like Moses', will lead one to seek always the promises of God.
4. Moses was a great leader because of his great love for people.

QUESTIONS FOR THE CLASS

1. What does our Golden Text reveal about Moses' physical condition at his death?
2. Briefly connect the events preceding our present lesson with the last lesson.
3. Locate the land of Moab and Mount Nebo.
4. What did Jehovah show Moses from the top of the mount?
5. What had been Moses' long cherished goal?
6. Why was Moses not allowed to enter the land of Canaan?
7. Where did Moses die?
8. Who buried Moses?
9. What does no man know about Moses' burial?
10. What did the children of Israel do following Moses' death?
11. What did Michael and the devil do about Moses' body?
12. Of what was Joshua full, and how?
13. Why did Joshua need such a miraculous endowment?
14. Who did not rise in Israel like Moses?
15. What were some ways in which Moses was above all the other prophets?
15. What prophet did God raise up like Moses?
17. Discuss, as time will permit, some of the likenesses of Israel's salvation, and our salvation.
18. What are some great lessons to be learned from the Points To Ponder?

JOSHUA SUCCEEDS MOSES

SERING QUARTER

Deut. 34:9; Josh. 1:1-6; 21:43-45

PLAN OF THE LESSON

Introduction

1. Joshua Was Full Of Wisdom (Josh., Deut. 34:9)
2. God Promises To Be With Joshua (Josh. 1:1-6)
3. God Gave Israel All The Land He Promised (Josh. 21:43-45)
4. Joshua As A Leader

Golden Text Explained

Points To Ponder

INTRODUCTION

Moses, because of his fatal mistake in failing to sanctify Jehovah in the sight of the children of Israel at the waters of Meribah, was not allowed to lead Israel into the land of Canaan. (Num. 27:12-14; 20:1-13; Psa. 106:32,33; Deut. 32:48-52.) It was essential that a new leader be selected to take the place of Moses.

Joshua was the man selected for this great task. Joshua was of the tribe of Ephraim. (Num. 13:8.) He was at first called "Hoshea" ("help" or "salvation"), but Moses changed it to cf. Neh. 8:17 "Joshua" (Num. 13:16) which means "savior" or "God is salvation." The Greek form of this name is "Jesus."

Joshua was a very faithful and dutiful man; he "wholly followed Jehovah." (Num. 32:12.)

LESSON STUDY

Joshua Was Full Of Wisdom (Deut. 34:9)

"And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hand upon him: and the children of Israel hearkened unto him, and did as Jehovah commanded Moses."

Joshua, before the death of Moses, had been appointed to be Moses' successor. "And Jehovah said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thy hand upon him; and set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put thine honor upon him, that all the congregation of the children of Israel may obey." (Num. 27:18-20; Deut. 3:28; 31:3-8,14,23.)

Our text says that Joshua "was full of the spirit of wisdom." The reason given is that

"Moses had laid his hands on him." This miraculous endowment was given Joshua by the laying on of Moses' hand. Joshua "needed wisdom from above in order to accomplish the great task of leading the people of Israel as had been true of Moses . . . Joshua needed something which would command the respect of the people, and cause them to obey him, just as in the case of Moses; and nothing could do that better, than for them to realize that the power and authority of Jehovah were with the new leader." (Lanier.) " . . . and the children of Israel hearkened unto him, and did as Jehovah commanded Moses."

God Promises To Be With Joshua (Josh. 1:1-6)

"Now it came to pass after the death of Moses the servant of Jehovah, that Jehovah spake unto Joshua the son of Nun, Moses' minister, saying," Moses' death and burial are recorded in Deuteronomy 34. Just as the priests, under the Jewish economy, were hindered from continuing by reason of death (Heb. 7:23), so Moses' death necessitated a change in leadership for Israel.

Joshua was probably eighty years old at the time of this call. We arrive at this conclusion by thinking that Joshua was about the same age of Caleb. Caleb was forty years old when Moses sent Joshua, Caleb, and others to spy out the land. (Josh. 14:7.) If they were about the same age, then the forty years of wilderness wandering added to this would make Joshua about eighty at the time. Since Joshua died when he was one hundred ten years of age (Josh. 24:29) that would give him about thirty years to conquer, divide, and enjoy the land. (cf. Geikie.)

Joshua is called "Moses' minister" because he was Moses' attendant and served him in his work as lawgiver and leader. His service as Moses' minister included (a) the battle with the Amalekites (Ex. 17:8-16; (b) on mount Sinai with Moses, Ex. 24:12,13; 32:15ff; (c) in the Tent of meeting, Ex. 33:7-11; (d) in defense of Moses—"this was evidently a case of mistaken judgment, which was corrected; and it is to his credit that it was not repeated, that is, so far as the record goes" (Lanier), Num. 11:27-29; (e) as a spy in Canaan, Num. 13:1-14; and (f) as Moses' successor, Num. 27:15-23. Joshua truly had a faithful past.

"Any man who is given a place of leadership in the church should be required to have a faithful past; for if this is not true, he will be vulnerable to the attacks which will be made upon him by those who are unfriendly to the cause which he represents." (Lanier.)

"Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. Every place that the sole of your foot shall tread upon, to you have I given it, as I spake unto Moses." Even though Moses was dead, God's work must go on, and God had a man prepared to take Moses' place. "Moses left behind him his Joshua; Eli, his Samuel; Elijah, his Elisha; and Paul, his Timothy. God's servants may die, but his work will never die." (Elam.)

"Arise, go over this Jordan." The Jordan River stood between the children of Israel and the land God promised. Joshua commanded the people to make preparation for crossing. (Josh. 1:10,11.) "Thou, and all this people." The people numbered "six hundred thousand, and a thousand seven hundred and thirty," (Num. 26:51) of the children of Israel, besides the "twenty and three thousand" of the Levites who were given "no inheritance." (Num. 26:62.)

"Every place that the sole of your foot shall tread upon" was the same conditional promise that God had earlier given Moses. "For if ye shall diligently keep all this commandment which I command you, to do it, to love Jehovah your God, to walk in all his ways, and to cleave unto him; then will Jehovah drive out all these nations from before you, and ye shall possess nations greater and mightier than yourselves." (Deut. 11:22-23.) Even though God had promised them the land, with all the blessings therein (Deut. 6:10-15), "yet they must go over the Jordan, dispossess these wicked nations, till the land, cultivate the fruit, occupy the cities, and inhabit the houses." (Elam.) Today salvation is a gift of God's grace (Eph 2:8,9), and he has "blessed us with every spiritual blessing in the heavenly places in Christ" (Eph. 1:3), but we must enter into Christ in order to receive and enjoy these blessings. (Gal. 3:26,27; Acts 2:38; Mark 16:16.)

"From the wilderness, and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your border." The boundaries of the land of promise are clearly set forth in this verse. The "wilderness," the Arabian desert through which they had just passed was the southern border; "this Lebanon" was the Lebanon range of mountains to the north; the eastern border was the "river Euphrates"; and the "Mediterranean sea," toward the going down of the sun, was the western border. The Hittites were very prominent throughout Israel's history (Gen. 10:15-18; Gen. 23:2 Sam. 11:3; 23:39; I Kings 9:20,21; 10:29; 2 Kings 7:6; Ezek. 9:1-4,7)) and may have been mentioned here because they were the superior tribe and occupied much of the

land.

"There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee; I will not fail thee, nor forsake thee. Be Strong of good courage; for thou shalt cause this people to inherit the land which I sware unto their fathers to give them." God speaks in such a way so as to give Joshua courage at the very beginning of his undertaking. He immediately tells him why no man would be able to stand before him and his armies: "as I was with Moses, so I will be with thee." God had promised to be with Moses at the very beginning of his work (Ex. 3:12), and he had led him through many trials and battles to success and victory. "Joshua knew what God had done for Moses, and, hence, God could give him no greater assurance." (Elam.)

God also promised Joshua that he would never leave him nor forsake him. This promise is quoted in the New Testament and is made to apply to Christians everywhere and under all conditions. Be ye free from the love of money; content with such things as ye have: for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee. So that with courage we say, The Lord is my helper; I will not fear: What shall man do unto me?" (Heb 13:5,6.)

"Be strong and of good courage" is repeated four times in this chapter. (Josh. 1:6-8, 18 cf. Deut. 3:28; Deut. 1:37,38; 31:6-8.) Joshua needed strength and courage to face the nation just like we need strength, courage, and wisdom to fight Satan and his forces.

God Gave Israel All The Land He Promised (Josh. 21:43-45)

"So Jehovah gave unto Israel all the land which he sware to give unto their fathers; and they possessed it, and dwelt therein: And Jehovah gave them rest round about, according to all that he sware unto their fathers: and there stood not a man of all their enemies before them; and Jehovah delivered all their enemies into their hand. There failed not ought of any good thing which Jehovah had spoken unto the house of Israel; all came to pass." Our text clearly states that God fulfilled the land promise he made to Abraham. Therefore the Jews need not look for God to give them the land of Canaan in fulfillment of that promise. The Israelites possessed the land at this time in overcoming its inhabitants. God cast the nations out "by little and little," lest the wild beast should increase upon the Israelites (Deut. 7:22-24), and Solomon reigned in peace over all the land from Euphrates to the land of

the Philistines, and unto Egypt. (I Kings 4:21; cf. 2 Sam. 8:1-13; I Chron. 18:3,14.)

Joshua As A Leader

One of the greatest needs in the church today is for great leadership. Leaders would do well to study carefully the characteristics of Joshua. First, Joshua was a man with a faithful past. Joshua never, so far as the record is concerned, acted in such a way as to incur the displeasure of God. Second, Joshua was a man of great humility and unselfishness, as indicated by the poor inheritance he had to ask the people to give him. (Josh. 19:49,50.) Third, Joshua was a man of decision and action. "The secret of his power and success lies in the fact that he decided early in life, and was determined throughout all his life, 'as for me and my house we will serve Jehovah.'" (Thomas.) The church needs leaders who will decide how to live and who will make decisions about the Lord's work. Fourth, Joshua was a man of courage. (Josh. 1:6.) Fifth, Joshua was a man of obedience. (Josh. 1:7.) Sixth, Joshua was a man of the book. (Josh. 1:8.) Seventh, Joshua was a man of faith. (Josh. 1:9.) Eighth, Joshua was a man who had made thorough preparation before he was appointed.

GOLDEN TEXT EXPLAINED

"But as for me and my house, we will serve Jehovah." (Josh. 24:15.) Shortly before Joshua's death he gathered the leaders of Israel together for a final exhortation. (Josh. 24:1.) He reminded them of all the great things God had done for them in bringing them to the land. (Josh. 24:2-13.) He exhorted them to serve God in sincerity and truth, and to put away their idol gods. (Josh. 24:14.) He told them to make a choice between the Lord and idols (Josh. 24:15), and then stated, very emphatically, "but as for me and my house, we will serve Jehovah." Four thoughts, suggested by Joshua's decision, are as follows: (1) He considered religion to be something he needed as well as his family. (2) He resolved that his house would be included as well as he. (cf. Gen. 18:19; Eph. 6:4.) (3) Joshua assumed the responsibility of setting the example for his house. (4) Joshua was determined that he and his house would serve the Lord if they had to do it alone.

POINTS TO PONDER

1. Wise leaders will prepare others to continue the work when they are gone.
2. Men make a terrible mistake when they think the work will stop at their death.
3. Leaders of the church must be willing to give the time for preparation and planning.

4. It takes real courage to live up to the demands of the law of Christ.

QUESTIONS FOR THE CLASS

1. What does our Golden Text reveal about the importance and power of right decisions?
2. Of what was Joshua full?
3. How was he full of wisdom?
4. How did the children of Israel respond to Joshua's leadership?
5. ~~About the time he became a leader~~ the time he became leader?
6. Name and discuss some things in which Joshua was involved as "Moses' minister."
7. Why is a faithful past so important to one appointed as a leader in the church?
8. What command did Jehovah give Joshua after the death of Moses?
9. What were some of the conditions Israel had to meet in order to enjoy God's promise?
10. How can we enjoy all spiritual blessings in Christ?
11. Locate on a map the extent of the territory God promised Israel.
12. Who would not be able to stand before them?
13. What great assurance did God give Joshua?
14. What promise is quoted in the New Testament and made to apply to all Christians?
15. What were two great characteristics God told Joshua to have?
16. What shows that God completely fulfilled his promise?
17. Name and discuss Joshua's leadership characteristics?
18. What are some practical lessons from the Points To Ponder?

DEUTERONOMY: UNCHANGING PRINCIPLES

FRANKLIN CAMP

I trust that these studies will enrich your life and create a deeper appreciation for the Bible. I have had the privilege of teaching the book of Deuteronomy in the adult class at Adamsville. The book of Deuteronomy is an unusual book. *(A Divine Commentary)* I do not know of any book that is richer in spiritual truths than this book. It is a divine commentary on Genesis, Exodus, Leviticus and Numbers. It is especially a commentary on Exodus, Leviticus and Numbers. ~~Deuteronomy is not a second giving of the law. All the law is not repeated in Deuteronomy.~~ The book is a divine interpretation of the law. This principle is important in understanding the book. *(for the Second Generation)* A generation had died that had come out of Egyptain bondage and to whom the law had been given at Mt. Sinai. The book is Moses' final address to a second generation except Joshua and Caleb. It concerns the principles and the precepts that would enable the second generation to avoid the failure of the first generation. Moses sets forth principles for their successful serving God. These principles are still true. If we can grasp and apply the principles of Deuteronomy we will be faithful and successful in serving God. *(for Christ appealed to it.)* Some think that my mind is a little peculiar and I guess that is true. ~~Christ lived the book~~ Studying Matthew 4 of the temptation of Christ gave me a special interest in the book of Deuteronomy. Jesus answered every temptation with a quotation from the book. This suggested to me that there must be something unique about Deuteronomy. Christ quoted from the book when he faced Satan and the destinies of men were hanging in the balance. If the principles of the book provided him the direction and strength to face Satan in such an hour surely it is worth trying to discover the values to be found in it. *(for)* Christ

not only quoted from Deuteronomy facing the temptation of Satan. He also quoted from it in answering the lawyer's question as which is the greatest commandment (Matthew 22:37; Deuteronomy 6:5). ^{Bar} In Mark's account a scribe grasped the meaning of what Christ said, ~~and~~ ^{He} told the scribe that he answered discretely and he was not far from the kingdom. Again one can see that the principles of Deuteronomy have their application to the kingdom that began on Pentecost in Acts 2.

~~The~~ ^{The Background of the Prophets} The book of Deuteronomy is the background of the prophets. The heart of the spiritual messages of the prophets is based on the principles found in this book. ^{Bar} Now let me read an unusual passage from the book:

In the first three chapters Moses reviews the past. He reminds the nation of some things that had happened. He calls attention to some attitudes that had characterized the first generation. ^{from} ~~in~~ chapter 4 ^{through 33 he} ~~he begins to~~ set forth some principles for successful service to God. ^{for} "And ye murmured in your tents, and said, Because the Lord

^{Key Passage} hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us." (Deut. 1:27)

I had never really thought about the significance of the verse until preparing to teach the class at Adamsville. This is a key passage.

While this verse is a reference to the generation that died it also has application to the second generation. History is life. It is a mistake to read history and think we are different from those ~~that~~ ^{who} have gone before us. One may insist this has no relation to us because we are not Israelites. Israel belonged to the human family and so do we. Therefore, the verse has something to say to us. ^{Bar} Here are

people that have been delivered from Egyptain bondage. They murmured and rebelled against God (Num. 13 and 14). Read these chapters and you will not find them accusing God of hating them. ^{yet} Moses states that

they said that God hated them because he brought them out of Egypt to deliver them into the hands of the Amorites and to destroy them.

No doubt they did not think that they were saying that God hated them. Still this is the essence of what they said. *One can now see*

that one of the most basic truths of the Bible is the nature of God's love for his people. This may sound strange but before we finish with this study I think we will be able to appreciate it. Before we finish we will see that all the people that thought that God hated them did not belong to that first generation. Some are living today and it is possible that we may be among them without realizing it.

Pa I suspect if one had asked an Israelite, does God hate you? He would have said no. Yet Moses said that was the case. What did Moses mean when he said "they said God hated them"? Are there any readers of this article that would say that God hates me? I doubt it. Yet we may react as though God does not love us. *God is faithful*

← passages in the book. "Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments, to a thousand generations." (Deut. 7:9). Mark the verse. It says that God is the faithful God and that he keeps his covenant of mercy with them that love him and keep his commandments. The principle is that when God gives his word ~~and is~~ as long as one loves and obeys God, God will be faithful to his word. "And repayeth them that hate him to their face, to destroy them; he will not be slack to him that hateth him, he will repay him to his face." (Deut. 7:10) Note he will repay the one that hates him. What happened to that first generation? They accused God of hating them but in reality they hated God. The idea of God hating someone is destruction. The problem for that first generation wasn't

God's failure to love them. It was their failure to love God because of his love for them. They turned aside in unbelief because they thought that God did not love them. When they rebelled it was then that God destroyed them. God was faithful to his covenant. God keeps his covenant as long as his people obey him.

Pr Moses Prayer
"I prayed therefore unto the LORD, and said, O Lord GOD, destroy not thy people, and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand. Remember thy servants, Abraham, Isaac, and Jacob: Look not unto the stubbornness of this people, nor to their wickedness, nor to their sin: Lest the land whence thou broughtest us out say, Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness. Yet they are thy people, and thine inheritance, which thou broughtest out by thy mighty power, and by thy stretched out arm."

(Deut. 9:26-29.) Here is the account of Moses praying for the nation as recorded in Exodus 32. The greatness of God was manifest in delivering the nation from Egyptian bondage. Notice carefully verse 28. Moses said that if God destroyed the nation the Egyptians would say he was unable to bring them into the land of Canaan and that he hated them. Thus Moses states that if the nation died in the wilderness the heath~~e~~en would conclude that God lacked the power to do what he promised. If he lacked the power to do what he promised them and had brought them out into the wilderness to die then indeed he would not have loved them. Promising them the land of Canaan and then destroying them in the wilderness because of a lack of power to get them into Canaan would have shown a lack of love. If God had gotten the nation out of bondage and into the middle of the wilderness

and let them die because of inability to bring them into Canaan he would not have been faithful to his covenant. Unfaithfulness to his covenant would have shown a lack of love. If God had allowed them to starve in the wilderness after promising to bring them into Canaan, would he have loved them? *Or God did not promise love*

God's faithfulness did not mean that there would be no hardships for the nation. There is quite a difference between hardships and starvation. The nation murmured because of hardships, not starvation. The first generation reasoned that because they faced some hardships God did not love them. Read again Numbers 13 and 14. They said God has brought us into the wilderness and we along with our children are going to die. Though they did not accuse God of not loving them the conclusion of their complaint amounted to saying he did not love them. *Or*

If the ten spies had understood the nature of God's love, they would have joined Joshua and Caleb in saying we are able because God's love has committed him to getting us into the land of Canaan if he delights in us. ~~That is if we love and serve~~

~~him~~. The ten spies did not believe that God loved them and convinced the nation that he didn't. *Or God's Commitment*

"Then I said unto you. Dread not, neither be afraid of them. The LORD your God, which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes; And in the wilderness, where thou hast seen how that the LORD thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place." (Deut. 1:29-31.) Look at the phrase "bare thee as a man doth bear his son". Look at the two bares (bare, bear). The first bare suggests that God assumed the responsibility of getting them over into Canaan just as he assumed the responsibility of getting them out of Egypt. The condition was that they love and serve him in return for his love for them.

God had committed himself to see that they would enter Canaan.

They said, but God does not love us. We will die and never see him.

He has led us into this ~~situation~~ and he is going to destroy us.

Therefore, Moses concluded they thought that God hated them. ~~Let me~~

ask dear reader, do you believe that God loves you? How much do you

believe it? What does the love of God mean to you? Do you under-

stand the meaning of the commitment of God's love? (In a later

study we will consider man's commitment as the other side.) This

study has to do with the commitment of God's love. This is the point

that first generation of Israel missed. It led to their downfall.

Thus it must be a vital principle in successful living for God. This

principle is more fundamental to our lives than many of us have con-

sidered. May I ask you again, do you believe that God loves you?

Are you sure that you are sure? Do you believe that God may get ~~us~~ ^{you}

in a situation then leave ~~us~~ ^{you} in the lurch. ~~When~~ ^{Pa} a man takes a vow to

love and cherish his wife it involves a commitment. God's love for

man involves his commitment to his covenant. This helps one under-

stand why Christ quoted from the book of Deuteronomy. The first temp-

tation was, "if thou be the son of God turn these stones into bread"

(Mt. 4:3). Satan wanted Christ to think that God did not love

him. He was saying that Christ's hunger proved that God did not

love ~~him~~ ^{him}. Satan implied that God sent Christ on a mission which

placed ~~him~~ ^{him} in a situation where he was hungry. How could ~~he~~ ^{he} love

~~him~~ ^{him} and allow him to be hungry. Now one can understand why Christ

quoted from Deuteronomy 8. ~~This~~ ^{Pa} was also the problem that first

generation faced. They thought the hardships of the wilderness would

lead to their death and concluded God did not love them. In Deuteron-

omy 8, Moses was explaining to the second generation that the first

Don't
conf

generation was mistaken. God did love them. The trials through which they were passing was not evidence of the lack of God's love but a test of their faith and love for God. *Pr. We Do not Live By Bread Alone*
 bread alone but by every word that proceedeth out of the mouth of God. What does every word mean? It has reference to the covenant that God made with Israel. That covenant committed God to the responsibility of leading them to the land of Canaan. All that God asked in return was the commitment of their love and obedience. The hardship made no difference. God had committed himself and their hardship would ^{Nox} have defeated God's purpose if they held on to him in love and faith. They said God was unable to fulfill his commitment and therefore he does not love us. They accused God of making a promise he would not keep. ~~That~~ *Pr* They reasoned he had led them into the wilderness to die and he hated them. We may say but what does that have to do with us? Let us see what it has to do with us.

The Father Son Relationship
 Remember that Moses said that God did bare them as a son (Deut. 1: 31). *Here the* There is a suggestion of a father and son relationship. Israel is called God's son (Hosea 11:1). *Pr* Open your Bible now to Matthew 6.

"After this manner therefore, pray ye: Our Father which art in heaven. Hallowed be thy name." Here is the ~~the~~ father son relationship. What does it mean to me to have God as my ~~father~~ *Pr* father? Have you ever pondered the real significance of God as ~~father~~ *Pr* father? Moses said that such relationship to Israel committed God to lead them into Canaan as long as they loved and obeyed him. *Pr* It is unfortunate that too many of us

have allowed Calvinist with their misinterpretation of God's promise to push us to the other extreme. We do not realize that God's covenant with his people commits him to his promises as long as we love and serve him. *Pr The Kingdom placed First* Notice what he says, "Thy kingdom come". This petition shows that the kingdom of God must be first in our lives. It must have

priority over all other things. ~~Thy~~ Thy will be done. God's will must be ~~pre~~ ^{pre}minent in our life. One must live to do God's will and not his own will. ^{Pa} This is what was expressed by Christ in Matthew 4. When

Satan suggested that God did not love him, Jesus understood clearly that Satan was lying. God had given his Son his word. Jesus knew that he would keep it. He knew that God had not promised him luxury and ease but believed without wavering that God would care for him.

^{Pa} When I pray and say, "My Father" it denotes a relationship to him. ~~relationship to me~~ The pre Pentecost petition for the coming of the kingdom showed their longing for it ^{and} its preminence in their values.

The petition for God's will to be done indicated the deep desire on their part to live by his will and to seek to get others to do the same. Here is the Christian's opportunity and responsibility ^{Now} ~~our Daily Bread~~

watch, "Give us this day, our daily bread". ~~We~~ ^{He} did not say, "load us down with luxuries and make life a bed of roses." Why should a child of God get on his knees and pray, "give us this day our daily bread?"

The answer is that God has committed himself to see that we have daily bread. That's God's commitment to me as a Christian as long as I faithfully serve him. ^{Pa} ~~Treasurer in Heaven~~ The model prayer is the background of the rest

of the chapter. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:" (Mt. 6:19). How can one put his treasures in heaven? The reason is that he has God's commitment to see that he has daily bread. Why should one pray that petition unless God has committed himself to that end? ^{Pa} ~~undivided heart~~ "The light of the body is the eye; if therefore thine eye

be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!" (Mt. 6:22-23). Here is the single purpose of life. This is the picture

of an undivided heart. God's kingdom and will is the purpose of ~~light~~ ^{life}.

^{Pa} "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." (Mt. 6:24). Look at the words love and hate. Deuteronomy 1:27 and 31 gives the background principle referred to here. That first generation did not love God.

They loved mammon, (material things and fleshly ease). They had a misconception of God's love. When one loves the world he hates God.

I know what we think but what does the passage mean in the light of its context. ^{Pa} ^{"Therefore I say"} Watch carefully Christ's argument. "Therefore I say un-

to you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" (Mt. 6:25).

Therefore, why the therefore? The therefore is based on the principles already given. ^{Pa} "Behold the fowls of the air; for they sow not,

neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" (Mt. 6:25.) What

is the most important thing in life? Is it the body and the material things or the kingdom of God and spiritual things? Life is more than

eating. Doesn't Moses warn the second generation that Man does not live by bread alone? But what does the bread feed and sustain, the

body or the soul? Is the body more than raiment? A corpse may be dressed but that does not bring it back to life. There is more to

man than a body. The kingdom of God has to do with the ^{ER} ^{higher} part of man. This is the reason for the petition concerning the kingdom. God made the ^{fowls} ~~birds~~. Did he make them and forget them? Indeed he did not.

If he made the ^{fowls} ~~birds~~ and does not forget them how much more would he remember his children which he loves that believe and obey him. Why

should I be anxious about the material things of life? He has promised

needs are provided. These are not idle words. They are the words of our Lord. ^{Pa} Did he not demonstrate back in chapter 4 that when God is placed first and his will primary in ones life that God will take care of him. ~~He~~ ^{We} need to be reminded of this in these days of inflation. What's going to happen in the Middle East? Will the gas be cut off and prices skyrocket? Let me put God's will first in my life and he will provide my needs. He does not commit himself to providing luxuries or ease. Christ was not surrounded by luxuries and ease in the wilderness but he was surrounded by God's love and care. Wasn't that sufficient? He did not die of starvation. That same love is mine and will care for me just as it did for Christ. ^{Pa} If this is not the meaning of these words then what do they teach? "Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment consider the lilies of the field, how they grow; they toil not, neither do they spin. And yet I say unto you, That Solomon in all his glory was not arrayed like one of these." (Mt. 6:27-29). Now look carefully at verse 30. "Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" Wherefore. The Wherefore is like the therefore in 6:25. Verse 26 is an argument that God will provide for daily food. Matthew 6:29 and 30 is an argument that God will see we are clothed. Put God's kingdom and will first in your life and here is God's commitment. Why don't we accept this and avoid the anxious cares of life? The answer is, little faith. ^{Pa} Now watch his conclusion. "Therefore take no thought, saying What shall we eat, or, What shall we drink, or, Wherewithal shall we be clothed?" (Mt. 6:31). Here is another therefore. God's commitment will relieve one of anxious care and worry

about the material things of life. "For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things." (Mt. 6:32). Sinners may worry about the temporal and physical things of life. Why should he not be anxious, he has to make it on his own. *or*

"But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." (Mt. 6:33). Here is the contrast. We are back at the model prayer. ~~we~~ *Make* God's kingdom and will first and these things will be provided.

Here's God's promise and commitment. Why should I not put God's kingdom and will first and then leave it to him to take care of these as he has promised? Would he promise this and then fail? If so he would hate me. He would leave me up to the ~~mocking~~ *mocking* of the ungodly to promise and then fail. This is what the first generation of Israel said. He brought us out to die, he does not love us. How many fear to put the kingdom of God and his will first lest they starve to death? What is the difference in this person and the Israelites that said that God brought them into the wilderness only to let them die? ~~Do you know that God loves you? What place does the kingdom have in your life?~~ *See*

If it is not first, it is because of doubt that God will do what he says. *or* ~~Timely for a materialistic age.~~

No wonder Jesus quoted from Deuteronomy. How much is our materialistic age in need of the principles of Deuteronomy which our Lord applied to his own life? These principles applied will cure many of the problems we face in the church. They will raise the budgets, fill empty pews, and make missionaries. We will not need man-made rules, prayer partners, testimony meetings and other man-made rules. *or* Joshua and Caleb believed that God loved them. They were not afraid. Was their faith and love disappointed? Did God see them through and bring them into Canaan? Read Joshua and you have the answer. Let us learn to appreciate God's love and respond in love and

) and obedience that we may rest in his promises as Joshua and Caleb.
Let us like them say he is able to do what he has promised in Matthew
6.

DEUTERONOMY: UNCHANGING PRINCIPLES

FRANKLIN CAMP

I trust that these studies will enrich your life and create a deeper appreciation for the Bible. I have had the privilege of teaching the book of Deuteronomy in the adult class at Adamsville. The book of Deuteronomy is an unusual book. I do not know of any book that is richer in spiritual truths than this book. (A Divine Commentary) It is a divine commentary on Genesis, Exodus, Leviticus and Numbers. It is especially a commentary on Exodus, Leviticus and Numbers. ~~Deuteronomy is not a second giving of the law. All the law is not repeated in Deuteronomy.~~ The book is a divine interpretation of the law. This principle is important in understanding the book. (on the Second Generation) A generation had died that had come out of Egyptain bondage and to whom the law had been given at Mt. Sinai. The book is Moses' final address to a second generation except Joshua and Caleb. It concerns the principles and the precepts that would enable the second generation to avoid the failure of the first generation. Moses sets forth principles for their successful serving God. These principles are still true. If we can grasp and apply the principles of Deuteronomy we will be faithful and successful in serving God. (on Christ Appealed to it.) Some think that my mind is a little peculiar and I guess that is true. ~~Christ loved the Book~~ Studying Matthew 4 of the temptation of Christ gave me a special interest in the book of Deuteronomy. Jesus answered every temptation with a quotation from the book. This suggested to me that there must be something unique about Deuteronomy. Christ quoted from the book when he faced Satan and the destinies of men were hanging in the balance. If the principles of the book provided him the direction and strength to face Satan in such an hour surely it is worth trying to discover the values to be found in it. (on Christ)

not only quoted from Deuteronomy facing the temptation of Satan. He also quoted from it in answering the lawyer's question as which is the greatest commandment (Matthew 22:37; Deuteronomy 6:5). ^{Bar} In Mark's account a scribe grasped the meaning of what Christ said, ^{and H} and he told the scribe that he answered discretely and he was not far from the kingdom. Again one can see that the principles of Deuteronomy have their application to the kingdom that began on Pentecost in Acts 2.

~~The~~ ^{The Background of the Prophets} The book of Deuteronomy is the background of the prophets. The heart of the spiritual messages of the prophets is based on the principles found in this book. ^{Bar} Now let me read an unusual passage from the book:

~~In~~ In the first three chapters Moses reviews the past. He reminds the nation of some things that had happened. He calls attention to some attitudes that had characterized the first generation. ^{From} In chapter 4 ^{through 33 he} he begins to set forth some principles for successful service to God. ^{for} "And ye murmured in your tents, and said, Because the Lord ^{Key Passage}

~~hated us,~~ hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us." (Deut. 1:27)

I had never really thought about the significance of the verse until preparing to teach the class at Adamsville. This is a key passage.

While this verse is a reference to the generation that died it also has application to the second generation. History is life. It is a mistake to read history and think we are different from those ^{who} that have gone before us. One may insist this has no relation to us because we are not Israelites. Israel belonged to the human family and so do we. Therefore, the verse has something to say to us. ^{Bar} Here are people that have been delivered from Egyptian bondage. They murmured and rebelled against God (Num. 13 and 14). Read these chapters and you will not find them accusing God of hating them. ^{yet} Moses states that

they said that God hated them because he brought them out of Egypt to deliver them into the hands of the Amorites and to destroy them.

No doubt they did not think that they were saying that God hated them. Still this is the essence of what they said. *One can now see*

that one of the most basic truths of the Bible is the nature of God's love for his people. This may sound strange but before we finish with this study I think we will be able to appreciate it. Before we finish we will see that all the people that thought that God hated them did not belong to that first generation. Some are living today and it is possible that we may be among them without realizing it.

I suspect if one had asked an Israelite, does God hate you? He would have said no. Yet Moses said that was the case. What did Moses mean when he said "they said God hated them"? Are there any readers of this article that would say that God hates me? I doubt it. Yet we may react as though God does not love us. *Let us look at some other*

passages in the book. "Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments, to a thousand generations." (Deut. 7:9). Mark the verse. It says that God is the faithful God and that he keeps his covenant of mercy with them that love him and keep his commandments. The principle is that when God gives his word ~~and just~~ as long as one loves and obeys God, God will be faithful to his word. "And repayeth them that hate him to their face, to destroy them; he will not be slack to him that hateth him, he will repay him to his face." (Deut. 7:10.) Note he will repay the one that hate him. What happened to that first generation? They accused God of hating them but in reality they hated God. The idea of God hating someone is destruction. The problem for that first generation wasn't

God's failure to love them. It was their failure to love God because of his love for them. They turned aside in unbelief because they thought that God did not love them. When they rebelled it was then that God destroyed them. God was faithful to his covenant. God keeps his covenant as long as his people obey him.

Prayer "I prayed therefore unto the LORD, and said, O Lord GOD, destroy not thy people, and thine inheritance, which thou hast redeemed through thy greatness, which thou

hast brought forth out of Egypt with a mighty hand. Remember thy servants, Abraham, Isaac, and Jacob: Look not unto the stubbornness of this people, nor to their wickedness, nor to their sin: Lest the land whence thou broughtest us out say, Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness. Yet they are thy people, and thine inheritance, which thou broughtest out by thy mighty power, and by thy stretched out arm."

(Deut. 9:26-29.) Here is the account of Moses praying for the nation as recorded in Exodus 32. The greatness of God was manifest in delivering the nation from Egyptian bondage. Notice carefully verse 28. Moses said that if God destroyed the nation the Egyptians would say he was unable to bring them into the land of Canaan and that he hated them. Thus Moses states that if the nation died in the wilderness the heathen would conclude that God lacked the power to do what he promised. If he lacked the power to do what he promised them and had brought them out into the wilderness to die then indeed he would not have loved them. Promising them the land of Canaan and then destroying them in the wilderness because of a lack of power to get them into Canaan would have shown a lack of love. If God had gotten the nation out of bondage and into the middle of the wilderness

and let them die because of inability to bring them into Canaan he would not have been faithful to his covenant. Unfaithfulness to his covenant would have shown a lack of love. If God had allowed them to starve in the wilderness after promising to bring them into Canaan, would he have loved them? *Pa God Did not Promise ease*

God's faithfulness did not mean that there would be no hardships for the nation. There is quite a difference between hardships and starvation. The nation murmured because of hardships, not starvation. The first generation reasoned that because they faced some hardships God did not love them. Read again Numbers 13 and 14. They said God has brought us into the wilderness and we along with our children are going to die. Though they did not accuse God of not loving them the conclusion of their complaint amounted to saying he did not love them. *Pa*

If the ten spies had understood the nature of God's love, they would have joined Joshua and Caleb in saying we are able because God's love has committed him to getting us into the land of Canaan if he delights in us. ~~That is if we love and serve him.~~ The ten spies did not believe that God loved them and convinced the nation that he didn't. *Pa God's Commitment*

"Then I said unto you. Dread not, neither be afraid of them. The LORD your God, which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes; And in the wilderness, where thou hast seen how that the LORD thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place." (Deut.1:29-31.) Look at the phrase "bare thee as a man doth bear his son". Look at the two bares (bare, bear). The first bare suggests that God assumed the responsibility of getting them over into Canaan just as he assumed the responsibility of getting them out of Egypt. The condition was that they love and serve him in return for his love for them.

DEUTERONOMY: UNCHANGING PRINCIPLES

Do you Believe that
God loves you?
PAGE 6

God had committed himself to see that they would enter Canaan.

They said, but God does not love us. We will die and never see him.

He has led us into this ~~situation~~ and he is going to destroy us.

Therefore, Moses concluded they thought that God hated them. ~~Let me~~

ask dear reader, do you believe that God loves you? How much do you

believe it? What does the love of God mean to you? Do you under-

stand the meaning of the commitment of God's love? (In a later
study we will consider man's commitment as the other side.) This

study has to do with the commitment of God's love. This is the point
that first generation of Israel missed. It led to their downfall.

Thus it must be a vital principle in successful living for God. This

~~principle~~ is more fundamental to our lives than many of us have con-
sidered. May I ask you again, do you believe that God loves you?

Are you sure that you are sure? Do you believe that God may get ~~us~~ ^{you}

in a situation then leave ~~us~~ ^{you} in the lurch. ~~When a man takes a vow to~~

love and cherish his wife it involves a commitment. God's love for

man involves his commitment to his covenant. This helps one under-
stand why Christ quoted from the book of Deuteronomy. The first temp-

tation was, "if thou be the son of God turn these stones into bread"

(Mt. 4:3). Satan wanted Christ to think that God did not love

him. He was saying that Christ's hunger proved that God did not

love ~~him~~. Satan implied that God sent Christ on a mission which

placed ~~him~~ in a situation where he was hungry. How could ~~he~~ love

~~him~~ and allow him to be hungry. Now one can understand why Christ

quoted from Deuteronomy 8. ~~This was also the problem~~ that first

generation faced. They thought the hardships of the wilderness would

lead to their death and concluded God did not love them. In Deuteron-

omy 8, Moses was explaining to the second generation that the first

Don't
cup

generation was mistaken. God did love them. The trials through which they were passing was not evidence of the lack of God's love but a test of their faith and love for God. *Pr. We Do not Live By Bread Alone*

Man does not live by bread alone but by every word that proceedeth out of the mouth of God. What does every word mean? It has reference to the covenant that God made with Israel. That covenant committed God to the responsibility of leading them to the land of Canaan. All that God asked in return was the commitment of their love and obedience. The hardship made no difference. God had committed himself and their hardship would ^{Nox} have defeated God's purpose if they held on to him in love and faith. They said God was unable to fulfill his commitment and therefore he does not love us. They accused God of making a promise he would not keep. ~~Thus~~ ^{Pr} they reasoned he had led them into the wilderness to die and he hated them. We may say but what does that have to do with us? Let us see what it has to do with us.

~~The~~ ^{Pr} *The Father Son Relationship*

Remember that Moses said that God did bare them as a son (Deut. 1: 31). ^{Here the} There is a suggestion of a father and son relationship. Israel is called God's son (Hosea 11:1). ^{Pr} Open your Bible now to Matthew 6.

"After this manner therefore, pray ye: Our Father which art in heaven. Hallowed be thy name." Here is the ~~the~~ ^{Pr} father son relationship. What does it mean to me to have God as my ~~father~~ ^{Pr} father? Have you ever pondered the real significance of God as ~~father~~ ^{Pr} father? Moses said that such relationship to Israel committed God to lead them into Canaan as long as they loved and obeyed him. ^{Pr} It is unfortunate that too many of us have allowed Calvinist with their misinterpretation of God's promise to push us to the other extreme. We do not realize that God's covenant with his people commits him to his promises as long as we love and serve him. ^{Pr} *The Kingdom Placed First* Notice what he says, "Thy kingdom come". This petition shows that the kingdom of God must be first in our lives. It must have

priority over all other things. ~~Thy will be done.~~ God's will must be ~~pre~~minent in our life. One must live to do God's will and not his

own will. ^{God} This is what was expressed by Christ in Matthew 4. When Satan suggested that God did not love him, Jesus understood clearly that Satan was lying. God had given his Son his word. Jesus knew that he would keep it. He knew that God had not promised him luxury and ease but believed without wavering that God would care for him.

~~God~~ When I pray and say, "My Father" it denotes a relationship to him. ~~in relationship to me.~~ The pre Pentecost petition for the coming of the kingdom showed their longing for it. ^{and} its preminence in their values.

The petition for God's will to be done indicated the deep desire on their part to live by his will and to seek to get others to do the same. Here is the Christian's opportunity and responsibility. ^{Now} ~~watch,~~ "Give us this day, our daily bread". ~~We~~ ^{He} did not say, "load us

down with luxuries and make life a bed of roses." Why should a child of God get on his knees and pray, "give us this day our daily bread?" The answer is that God has committed himself to see that we have daily

bread. That's God's commitment to me as a Christian as long as I faithfully serve him. ^{God} ~~The model prayer is the background of the rest~~ ^{Treasures in Heaven} of the chapter. "Lay not up for yourselves treasures upon earth,

where moth and rust doth corrupt, and where thieves break through and steal:" (Mt. 6:19). How can one put his treasures in heaven? The reason is that he has God's commitment to see that he has daily bread. Why should one pray that petition unless God has committed himself to that end? ^{God} ~~The light of the body is the eye; if therefore thine eye~~ ^{undivided heart}

be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!" (Mt. 6:22-23). Here is the single purpose of life. This is the picture

of an undivided heart. God's kingdom and will is the purpose of ~~light~~ ^{life}.

^{OK} "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." (Mt. 6:24). Look at the words love and hate. Deuteronomy 1:27 and 31 gives the background principle referred to here. That first generation did not love God.

They loved mammon, (material things and fleshly ease). They had a misconception of God's love. When one loves the world he hates God.

I know what we think but what does the passage mean in the light of its context. ^{OK} ^{"Therefore I say"} Watch carefully Christ's argument. "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" (Mt. 6:25).

Therefore, why the therefore? The therefore is based on the principles already given. ^{OK} "Behold the fowls of the air; for they sow not,

neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" (Mt. 6:25.) What is the most important thing in life? Is it the body and the material things or the kingdom of God and spiritual things? Life is more than eating. Doesn't Moses warn the second generation that Man does not live by bread alone? But what does the bread feed and sustain, the body or the soul? Is the body more than raiment? A corpse may be dressed but that does not bring it back to life. There is more to man than a body. The kingdom of God has to do with the ^{OK} ^{higher} high part of

man. This is the reason for the petition concerning the kingdom. God made the ^{fowls} ~~birds~~. Did he make them and forget them? Indeed he did not.

If he made the ^{fowls} ~~birds~~ and does not forget them how much more would he remember his children which he loves that believe and obey him. Why should I be anxious about the material things of life? He has promised me that if I make his will first in my life he will see that my daily

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"But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." (Mt. 6:

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Here's God's promise and commitment. Why should I not put God's kingdom and will first and then leave it to him to take care of these as he has promised? Would he promise this and then fail? If so he would hate me. He would leave me up to the ~~mocking~~ *mocking of* the ungodly to promise and then fail. This is what the first generation of Israel said. He brought us out to die, he does not love us. How many fear to put the kingdom of God and his will first lest they starve to death?

What is the difference in this person and the Israelites that said that God brought them into the wilderness only to let them die? ~~Do~~ *Do* you know that God loves you? ~~What place does the kingdom have in~~

your life? If it is not first, it is because of doubt that God will do what he says. *or* ~~Timely for a materialistic age.~~ No wonder Jesus quoted from Deuteronomy. How much

is our materialistic age in need of the principles of Deuteronomy which our Lord applied to his own life? These principles applied will cure many of the problems we face in the church. They will raise the budgets, fill empty pews, and make missionaries. We will not need man made rules, prayer partners, testimony meetings and other man-made rules. *or* Joshua and Caleb believed that God loved them. They were not afraid. Was their faith and love dissappointed? Did God see them through and bring them into Canaan? Read Joshua and you have the answer. Let us learn to appreciate God's love and respond in love and

and obedience that we may rest in his promises as Joshua and Caleb.
Let us like them say he is able to do what he has promised in Matthew
6.

An Overview of Hebrew Law - Lesson Seven

The Book of Deuteronomy

- D. Deuteronomy: The Hebrew title for the book is *devarim* which means "Words."
1. The Hebrew title is taken from the first words of the book (*Eleh ha-dvarim*) which means "these are the words."
 2. Deuteronomy is a compilation of speeches by Moses that give a record of events which took place during the forty days that Israel was in the plains of Moab before their crossing the River Jordan.
 3. The Book of Deuteronomy can be divided into five sections:
 - a. Moses' first speech: a historical review and exhortation
(Deuteronomy 1:1 - 4:49)
 - b. Moses' second speech: Israel's obligations to God and His covenant
(Deuteronomy 5:1 - 6:25).
 - 1) The law is to be obeyed and taught to the children (Deuteronomy 6:1-16).
 - 2) God will bless those who faithfully adhere to His law
(Deuteronomy 6:17-25).
 - c. The conquest of Canaan (Deuteronomy 7:1-26).
 - d. Rewards and punishments; promises and warnings
(Deuteronomy 8:1 - 11:32).
 - 1) Care of foreigners and the poor (Deuteronomy 10:17-21).
 - 2) A blessing or a curse (Deuteronomy 11:13-32).
 - e. Laws explained (Deuteronomy 12:1 - 27:1).
 - 1) God would raise up a prophet from the Israelites similar to Moses
(Deuteronomy 18:15).
 - 2) Just as Israel had hearkened unto Moses, they were to hearken to the prophet whom God would raise up (Deuteronomy 18:15).
 - f. Moses' final words (Deuteronomy 27:1 - 34:12).
 - 1) What God has revealed, we can know (Deuteronomy 29:29).
 - 2) That which God has not revealed cannot be known (Deuteronomy 29:29).
 4. Correlation of The Book of Deuteronomy to The Scheme of Redemption:
 - a. It is a summary of legal and prophetic teaching with warning not to add or to delete anything from God's word.
 - b. It shows that obedience brings blessings and life, while disobedience brings curses and death.

An Overview of Hebrew Law - Lesson 7

The Book of Deuteronomy

Suggested Memory Verse: Deuteronomy 12:32

Write the words of the "Suggested Memory Verse" (Deuteronomy 12:32) here: _____

1. What is the Hebrew title for The Book of Deuteronomy? _____
2. What do the Hebrew words *eleh had-dvarim* mean? _____
3. What was to be obeyed and taught to the children (Deuteronomy 6:1-16) _____
4. Whom would God bless (Deuteronomy 6:17-25)? _____
5. God would raise up a prophet like unto whom (Deuteronomy 18:15)? _____
6. Name a likenesses (*similarity*) between Moses and Christ: _____
7. Is it possible to know and understand what God has revealed in His word (*the Holy Bible*) (Deuteronomy 29:29; Ephesians 5:17)?
() Yes () No
8. Everything in the Holy Bible, from the first verse unto the last, has been revealed to us by God?
() Yes () No
9. There are some things which God has not revealed to human beings?
() Yes () No
10. God selected the virgin Mary to be the mother of His son Jesus. Has God revealed why He selected Mary?
() Yes () No
11. God revealed to us whom He selected to be the mother of His son Jesus, but He did not reveal to us why He selected her:
() True () False
12. Have these lessons helped you to have a better understanding of God's word?
() Yes () No () Somewhat

the word of life

PHIL. 2:16 . . . holding forth
the word of life

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Number 10

DEUTERONOMY: UNCHANGING PRINCIPLES

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I trust that these studies will enrich your life and create a deeper appreciation for the Bible. I have had the privilege of teaching the book of Deuteronomy in the adult class at Adamsville. The book of Deuteronomy is an unusual book. I do not know of any book that is richer in spiritual truths than this book.

A DIVINE COMMENTARY

It is a divine commentary on Genesis, Exodus, Leviticus and Numbers. It is especially a commentary on Exodus, Leviticus and Numbers. Deuteronomy is not a second giving of the law. All the law is not repeated in Deuteronomy. The book is a divine interpretation of the law. This principle is important in understanding the book on the Second Generation. A generation had died that had come out of Egyptain bondage and to whom the law had been given at Mt. Sinai. The book is Moses' final address to a second generation except Joshua and Caleb. It concerns the principles and the precepts that would enable the second generation to avoid the failure of the first generation. Moses sets forth principles for their successful serving God. These principles are still true. If we can grasp and apply the principles of Deuteronomy we will be faithful and successful in serving God.

CHRIST APPEALED TO IT

Some think that my mind is a little peculiar and I guess that is true. Studying Matthew 4 of the temptation of Christ gave me a special interest in the book of Deuteronomy. Jesus answered every temptation with a quotation from the book. This suggested to me that there must be something unique about Deuteronomy. Christ quoted from the book when he faced Satan and the destinies of men were hanging in the balance. If the principles of the book provided him the direction and strength to face Satan in such an hour surely it is worth trying to discover the values to be found in it.

Christ not only quoted from Deuteronomy facing the temptation of Satan. He also quoted from it in answering the Jews' question as which is the greatest commandment (Matthew 22:37; Deuteronomy 6:5).

In Mark's account a scribe grasped the meaning of what Christ said, He told the scribe that he answered discretely and he was not far from the kingdom. Again one can see that the

principles of Deuteronomy have their application to the kingdom that began on Pentecost in Acts 2.

THE BACKGROUND OF THE PROPHETS

The book of Deuteronomy is the background of the prophets. The heart of the spiritual messages of the prophets is based on the principles found in this book. Now let me read an unusual passage from the book: In the first three chapters Moses reviews the past. He reminds the nation of some things that had happened. He calls attention to some attitudes that had characterized the first generation. From chapter 4 through 33 he sets forth some principles for successful service to God.

KEY PASSAGE

"And ye murmured in your tents, and said, Because the Lord hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us." (Deut. 1:27). I had never really thought about the significance of the verse until preparing to teach the class at Adamsville. This is a key passage. While this verse is a reference to the generation that died it also has application to the second generation. History is life. It is a mistake to read history and think we are different from those who have gone before us. One may insist this has no relation to us because we are not Israelites. Israel belonged to the human family and so do we. Therefore, the verse has something to say to us.

Here are people that have been delivered from Egyptain bondage. They murmured and rebelled against God (Num. 13 and 14). Read these chapters and you will not find them accusing God of hating them. Yet Moses states that they said that God hated them because he brought them out of Egypt to deliver them into the hands of the Amorites and to destroy them. No doubt they did not think that they were saying that God hated them. Still this is the essence of what they said.

GOD'S LOVE

One can now see that one of the most basic truths of the Bible is the nature of God's love for his people. This may sound strange but before we finish with this study I think we will be able to appreciate it. Before we finish we will see that all the people that thought that God hated them did not belong to that first generation. Some are living today and it is possible that we may be among them without realizing it.

I suspect if one had asked an Israelite, does God hate you?

He would have said no. Yet Moses said that was the case. What did Moses mean when he said "they said God hated them"? Are there any readers of this article that would say "that God hates me? I doubt it. Yet we may react as though God does not love us."

GOD IS FAITHFUL

Let us look at some other passages in the book. "Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments, to a thousand generations" (Deut. 7:9). Mark the verse. It says that God is the faithful God and that he keeps his covenant of mercy with them that love him and keep his commandments. The principle is that when God gives his word as long as one loves and obeys God, God will be faithful to his word. "And repayeth them that hate him to their face, to destroy them; he will not be slack to him that hateth him, he will repay him to his face" (Deut. 7:10). Note he will repay the one that hates him. What happened to that first generation? They accused God of hating them but in reality they hated God. The idea of God hating someone is destruction. The problem for that first generation wasn't God's failure to love them. It was their failure to love God because of his love for them. They turned aside in unbelief because they thought that God did not love them. When they rebelled it was then that God destroyed them. God was faithful to his covenant. God keeps his covenant as long as his people obey him.

MOSES' PRAYER

"I prayed therefore unto the LORD, and said, O Lord GOD, destroy not thy people, and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand. Remember thy servants, Abraham, Isaac, and Jacob: Look not unto the stubbornness of this people, nor to their wickedness, nor to their sin: Lest the land whence thou broughtest us out say, Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness. Yet they are thy people, and thine inheritance, which thou broughtest out by thy mighty power, and by thy stretched out arm" (Deut. 9:26-29). Here is the account of Moses praying for the nation as recorded in Exodus 32. The greatness of God has manifested in delivering the nation from Egyptian bondage. Notice carefully verse 28. Moses said that if God destroyed the nation the Egyptians would say he was unable to bring them into the land of Canaan and that he hated them. Thus Moses states that if the nation died in the wilderness the heathen would conclude that God lacked the power to do what he promised. If he lacked the power to do what he promised them and had brought them out into the wilderness to die then indeed he would not have loved them. Promising them the land of Canaan and then destroying them in the wilderness because of a lack of power to get them into Canaan would have shown a lack of love. If God had gotten the nation out of bondage and into the middle of the wilderness and let them die because of inability to bring them into Canaan he would not have been faithful to his covenant. Unfaithfulness to his covenant would have shown a lack of love. If God had allowed them to starve in the wilderness after promising to bring them into Canaan, could he have loved them?

GOD DID NOT PROMISE EASE

God's faithfulness did not mean that there would be no hardships for the nation. There is quite a difference between hardships and starvation. The nation murmured because of hard-

ships, not starvation. The first generation reasoned that because they faced some hardships God did not love them. Read again Numbers 13 and 14. They said God has brought us into the wilderness and we along with our children are going to die. Though they did not accuse God of not loving them, the conclusion of their complaint amounted to saying he did not love them.

If the ten spies had understood the nature of God's love, they would have joined with Joshua and Caleb in saying we are able because God's love has committed him to getting us into the land of Canaan if he delights in us. The ten spies did not believe that God loved them and convinced the nation that he didn't.

GOD'S COMMITMENT

"Then I said unto you, Dread not, neither be afraid of them. The LORD your God, which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes; And in the wilderness, where thou hast seen how that the LORD thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place" (Deut. 1:29-31). Look at the phrase "bare thee as a man doth bear his son." Look at the two bares (bare, bear). The first bare suggests that God assumed the responsibility of getting them over into Canaan just as he assumed the responsibility of getting them out of Egypt. The condition was that they love and serve him in return for his love for them. God had committed himself to see that they would enter Canaan. They said, but God does not love us. We will die and never see him. He has led us into this situation and he is going to destroy us. Therefore, Moses concluded they thought that God hated them.

DO YOU BELIEVE THAT GOD LOVES YOU?

Let me ask dear reader, do you believe that God loves you? How much do you believe it? What does the love of God mean to you? Do you understand the meaning of the commitment of God's love? (In a later study we will consider man's commitment as the other side.) This study has to do with the commitment of God's love. This is the point that first generation of Israel missed. It led to their downfall. Thus it must be a vital principle in successful living for God. This principle is more fundamental to our lives than many of us have considered. May I ask you again, do you believe that God loves you? Are you sure that you are sure? Do you believe that God may get you in a situation then leave you in the lurch?

When a man takes a vow to love and cherish his wife it involves a commitment. God's love for man involves his commitment to his covenant. This helps one understand why Christ quoted from the book of Deuteronomy. The first temptation was, "if thou be the son of God turn these stones into bread" (Mt. 4:31). Satan wanted Christ to think that God did not love him. He was saying that Christ's hunger proved that God did not love him. Satan implied that God sent Christ on a mission which placed him in a situation where he was hungry. How could he love him and allow him to be hungry. Now one can understand why Christ quoted from Deuteronomy 8.

This was also the problem that first generation faced. They thought the hardships of the wilderness would lead to death and concluded God did not love them. In Deuteronomy 8, Moses was explaining to the second generation that the first generation was mistaken. God did love them. The trials through which they were passing was not evidence of the lack of God's love but a test of their faith and love for God.

WE DO NOT LIVE BY BREAD ALONE

"Man does not live by bread alone but by every word that proceedeth out of the mouth of God." What does every word mean? It has reference to the covenant that God made with Israel. That covenant committed God to the responsibility of leading them to the land of Canaan. All that God asked in return was the commitment of their love and obedience. The hardship made no difference. God had committed himself and their hardship would not have defeated God's purpose if they held on to him in love and faith. They said God was unable to fulfill his commitment and therefore he does not love us. They accused God of making a promise he would not keep. They reasoned he had led them into the wilderness to die and he hated them.

We may say but what does that have to do with us? Let us see what it has to do with us.

THE FATHER SON RELATIONSHIP

Remember that Moses said that God did bare them as a son (Deut. 1:31). Here is the suggestion of a father and son relationship. Israel is called God's son (Hosea 11:1).

Open your Bible now to Matthew 6. "After this manner therefore, pray ye: Our Father which art in heaven. Hallowed be thy name." Here is the father son relationship. What does it mean to me to have God as my father? Have you ever pondered the real significance of God as father? Moses said that such relationship to Israel committed God to lead them into Canaan as long as they loved and obeyed him.

It is unfortunate that too many of us have allowed Calvinist with their misinterpretation of God's promise to push us to the other extreme. We do not realize that God's covenant with his people commits him to his promises as long as we love and serve him.

THE KINGDOM PLACED FIRST

Notice what he says, "Thy kingdom come." This petition shows that the kingdom of God must be first in our lives. It must have priority over all other things. "Thy will be done." God's will must be preeminent in our life. One must live to do God's will and not his own will.

This is what was expressed by Christ in Matthew 4. When Satan suggested that God did not love him, Jesus understood clearly that Satan was lying. God had given his Son his word. Jesus knew that he would keep it. He knew that God had not promised him luxury and ease but believed without wavering that God would care for him.

When I pray and say, "My Father" it denotes a relationship to him. The pre-Pentecost petition for the coming of the kingdom showed their longing for it and its preeminence in their values. The petition for God's will to be done indicated the deep desire on their part to live by his will and to seek to get others to do the same. Here is the Christian's opportunity and responsibility.

DAILY BREAD

Now watch, "Give us this day, our daily bread." He did not say, "load us down with luxuries and make life a bed of roses." Why should a child of God get on his knees and pray, "give us this day our daily bread?" The answer is that God has committed himself to see that we have daily bread. That's God's commitment to me as a Christian as long as I faithfully love him.

TREASURES IN HEAVEN

The model prayer is the background of the rest of the chapter. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break

through and steal:" (Mt. 6:19). How can one put his treasures in heaven? The reason is that he has God's commitment to see that he has daily bread. Why should one pray that petition unless God has committed himself to that end?

UNDIVIDED HEART

"The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!" (Mt. 6:22-23). Here is the single purpose of life. This is the picture of an undivided heart. God's kingdom and will is the purpose of life.

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Mt. 6:24). Look at the words love and hate. Deuteronomy 1:27 and 31 gives the background principle referred to here. That first generation did not love God. They loved mammon, (material things and fleshly ease). They had a misconception of God's love. When one loves the world he hates God. I know what we think but what does the passage mean in the light of its context?

"THEREFORE I SAY"

Watch carefully Christ's argument. "Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" (Mt. 6:25). Therefore, why the therefore? The therefore is based on the principles already given.

"Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" (Mt. 6:26). What is the most important thing in life? Is it the body and the material things or the kingdom of God and spiritual things? Life is more than eating. Doesn't Moses warn the second generation that Man does not live by bread alone? But what does the bread feed and sustain, the body or the soul? Is the body more than raiment? A corpse may be dressed but that does not bring it back to life. There is more to man than a body. The kingdom of God has to do with the **higher** part of man. This is the reason for the petition concerning the kingdom. God made the fowls. Did he make them and forget them? Indeed he did not. If he made the fowls and does not forget them how much more would he remember his children which he loves that believe and obey him. Why would I be anxious about the material things of life? He has promised me that if I make his will first in my life he will see that my daily needs are provided. These are not idle words. They are the words of our Lord.

Did he not demonstrate back in Chapter 4 that when God is placed first and his will primary in one's life that God will take care of him. We need to be reminded of this in these days of inflation. What's going to happen in the Middle East? Will the gas be cut off and prices skyrocket? Let me put God's will first in my life and he will provide my needs. He does not commit himself to providing luxuries or ease. Christ was not surrounded by luxuries and ease in the wilderness but he was surrounded by God's love and care. Wasn't that sufficient? He did not die of starvation. That same love is mine and will care for me just as it did for Christ. If this is not the meaning of these words then what do they teach?

"Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment consider the lilies of the field, how they grow; they toil not, neither

do they spin. And yet I say unto you, That Solomon in all his glory was not arrayed like one of these" (Mt. 6:27-29). Now look carefully at verse 30. "Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" Wherefore. The wherefore is like the therefore in 6:25. Verse 26 is an argument that God will see we are clothed. Put God's kingdom and will first in your life and here is God's commitment. Why don't we accept this and avoid the anxious care of life? The answer is, little faith.

Now watch his conclusion. "Therefore take no thought, saying what shall we drink, or, wherewithal shall we be clothed?" (Mt. 6:31). Here is another therefore. God's commitment will relieve one of anxious care and worry about the material things of life. "For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things" (Mt. 6:32). Sinners may worry about the temporal and physical things of life. Why should he not be anxious, he has to make it on his own.

"But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you" (Mt. 6:33). Here is the contrast. We are back at the model prayer. Make God's kingdom and will first and these things will be provided. Here's God's promise and commitment. Why should I not put God's kingdom and will first and then leave it to him to take care of these as he has promised? Would he promise this and

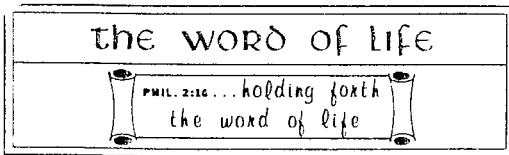
then fail? If so he would hate me. He would leave me up to the mockery of the ungodly to promise and then fail. This is what the first generation of Israel said. He brought us out to die, he does not love us. How many fear to put the kingdom of God and his will first lest they starve to death? What the difference in this person and the Israelites that said that God brought them into the wilderness only to let them die? Do you know that God loves you? What place does the kingdom have in your life? If it is not first, it is because of doubt that God will do what he says.

TIMELY FOR A MATERIALISTIC AGE

No wonder Jesus quoted from Deuteronomy. How much is our materialistic age in need of the principles of Deuteronomy which our Lord applied to his own life? These principles applied will cure many of the problems we face in the church. They will raise the budgets, fill empty pews, and make missionaries. We will not need man made rules, prayer partners, testimony meetings and other man-made rules.

Joshua and Caleb believed that God loved them. They were not afraid. Was their faith and love disappointed? Did God see them through and bring them into Canaan? Read Joshua and you have the answer. Let us learn to appreciate God's love and respond in love and obedience that we may rest in his promises as Joshua and Caleb. Let us like them say he is able to do what he has promised in Matthew 6.

Page 4



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7. A warning is issued against immorality (23:17), compromise (7:1-5), and witchcraft (18:9-14).
8. Moses gives a description of Canaan (8:7, 8).
9. He reviews his personal experiences with God while upon Mt. Sinai (9:9-21).
10. He reminds them of their financial obligations to God (26).
11. Laws concerning clothing (22:5), divorce (24:1-4), woman's rights (21:10-17; 22:13-20), and warfare (20) are given.
12. He summarizes God's overall purpose and plan for that generation of Israelites. "And he brought us out from there [Egypt] that he might bring us in [Canaan] . . ." (See 6:23.)

Third sermon (27-30)

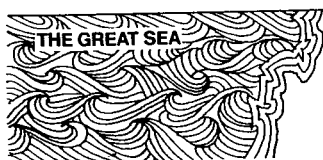
13. He orders the blessings and judgments (curses) of the law to be read by the Levites upon two mountains when Israel entered the Promised Land. The blessings were to be read on Mt. Gerizim, and the curses upon Mt. Ebal. (See 11:26-29; 27:1-14.) The specific blessings are referred to in 28:1-14, and the curses in 27:15-26; 28:15-68.
14. Deuteronomy 28-30 records in seven parts the features of the Palestinian Covenant.
 - a. Israel to be dispersed for disobedience (28:36, 49-53, 63-68; 30:1). This takes in the Assyrian, Babylonian, and Roman captivities, in addition to Israel's trials during the past twenty centuries. It

- b. Israel will repent while in dispersion (30:2).
 - c. The return of Christ will occur (30:3).
 - d. Israel will be restored to the land (30:5).
 - e. The nation will receive a new heart (30:6).
 - f. Israel's oppressors will be judged (30:7).
 - g. The nation will experience prosperity (30:9).
15. Moses offers his generation a choice between God's judgment or blessing (30:15-20). During these three sermons Moses expounds upon the following great theological themes:
 - a. The faithfulness of God (2:7; 4:33-38; 7:6-8; 8:3, 4; 9:4-6; 29:5, 6; 32:9-14).
 - b. The Word of God (4:1, 2, 7, 9; 11:18-21; 30:11-14).
 - c. The Person of God (6:4, 5; 7:9; 32:39).
 - d. The love of God (7:13).
 - e. The glory of God (4:39; 10:17, 18).
 - f. The grace of God (7:6-9; 9:4-6).
 - g. The coming great prophet of God (18:15-20).
 - h. The will of God (10:12-16).
 - i. The kings of God (17:14-20).
 - j. The Israel of God (4:25-31; 11:16, 17).



7

**ISRAEL,
AT THE EASTERN BANK**



The book of
DEUTERONOMY

**MOSES' FINAL
ACCOMPLISHMENTS**

He Preaches
Three Sermons

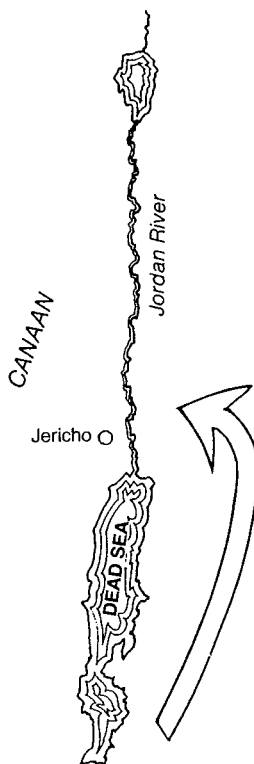
He Challenges Joshua
DEUT. 31:7, 8, 14

He Blesses the Twelve
Tribes
DEUT. 33:1-3, 27-29

He Completes the
Pentateuch
DEUT. 31:9, 24

He Composes a Song
DEUT. 3:19; 32:3, 4, 9-11, 43

He Dies and Departs
for Heaven
DEUT. 34:1, 5-7, 10



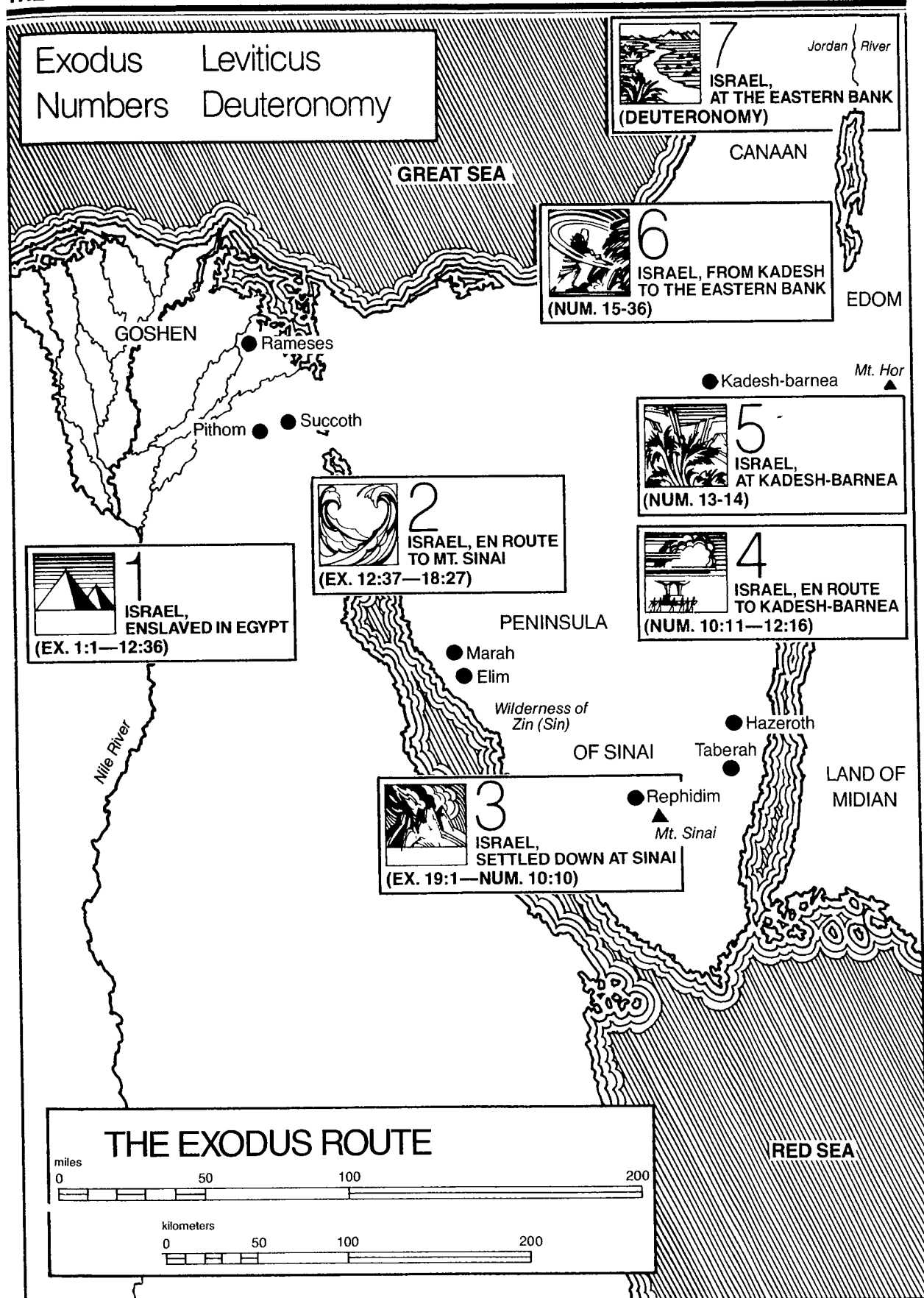
Moses THE THEOLOGIAN

During these three sermons Moses expounds upon ten great theological themes.

1. **THE FAITHFULNESS OF GOD**
DEUTERONOMY 2:7; 4:33-38; 7:6-8; 8:3, 4; 9:4-6; 29:5, 6; 32:9-14
2. **THE WORD OF GOD**
4:1, 2, 7, 9; 11:18-21; 30:11-14
3. **THE PERSON OF GOD**
6:4, 5; 7:9; 32:39
4. **THE LOVE OF GOD**
7:13
5. **THE GLORY OF GOD**
4:39; 10:17, 18
6. **THE GRACE OF GOD**
7:6-9; 9:4-6
7. **THE COMING GREAT PROPHET OF GOD**
18:15-19
8. **THE WILL OF GOD**
10:12-16
9. **THE KINGS OF GOD**
17:14-20
10. **THE ISRAEL OF GOD**
4:25-31; 11:16, 17

- B. His challenges to Joshua (31). See especially 31:7, 8, 14, 23.
- C. His song. See 31:19-22, 30; 32:1-47.
At this time Moses also completes the Pentateuch (first five books of the Bible). (See 31:9, 24.)
- D. His blessings upon the individual tribes (33).
- E. His departure for heaven (31:2, 14-18; 32:48-52; 34:1-12).

THE EXODUS STAGE



DEUTERONOMY

James Meadows

A. Background Material To This Book:

1. In study of Genesis we saw:
 - a. The problem of sin (Gen. 2-3).
 - b. The purpose of God announced (Gen. 3:15).
 - c. The promise to Abraham (Gen. 12).
2. In the study of Exodus we have the development of that purpose and promise into the nation of Israel. In Exodus we have the redemption of the nation of Israel and the following thoughts need to be kept in mind:
 - a. God--The source of the nation and its redemption.
 - b. Mediator--of the nation was Moses.
 - c. Need for redemption--bondage in Egypt.
 - d. Fact of redemption--set forth in the Passover.
 - e. Object of redemption--was separation, salvation and service.
3. In the book of Leviticus we have the worship of the nation.
 - a. The separation, salvation and service seen in Exodus are emphasized in the book of Leviticus.
 - (1) Salvation is to be manifest.
 - (2) Separation from other people is to be kept up according to the principles set forth in the book--ceremonial law.
 - (3) Service is to be kept up in their service unto God.
 - b. In the book of Leviticus we also have:
 - (1) The problem of sin set forth again.
 - (2) The place of redemption was the tabernacle.
 - (3) The price of redemption is the sacrifice.
 - (4) The persons in redemption were the priests and Levites.
 - (5) The plan of redemption is emphasized in the day of atonement.
 - (6) The possibility of redemption and access to God is set forth in Leviticus.
 - (7) The principles of holiness that man might maintain his fellowship with God.
 - (8) The purpose of their maintaining fellowship with God was that they might be a light to the nations about them.
4. In the book of Numbers we have the pilgrimage of faith.
 - a. The perils to faith and the power of faith.
 - b. The besetting sin of God's people is unbelief which Paul also sets forth in Hebrews 12:1ff.
5. The last book in the Pentateuch is Deuteronomy.
 - a. The Hebrew title means "the words," or more fully written, "these words."
 - b. The title given in the English version comes from the Greek Deuteronomion, which means "the second law" or "the repeated law."
 - (1) This name, however, does not necessarily mean a new legislation, but a repetition or enforcement of laws already given.
 - (2) "It is not a mere repetition of the law, but rather an application of the law in view of the new conditions Israel would meet in Canaan, and

because of their former disobedience."¹

6. The book was given just before they entered Canaan. *Why?*
 - a. It began to be given on the 1st day of the 11th month of the 40th year after they had come out of Canaan, 1:3.
 - b. It was given because many of them had not witnessed the transactions in the wilderness, the former generation having all died except Joshua and Caleb.
 - c. It was given to impress their hearts with a deep sense of their obligation to God, and to prepare them for the inheritance which God had prepared for them.
 - d. The purpose of the book is probably most clearly stated in Deuteronomy 30:15-20.
7. The key word of the book would probably be "possess." Go in and possess the land which I have given you, 1:8,21,39; 2:5,9,19. Appears 52 times – Take possession of. *OTHER KEY WORDS: REMEMBER – FORGET – OBEDIENCE*

The year at Horeb had been a time of learning, building, training, and organizing. Now it is time to move on. "Religion divorced from active employment will soon lose its zest and degenerate into sickly religiosity." (Felton Spraggins)

 - a. The emphasis on "land" occurring almost 200 times.
 - b. Take possession of the land appears 52 times.
 - c. Moses refers to the covenant promise (Gen. 17:1-7; 13:14-17; 15:18; 22:16-18). Deut. 1:15; 4:31; 6:10,18,23; 7:8,12; 8:1,18; 9:5.
 - d. The promise consisted of about 60,000 square miles (which is a little more than the state of Georgia – 58,876).
 - e. The boundaries:
 - (1) Great Sea on the West.
 - (2) Arabian Desert on the East.
 - (3) The Euphrates in the North.
 - (4) The river of Egypt in the South.
 - f. The land promise was completely fulfilled in the reigns of David and Solomon (1 Kgs. 4:21; 2 Chron. 9:26).
8. The contents of the book might be listed under these heads:
 - a. Chapter 1:1-4:40--Moses spoke to them of the way along which they had come.
 - b. Chapter 5:1-27:10--Moses gives a resume and explanation of the laws.
 - c. Chapter 27:11-28:68--Great address warning the people against perils that threatened them through forgetting.
 - d. Chapter 29:1-30:20--Representing the effect of the words, and the immutability of the king who gives them.
 - e. Chapter 31-32--Discourse that ends with the song of Moses.
 - f. Chapter 33:2-29--Blessing, benediction given to the people.
 - g. Chapter 34--Death of Moses.
9. The key verses of the book are Deuteronomy 11:26-28. Deut. 1:27 also a key verse.
 - (1) Has reference to a generation that died.
 - (2) Had application to the second generation.
 - (3) It is a mistake to read history and think we are different.

- (4) We belong to the human race; therefore, the verse has something to say to us.
10. In Deuteronomy, we find the true expression of divine love.
- Chapters 1-4 – God's love in the past. Moses reviews the past. He calls attention to same things that happened and some attitudes. Chapters 4-31 sets forth some principles for successful service to God. *Historical*
 - Chapters 5-26 – God's love in the present. *Legislative*
 - Chapters 27-34 – The assurance of his love in the future. *Prophetic*
11. Deuteronomy is vitally related to the first four books – there are 259 references to them.
- 30 to Genesis.
 - 94 to Exodus.
 - 61 to Leviticus.
 - 74 to Numbers.
 - In other O.T. books there are at least 356 references to Deuteronomy.
 - There are 96 references in the N.T., found in 17 of the 27 books.
12. Christ in Deuteronomy.
- The coming prophet (18:15-18). *Acts*
 - The cause of crucifixion (21:22-23, Gal. 3:13).
 - Spiritual bread (8:3, Mt. 4:4; John 6:31-35).
 - "Thou shalt not tempt the Lord" (6:16).
 - "Thou shalt serve God only" (6:13).
 - The great commandment (6:5; Mt. 22:37).
 - Necessity of two witnesses (19:15; Mt. 18:15-16; 1 Tim. 5:19).
- B. In the study of Deuteronomy (about ca. 1410 B.C.) there are some thoughts we need to have in mind.
- The book of Deuteronomy is made up primarily of the last words of Moses (1:1). *30 days*
 - One could think of the book of Deuteronomy as a book of sermons given by Moses.
 - It is now the first day, 11th month and 40th year since they left the land of Canaan (1:3).
 - Thirty-eight years had been given over to their wandering.
 - This identifies the time of the place of Deuteronomy.
 - In Deuteronomy 34:8 we have the death of Moses and the mourning for 30 days--30 additional days.
 - Then Joshua 4:19 shows they entered Canaan on the 10th day of the 1st month in the 41st year--70 days.
 - Deut. 1:3--1st day, 11th month, 40th year--30 days in the 11th month.
 - Deut. 34:8--30 days of mourning.
 - Joshua 4:19--10th day of 1st month in 41st year--10 days.
 - So a total of 70 days since they came to the east side of Jordan and then crossed into Canaan.
 - Thus Deuteronomy is the last words of a man who had only 30 days left to live.
 - All the men of war who had left Egypt were now dead except three at the time of the discourses in Deuteronomy--Joshua, Caleb and Moses.
 - So with the book of Deuteronomy we have a new generation standing on the very verge of entering into the land of Canaan

A BOOK OF TRANSITION

- a. There would be a new leader which was Joshua.
- b. There would be new challenges which they would face because life would be different than the wilderness wandering.
- c. There would be new dangers with which they would face.
- d. There would also be new blessings for them.
- e. Part of the purpose of Deuteronomy then is to prepare them to meet the new challenges, deal with the new dangers and enjoy the new blessings.
- f. How then should this new generation face these things--purpose of book.
- g. Numbers 36:13 and Deuteronomy 1:3 shows the relationship between the two books.
- h. While the discourses of Moses cover a period of about 30 days in Deuteronomy, some of the events mentioned cover a period of 40 years.
- i. Brother Franklin Camp thought the book of Deuteronomy, as far as Christians are concerned, is the most important book in the Old Testament.

C. Some important truths:

1. Israel was to carry the name of Jehovah over into Canaan and establish it there. In the midst of pagan worship his name must be established.
2. Israel was to rid Canaan of idolatry and all that accompanied idolatry. Romans 1 shows this.
3. The question--how can this generation succeed in their purpose--the answer is found in the book of Deuteronomy.
4. The book of Deuteronomy sets forth some principles that will keep a person from failing in the service of God.
 - a. Do I really want to know what it takes to be successful in serving God.
 - b. That is what Moses is doing in Deuteronomy.

D. The book of Deuteronomy sets forth the spiritual qualities that belonged to the Jewish system.

1. If the nation of Israel had understood the principles set forth in this book they never would have developed the spirit of self-righteousness.
2. The law of Moses was not a legalistic system, but that is what the Jews turned it into--it had spiritual qualities about it.
3. The book of Deuteronomy was intended to interpret the law and show how the application of these principles would produce the right kind of life.
4. The counterpart to the book of Deuteronomy in the New Testament is the book of John. John sustains the relationship to Acts as Deuteronomy does to Joshua.
5. "The obedience of faith as set forth in Genesis, Exodus, Leviticus, Numbers and Deuteronomy must have as its motivation love for God" (Camp).
 - a. What causes one to love God is answered in the book of Deuteronomy.
 - b. One of the fundamental errors of the first generation was they didn't love God. How could they love God when they thought God hated them?
 - c. God's goodness should have motivated them to love God.
 - d. We forget his goodness--we don't remember what he has done for us.
6. The faith that teaches one to love and serve God must be Bible based. It also

gives emphasis to man's heart.

(Several of the preceding thoughts gleaned from lessons of Franklin Camp.)

7. The Holy Spirit produced the book through Moses.
 - a. Deuteronomy 1:1; 4:44; 29:1 records Moses' work.
 - b. Deuteronomy 31:9,26 claims Moses wrote it.
 - c. The book is attributed to Moses by Jesus (Matt. 19:7; Mk. 7:10; Luke 10:28).
 - d. The account of Moses' death was probably added by someone else--possibly Joshua.
8. It was written in Moses 120th year (Deut. 31:2).
 - a. The 40-year period of wandering has ended.
 - b. The people are preparing to enter Canaan.
9. The book of Deuteronomy "is the book most questioned by the destructive critics and dreaded by Satan" (Hudson, Bible Survey Outlines, p. 39).
 - a. It is a divine treatise on obedience.
 - b. "It reviews the past with an eye to the future."
 - c. The words "remember," "forget," and "obedience" are key words throughout the book.
 - d. It has certain unique features:
 - (1) The "children of Belial" (13:13) are first mentioned in the book.
 - (2) First reference to death by hanging on a tree (21:22-23).
 - (3) The only reference in the Old Testament to Moses' vision in Exodus chapter 3 (33:16).
 - (4) The prediction of the coming Prophet--Christ (18:15-19; cf. Acts 3:22-26).
10. The book of Deuteronomy gives details about the cities of refuge (4:41-49).

E. The Moral and Spiritual Values of Deuteronomy

1. The moral and spiritual tone of Deuteronomy is clearly reflected in the words "thou shalt" and "thou shalt not."
 - a. "Thou shalt" suggests the positive side of obedience.
 - b. "Thou shalt not" indicates the need for negative restrictions.
2. The spiritual value was experienced and attested by Jesus in his most trying hour. He met each temptation with an "It is written" from Deuteronomy.
 - a. "Man shall not live by bread alone," Matthew 4:4; Deuteronomy 8:3.
 - b. "Thou shalt not tempt the Lord thy God," Matthew 4:7; Deuteronomy 6:16.
 - c. "Thou shalt worship the Lord thy God, and him only shalt thou serve," Matthew 4:10; Deuteronomy 6:13.
3. It was from Deuteronomy that the Lord summarized the entire old covenant in a single statement, Matthew 22:37-40; Deuteronomy 6:5.
4. The apostle Peter appealed to the book of Deuteronomy when proving that Christ was the prophet that was to come, Deuteronomy 18:15,18,19; Acts 3:22,23.
5. Paul appealed to Deuteronomy when teaching Christians their proper attitude toward their enemies, Romans 12:19; Deuteronomy 32:35.
6. The Jews highly cherished Deuteronomy and some of its words are in constant

use, Deuteronomy 6:4-9. "Hear, O Israel" is still inscribed on many of their homes.

7. It has been said that the book of Deuteronomy and the Epistle to the Hebrews are the best commentary on the nature, design, and use of the law.

F. Some Points of Unique Emphasis in the Book *Distinct as the only one, like no other.*

1. Jehovah is a unique God. He is the only God, Deuteronomy 4:35,39. Several features of God:
 - a. The greatness of God, 3:24; 5:24.
 - b. He is a jealous God, 4:24.
 - c. He is a merciful God, 4:31.
 - d. He is the living God, 5:26.
 - e. He is the faithful God, 7:9.
 - f. He is the God of Gods and Lord of Lords, 10:17.
 - g. He is the eternal God, 32:27.
2. Israel was a unique people and enjoyed a unique relation with God.
 - a. Enjoyed a closeness to God that no one else enjoyed, 4:7.
 - b. Brought out of Egypt to be a people of God's own inheritance, 4:20.
 - c. Received a covenant that no other nation did, 5:2,3.
 - d. A special people above all people on earth, 7:6-8.
 - e. Chastised by God for own good, 8:2,3,16.
 - f. Obey him because love him, 6:5.
3. The uniqueness of the one sanctuary--where God recorded his name.
 - a. Bring all that I command you to a "place which the Lord your God shall cause his name to dwell there," 12:11.
 - b. Eat in the place "which he shall choose to place his name there," 14:23,24.
 - c. Sacrifice the passover "in the place which the Lord shall choose to place his name there," 16:2,6.
 - d. Rejoice in the place where the Lord chose to place his name," 16:11.
 - e. Bring the first fruits to the place where the Lord shall choose to place his name, 26:2.

G. The Importance of Deuteronomy to the Christian.

1. Importance of studying it emphasized in New Testament.
 - a. Romans 15:4. ~ *learning*
 - b. 1 Corinthians 10:11. ~ *admon*
 - c. Hebrews 2:1-3.
 - d. Prophet predicted by Moses must be heard, Acts 3:22-26.
2. Just as Deuteronomy shows the need of laws once delivered need repeating and enforced so do the gospel truths.
 - a. Each new generation must be indoctrinated with the laws of the covenant.
 - b. Fathers to instruct children, Ephesians 6:4.
 - c. Paul, Philippians 3:1.
 - d. Jude 3.
3. The idea of monotheism (one God) was not abolished when Christ died on the cross.

- a. There is still only one God, Ephesians 4:6.
- b. The one sanctuary under the old covenant gave way to the one church, Ephesians 1:22,32; 4:4.
- c. The importance given to the public reading of Deuteronomy should impress Christians with importance of reading the gospel.

H. Principles from Deuteronomy, which, If Applied, Would Go Far in Settling the Social and Industrial Unrest which Presently Plagues Our Country.

1. Deuteronomy 5:20.
 - a. You shall not gossip about your neighbor.
 - b. Mutual respect and confidence.
2. Deuteronomy 6:6-8.
 - a. The parent shall assume the responsibility of giving the child initial instruction in law and religion.
 - b. A parent-teacher program.
3. Deuteronomy 15:12-13. Cf. 15:7-11.
 - a. That is, when you are through with an employee, you shall not send him out into society without funds, to become a public charge.
 - b. Old age and retirement insurance.
4. Deuteronomy 16:18-19.
 - a. You shall not take a bribe or show partiality.
 - b. An honest judiciary, faithfully and impartially administering the laws of the realm.
5. Deuteronomy 17:14-19.
 - a. He (the ruler) shall not exploit his office for personal gain or pleasure.
 - b. He shall keep this great religious literature by him, read it daily, and allow his administration of government to be in harmony therewith.
 - c. Official integrity.
6. Deuteronomy 17:10.
 - a. You must enforce the law and restrain the criminal.
 - b. Expeditious court procedure, and conviction.
7. Deuteronomy 22:6.
 - a. No individual has the right to exploit natural resources for personal gain to the detriment of social interests.
 - b. Conservation of natural resources.
8. Deuteronomy 24:6.
 - a. You shall extend credit to a man in economic distress, and shall permit him to retain means of rehabilitation.
 - b. The Homestead Law.
9. Deuteronomy 25:13-14.
 - a. You must have definite standards of weights and measures, for such are essential to economic stability.
 - b. Marketing Control.
10. Deuteronomy 31:9-12.
 - a. The state shall provide instruction in the cultural heritage for all classes, regardless of wealth, sex, or citizenship.

- b. Public Education, Standardizing, Equalized.

Deuteronomy

James Meadows

- A. The main body is made up of three discourses.
1. Delivered by Moses in the plain of Moab over against Jericho.
 2. They began on the first day of the 11th month of the 40th year – just 2-1/2 months before the close of the 40 years since the start out of Egypt (Deut. 1:3).
- B. ✱ The first discourse begins at 1:6 and closes at 4:40.
1. It is a historical sermon.
 - a. It consists of a rehearsal of all the leading events of the previous 40 years.
 - b. It draws practical lessons from them.
 - c. Exhortations are based on them.
 2. The first discourse is followed by a brief statement about the cities of refuge east of Jordan. This kind of introduces the second discourse (4:41-49).
- C. ✱ The second discourse begins with the 5th chapter and closes with chapter 26.
1. Moses rehearses many of the laws that had been given in the past beginning with the ten commandments.
 2. He adds a few new statutes and warmly exhorts them to keep the law and teach them to their children.
 3. God's love is emphasized in this discourse more than any other part of the Pentateuch.
 - a. He appeals to God's love as the one great motive for obedience.
 - b. The ground of that love is "painted out repeatedly in the unexampled goodness of God toward Israel."
- D. ✱ The third discourse begins with the 27th chapter and closes with the 30th.
1. It is prophetic.
 2. It proclaims a long and fearful list of curses, which would happen to them if they departed from Jehovah.
 3. It proclaims the blessings if they would be faithful.
- E. The last four chapters – 31-34 – are occupied with the announcements:
1. The approaching death of Moses.
 2. The formal charge to Joshua as his successor.
 3. A statement about him committing the law to writing and charging the Levites with its preservation.
 4. Two poems.
 5. An account of Moses' death and some comments by a later writer on his career.
- F. "The time covered by the Pentateuch, according to the figures given on its pages, is 2,760 years. This is nearly twice as much time as is covered by the rest of the Bible" (J. W. McGarvey, A Guide to Bible Study, p. 22).

In the first three chapters
Moses reviews the past;

1. He reminds the nation of some things that had happened.
2. He calls attention to some attitudes that had characterized that first generation.
3. From chapters 4 - 33 he sets forth some principles for successful service to God.

Deuteronomy 5

- A. The sabbath day not a universal religious obligation from the time of creation (Neh. 9:13-14).
- B. Deuteronomy 5:6-21--First covenant.
 - 1. Verse 31--7th Day Adventist--Civil or ceremonial.
 - 2. Question: 5:31-6:3--Is this the civil or second covenant? Yes or No.
 - 3. Is verse 6:5 a part of the civil law? Was it nailed to the cross?
 - 4. If 5:3-21 is the first covenant--"it was taken away (Heb. 10:9). If 5:31-6:5 is the 2nd covenant then it was established. What a dilemma!

DEUTERONOMY - SOME IMPORTANT VERSES

Not Outward Sacrifice, But Righteous Conduct

Dt. 10:12; 11:1,13; Micah 6:6-8

- 1. Deuteronomy 18:1-22.
- 2. Deuteronomy 21:22-23; Cf. John 19:31; Gal. 3:13.
- 3. Deuteronomy 1:17; 23:5; 33:3.
- 4. Deuteronomy 25:5-10; Ruth 4:6-12; 25:17-19; 1 Sam. 15; Ex. 17:8-13; Luke 20:28.
- 5. Deuteronomy 27 & 28 --Blessings and Curses
- 6. Deuteronomy 28:48 -- Jer. 27:12; 28:14.
 Deuteronomy 28:49 -- Jer. 5:15; 6:22,23
 Deuteronomy 28:49 -- Jer. 48:40; 49:22
 Deuteronomy 28:50 -- 2 Chron. 36:17; Isa. 47:6
 Deuteronomy 28:51 -- Jer. 5:15-17
 Deuteronomy 29:52 -- Jer. 37:8
 Deuteronomy 29:53 -- Jer. 19:9
- 7. Deuteronomy 29:1ff
- 8. Deuteronomy 30:6,10:16; 30:11-14
- 9. Deuteronomy 31:1ff
- 10. Deuteronomy 32:4,10-11,21 (Cf. Rom. 10:19); 35 (Rom. 12:19); 44-47 (Rom. 10:5).
- 11. Deuteronomy 34.

DEUTERONOMY

CHAPTER 9 – WARNING AGAINST DANGERS

Begin
1/12/06

1. Moses points out that the difficulties they faced were not difficulties with God (1-3).
2. He next emphasizes that God didn't take them into the land because of their righteousness, but for the wickedness of the nations God drove them out (4-6).
3. The truth was confirmed by their failures in the past (7-29).
4. "In this chapter he warns against a danger that all believers constantly face: The reappearance of an old sin. In Israel's case, that sin was rebellion against God" (Warren Wiersbe, p. 11).
5. Self-confident people who failed:
 - a. The wealthy farmer (Lk. 12:13-21).
 - b. The apostle Peter (Mt. 26:31-35).
 - c. A mighty ruler (Dan. 4).
 - d. A self-satisfied church (Rev. 3:14-22).
 - e. Some successful businessmen (Jas. 4:13-17).

CHAPTER 10 – TWO IMPORTANT THEMES BALANCED: LAW AND LOVE

1. In recounting the giving of the law the second time Moses affirmed that God wrote it (1-11).
2. Moses makes a summary of what God requires of them (12-13).
3. In order to encourage them he made two great declarations about God:
 - a. The first concerned their relationship with God (14-16).
 - b. The second declares the greatness of God (17-19).
4. He makes a final appeal to them (18-22).

CHAPTER 11 – WHAT GOD DID, ASKS, PROMISES

1. First, he reminds them of what God did (1-7).
 - a. He uses the phrase "what He did" five times (3,4,5,6,7).
 - b. Their eyes had seen all God's great acts.
2. Second, what does God ask? (8-21).
 - a. They must depend entirely on God.
 - b. They were going to a land which God "careth for" (v. 12).
3. Third, God promises (22-32).
 - a. God "I will" is all we need (v. 23).
 - b. He reminds them of the blessing and curses God had set before them (26-32).

CHAPTER 12 – THE LAND COULD BE A PLACE OF ENTANGLEMENT, ENJOYMENT OR ENLARGEMENT

1. Moses now deals with statutes and judgments.
2. "A change in geography does not overcome a flaw in character."

3. Moses warned them that the land could be a place of entanglement (1-4, 29-32). "Today's pluralistic society tends to treat all religions alike, but God demands that we worship and serve him alone" (Wierske, p. 113).
4. The land would be a place of enjoyment (5-19).
 - a. They would have safety, rest and blessing.
 - b. They would have a central place of worship (11,14,18,21).
5. It was to be a place of enlargement (20-32).
 - a. The command to assemble was obligatory (14,18).

CHAPTER 13 – FIDELITY TO TRUTH

1. Warnings against idolatry continued from chapter 12.
2. He then lists the ways by which they might be seduced.
 - a. First, there would be the danger of curiosity (1-3).
 - b. Second, there would be the peril of signs and wonders which the false prophets would work (4-5).
 - c. Third, there would be temptation presented by kinfolk (6-11).
3. How one was to deal with charges brought (12-18): a. Enquire; b. Make search; c. Ask diligently; d. If it be true; e. The thing certain.
4. One faithfulness to God's word is not determined by ability to perform miracles--even Satan can do that (2 Cor. 11:13-15; 2 Thess. 2:9-12).
5. Success does not determine truth, nor does personal affection (6-11).
6. Numbers do not determine truth (12-18).

CHAPTER 14 – CLEAN AND UNCLEAN

Begin 1/12/10

1. First, he warns them against the seduction of sorrow (1-2).
 - a. "Holy"—Basic meaning of Hebrew word translated "holy" is to be different.
 - b. First, he warns.
2. Second, he gives careful instruction on eating—clean and unclean (3-21). Dietary code does not apply today (1 Tim. 4:1-5) but the spiritual principle does – We must be a separated and obedient people.
3. Third, he gives instruction on tithing (22-28).
 - a. Warned not to neglect it.
 - b. They must personally present at the place of God's appointment.
 - c. If they lived too far away to carry it they could turn it into money—more easily carried (24).

4. Ritual—v. 21—Ras Shamun Tablets

CHAPTER 15 - Provisions for the Poor

1. "There shall be no poor among you" (4) was possible only if they diligently hearkened unto the Lord (5).
2. "If there be among you a poor man" (7).
3. "For the poor shall never cease out of the land" (11; Cf. Mk. 14:9).
4. First, he gives instruction about the release every seven years (1-6).
5. Second, he charged them to help the poor and showed the attitude of heart they were to have (7-11).
6. Third, when one let a servant go at the end of seven years he was to make provisions (12-18). Old

- age retirement.
7. Fourth, he charged them to obey the command which meant the consecration of their herds, etc. (19-23).
 8. The blessings of God ought to motivate us to help others (4,6,10,14,18).

1/6/11
1/15/08
CHAPTER 16 - The Importance of the great feasts.

1. This section began with emphasis on the plans of worship (chapter 12) and closed with emphasis on worship in the great feasts.
2. First, the feast of the Passover. It reminded them of their deliverance from Egypt and must not be forgotten (1-8). *It is also a type of the Christian's deliverance from sin via the blood of Jesus Christ - 1 Cor. 5:7*
3. Second, the feast of Pentecost. The first-fruits were to be offered to God reminding them that their very existence depended on God (9-12). *A type of the giving of the Law of Moses*
4. Third, the feast of Tabernacles. This was a time of rejoicing (13-15). Reminded them they were sojourners. *The last type of course is the Christian's Pentecost (Effner, p. 177)*
5. On these three occasions all males were to appear and offer gifts. The value of united and stated times of worship. *It is a type of the Harvest Home, when the saints of all ages shall be welcomed into the home of the soul (Effner, p. 177)*
6. In this chapter we also have the beginning of the section dealing with judgments (16-22).

CHAPTER 17 - Continuation of Chapter 16.

1. No false sacrifices and no false worshippers permitted to approach (1-7). How to deal with such.
 - a. First, there must be careful inquiry—two or three witnesses (1-7).
 - b. Where extremely difficult cases arose they were to be to priests and supreme judge—religious and civil court (8-13).
2. Presumptuous sin to be dealt with (12-13). Must not go beyond what God permits.
3. Moses gives instructions about dealing with a king.
 - a. The king must be chosen of God (14).
 - b. He must be from their own nation (15).
 - c. He was not to multiply gold, horses, wives, etc. (16-17).
 - d. He was to be a student of the law (18-20).

CHAPTER 18 - Care of the Priests—Warnings against false prophets.

1. Provisions made for the priests (1-8). A generous people.
2. Moses warns against false prophets and reveals their methods (9-14). A separated people.
3. The true prophet is revealed—fulfilled in Christ—both lawgiver and mediator (15-22), Acts 3:22-23. A discerning people.
4. Some Thoughts:
 - a. People have always been interested in the occult.
 - b. God warns his people.
 - c. No need of listening to such but to God's message.
 - d. The mark of a true prophet is that everything he predicts comes to pass—not 75% but 100% (22).

EAST

1. Bezer
2. Ramoth
3. Holan

WEST

1. Kedesh
2. Shechem
3. Debir

CHAPTER 19 - The cities of refuge and their purpose.

1. The cities of refuge and their purpose (1-13).
2. No ancient landmarks to be removed (14).
3. Truth between man and man must be maintained (15-21).

Joshua 20

CHAPTER 20 - Priests and officers in the war as they enter the land.

1. They were to keep before them the vision of God—free them from fear (1-9). Before the battle: Courage. During the battle: Obedience. After the battle: Complete conquest.
 - a. The priests were to speak unto them (2-4).
 - b. The officers were to speak unto them and sift the army (5-9).
2. Instructions about the cities (12-18).
 - a. Leniency shown toward cities that submitted (10-11).
 - b. No mercy shown to rebellious cities (12-18).
3. No trees to be destroyed that sustained life (19-20).

CHAPTER 21 - Instructions about murder, captive women and rebellious sons.

1. The sin of murder dealt with (1-9).
2. The question regarding marriage to a captive woman (10-14).
3. Guarding the rights of children's inheritance (15-17).
4. Dealing with a rebellious son (18-21).
5. The hatefulness of sin to God clearly set forth (22-23).

CHAPTER 22 - Divers laws and ordinances.

1. Laws regarding life and care for one another (1-4). Lost possessions.
2. Women to dress properly (5), kindness toward birds (6-7), and protection against an accident (8). Lost distinctions.
3. Some "Thou shalt not" emphasized (9-12).
4. Chastity demands at all costs that a man be chaste and a woman pure (13-30). Lost reputations.

1. If it were kindness the whole book would be forbidden
2. It may be the ending of the history: Birds keep down pests

CHAPTER 23 - Divers laws and ordinances:

1. Certain ones excluded from worship and others from the camp (1-11). "Enter into the congregation" ("assembly" ASV) – 1, 2, 2, 3, 3, 8)
2. Various subjects covered:
 - a. Keep the camp clean (12-14).
 - b. Take care of slaves (15-16).
 - c. Warnings against whores and homosexuals (17-18).

Notes on extra pages

- d. No interest charged brethren (19-20).
- e. Vows to be kept (21-23).
- f. Eating in a neighbor's vineyard (24-25).

CHAPTER 24 - Divers laws.

1. Law about divorce (1-4).
2. No man with a new wife to go to war (5).
3. Nothing to be taken with which a man earned a living (6).
4. Laws about stealing (7), leprosy (8-9), loans and pledges (10-13), in all business enterprises the poor to be kept in mind (14-22).
5. Extra notes on pages 8-9.

Genesis of Difficult Passages - Jack Lewis 08.13-32
The certificate of divorce - Deut. p. 34-36

CHAPTER 25 - Divers laws.

1. Punishments were to be administered and never excessive (1-3).
2. Taking care of animals, but had a spiritual application (4; 1 Cor. 9:8-10).
3. The law of the kinsman's redeemer (5-12).
4. Just weights essential (13-16).
5. Amalek mentioned (17-19).

Wiersbe sees this in the chapter:-

1. Respect for people (1-3).
2. Respect for animals (4).
3. Respect for family (5-10).
4. Respect for truth (13-18).

CHAPTER 26 - Firstfruits and Tithing.

1. The final movement in the second of the farewell discourses.
2. Moses tells them how they were to worship in the new land (1-12).
3. Prayer was offered to God (13-15).
4. It ends reminding them of their relationship to God (16-19).

Read V 11, 10-11

CHAPTER 27 - Altar, Mount of blessing and mount of curses.

1. An altar to be erected on Mount Ebal after they entered the land (1-10).
2. Those to pronounce blessing from mount Gerazim (11-12).
3. Those to pronounce curses from mount Ebal and the curses (13-26).

Begin 4/12/10

if rules on this mount

CHAPTER 28 - The third discourse of Moses begins. Blessings for obedience and curses for disobedience.

1. Blessings (1-14).

Begin 1/17/08

Called the Lord thy God 12 times in first 10 verses

1. In chapter 29 he is called the Lord thy God, a God of power and the judge of all.
2. In this chapter he is called the Lord thy God, a God of grace, and in covenant with thee.

29:5 - "Providence has been so liberal in supplying your wants in this desert land, that you have never been under the necessity of letting your clothes grow old upon your backs, but have always been supplied with new before the old were worn out" (St. Elie, quoted in Benson, pp. 505-506) Really no miracle

1. They had sheep + goats and were good at the art of rearing
2. Nothing hindered them from buying from their neighbors.

Chapter 32 - 1. Introduction - 1-3

2. Conclusion -

3. The faithfulness of God and the

unfaithfulness of Israel (4-18)

4. The punishment and the need of its execution by God (19-33)

5. God's compassion upon the low and humbled state of his people (34-42)

2. Curses (15-68). *28 Curses in Ch. 28 alone (Coffman, p. 327)*

CHAPTER 29 - Four discourse of Moses.

Begin 1/18/07

1. Exhorts the people to obedience (1-9).
2. The results of breaking the covenant (10-28).
3. Secret things (29).

CHAPTER 30 - Tenderness and urgent appeal.

1. The long look ahead of love (1-10). *Promised upon their repentance (1-10)*
2. Moses reminds them of the supreme glory of the nation (11-14). *Righteousness of faith put before them (11-14)*
3. He reminds them of his faithfulness in delivering God's message (15-20).

Lord thy God
Summary of the Law (v. 15)
Life + death offered to their choice (15-20)

CHAPTER 31 - Conclusion of the fourth discourse.

1. Moses talks to them about his departure and encouraged them (1-7).
2. Moses wrote the law (8-13).
3. Moses and Joshua appear before the Lord at the tabernacle (14-21).
4. Moses wrote a song and gave charge to Joshua (22-23).
5. Law written and committed to the priests (24-30).

6 Real vv. 24-30

CHAPTER 32 - Song of Moses

1. The song of Moses (1-43).
2. Moses' final call (44-48).
3. Moses ordered up to Nebo to die (49-52).

CHAPTER 33 - Moses blesses the tribes.

1. Each tribe blessed (1-27).
2. Israel's safety assured (28-29).

CHAPTER 34 - Moses on Mt. Nebo.

1. Another hand may have written this chapter (1-4).
2. The death of Moses (5-8).
3. Joshua becomes leader (9).
4. The prophet like Moses (10-12).
5. Moses' death: "When your time comes to die, the important thing is not the grandeur of your funeral"

Coffman 30:11-14 - GOD'S WORD
has been clearly revealed. ...
God's word and will for man
is nothing so complicated that
people need any special help to
understand it. It is not want
of information regarding God's will,
but want of will to do that which
plagues humanity as it did in the days
of Moses: "All that is essential
in revelation is plain; it is
within the compass of human
understanding and will" (Dummore)

but the greatness of your life" (Wiersbe)

- a. Moses lived in the heights and died in the heights.
- b. Moses lived in the will of God and died in the will of God.
- c. Moses lived with a forward vision and died with a forward vision.
- d. Live in such a way that you will be missed when you are gone.

XVI. Death of Moses, Deut. 34:1-12.

- ✓ A. What request did Moses make of God, Deut. 3:23-25. "Let me go over and see the good land that is beyond Jordan...."
- B. Why could not this request be granted? Num. 20:10-13; 27:12-14; Deut. 32:48-52. They transgressed and disobeyed God at Kadesh.
- C. What favor did God show Moses? Deut. 3:26,27; 34:1-4. He shewed him the land which the children of Israel were to receive.
- D. Where was Moses buried? By whom? Deut. 34:5,6.
 - 1. Buried in a valley in the land of Moab.
 - 2. He was buried by God.
- E. How old was he? What of his physical condition? Deut. 34:7.
 - 1. He was 120.
 - 2. "His eye was not dim, nor his natural force abated."
- F. What is said of Moses as compared to other prophets? Deut. 34:10-12. There arose not a prophet like Moses in Israel "whom the Lord knew face to face."
- G. Who was to be a prophet like Moses? Deut. 18:15-19; Acts 3:22,23. Jesus Christ.

Numbers fhas a three-fold message.

- 1. We are saved to serve.
 - ✓ a. How significant is the order of the first four books of the Bible?
 - (1) In Genesis we see man ruined.
 - (2) In Exodus we see man redeemed.
 - (3) In Leviticus we see man worshipping.
 - (4) In Numbers we see man serving.
 - b. Dr. Henry Clay Morrison says: "God has not save³d us merely from the fires of hell

APPENDIX A

What was the law concerning divorce? Deut. 24:1-4; Mt. 19:3-9.

1. When a man found some uncleanness ("matter of nakedness," margin) in his wife he could give her a writing of divorcement and "send her out of his house," Deut. 24:1.
2. She could become another man's wife, 24:2.
3. If the latter husband gave her a bill of divorcement or he died, the former husband could not take her to be his wife again, 24:3,4.
 - a. She is defiled.
 - b. To take her would be abomination.
 - c. Would cause the land to sin.
 - d. Among others a priest could not "take a woman put away from her husband," Lev. 21:7.
4. Divorce was suffered because of the hardness of the people's hearts, Matt. 19:8.

APPENDIX B

What provision was made for the childless widow? Deut. 25:5-10.

1. The childless widow could not "marry without unto a stranger," 25:5.
2. Her "husband's brother" ("next kinsman," margin) was to take her for his wife.
3. The firstborn of this union was to carry on the dead brother's name, 25:6.
4. If the brother did not want to take her for wife, then she was to report his refusal to the elders of the gate.
5. The elders then called him and talked to him about it and if he stood firm:
 - a. Came unto him in presence of the elders.
 - b. Loosed his shoe from off his foot.
 - c. Spit in his face.
 - d. Said: "So shall it be done unto that man that will not build up his brother's house."

APPENDIX C

The Extermination of the Canaanites and the Righteousness of Jehovah, By John Waddey, G.A., April 12, 1973, p. 235-36.

When the Israelites were camped on the east bank of Jordan, ready to cross over and take the land promised, God instructed them: "But of the cities of these peoples, that Jehovah thy God giveth thee for an inheritance, thou shalt save alive nothing that breatheth; but thou shalt utterly destroy them...as Jehovah thy God hath commanded thee; that they teach you not to do after all their abominations...so would ye sin against Jehovah your God" (Deut. 20:16-18).

An oft-heard assertion of the infidel is that Jehovah could not be a totally benevolent God, one of love and mercy, and at the same time order the annihilation of the Canaanite nations. They go even further and equate the God of the Bible with murderous tyrants such as Hitler and Stalin who committed genocide. Some of them attempt to make a distinction between the "cruel" God of the Old Testament and the God of love of the Gospels as though there were two different beings. Their conclusion is that a God who would order the extermination of a nation is not worthy of our adoration. Of course, their real purpose is to discredit the God of the Bible and the religious system that worships him. Today the same objections are being raised by liberal theologians. Really, this assault is not new, for the Gnostics of the second and third centuries held the same views. (See Robert Milligan, Scheme of Redemption, page 194.)

When Christians meet such challenges to their faith in the classroom they are often shaken, not knowing how to respond to the charge. Every Christian should be able to give an answer to this blasphemous indictment. The ten reasons given below give a scriptural and logical vindication of God's actions in dealing with the Canaanites.

1. We must remember that God is not only benevolent, but he is also just. "His work is perfect; for all his ways are justice: a God of faithfulness and without iniquity, just and right is he" (Deut. 32:4). Justice requires that sin be punished, "The wages of sin is death" (Rom. 6:23). This same attribute of justice required that he severely punish his own chosen nation of Israel when they sinned (Lev. 18:26-29).
2. The Canaanites were punished because of their own sins, not just because of a whim of an unhappy God. "The land is defiled: therefore, I do visit the iniquity thereof upon it, and the land vomiteth out her inhabitants" (Lev. 18:25). They had filled their cup of iniquity and their judgment had come. (Compare Genesis 15:16 and Revelation 17:4.)
3. God, being the creator and sustainer of life, has the right to destroy those of his creatures that rebel and defile themselves and dishonor their Creator. This is illustrated in Jeremiah 18 when the prophet pointed out a parable of the potter making a vessel on the wheel. When it marred in his hand "he made it again another vessel, as seemed good to the potter" (Verse 4). So God does with nations (18:5-12).
4. The Lord had the total good of the total race in mind in this judgment. A doctor is not cruel who removes a cancerous growth from the body to spare the whole body from infection and death. Nor is God cruel when he removes and destroys a fatally diseased Society of people who would corrupt many others if left alone.
5. It was necessary for God to cleanse the land to protect the chosen nation (Israel) from the moral and spiritual corruption of idolatry in order to preserve a fit

environment for Messiah to spring from. "Thou shalt drive them out before thee. Thou shalt make no covenant with them, nor with their gods. They shall not dwell in the land, lest they make thee sin against me; for if thou serve their gods, it will surely be a snare unto thee" (Ex. 23:31b-33).

6. Infants who died were saved by his mercy, whereas they would have grown up into idolatry and condemnation if left in that awful environment. Only the soul that sins is held morally responsible in eternity (Ezek. 18:20).

7. Arrangements were made for the sparing of any righteous souls who wished to turn to the God of Abraham. (See the case of Rahab, Josh. 6:17.) Also leniency was offered to some of the tribes (Deut. 20:10-11).

8. This act of judgment demonstrated to the whole world the awful penalty for gross wickedness. Others could benefit from this, repent and be spared. Thus, it was a deterrent to other sinners.

9. The Canaanites had been exposed to the true knowledge of Jehovah and his righteousness in an earlier day. They had had Melchizedek, priest of God Most High, in their midst (Gen. 14:18-19). Abraham, Lot, Isaac, Jacob and the patriarchs had lived among them for some 150 years. Their ancestors had known the traditions of God from the days of Noah. They had witnessed the judgments of God upon Sodom and the cities of the plain (Gen. 19:24-29). They had consciences that cried out against their infractions of moral law (Rom. 2:14-15). Like the Gentiles of Romans 1, they had refused to have God in their knowledge, therefore, God had given them up to destroy themselves (Rom. 1:21-28). With the knowledge of God that could be deduced from nature, they were "without excuse" for their idolatry and abominable sins.

10. The Lord, in his goodness had spared those nations 450 years because their situation was not wicked enough to warrant expulsion from the land (Gen. 15:16). This time could have been used for reformation. But it was not.

God with infinite wisdom, purity and justice is able to decree an act of severe judgment upon a whole nation such as we have been discussing. No man has the totality of knowledge to make such an awesome decision. One little point overlooked might change the whole picture. Nor has any man the total sense of fairness and justice and the moral purity to pass such judgments on his fellowman. Man is so easily prejudiced by many factors that he should never attempt such a decision. Fiends like Hitler and Stalin were more evil than the people they exterminated. They exterminated people for selfish motives. They destroyed good people who were trying to do their best. No such charge can be leveled against Jehovah and his judgments upon the Canaanites.

The Christian trembles when he considers the judgments of Jehovah against the wicked. With faithful Abraham, he confesses, "Shall not the Judge of all the earth

do right?" (Gen. 18:25). We need not give place to the infidel who blasphemes our God. "Is there unrighteousness with God?" With Paul we cry out, "God forbid" (Rom. 9:14). "There is no inequity with the Lord our God, nor respect of persons, nor taking of gifts" (2 Chron. 19:7). With David we sing, "The judgments of the Lord are true and righteous altogether" (Psalm 19:9).

APPENDIX D

Rise of False Teachers Anticipated (Deut. 12:32; 13:1-18).

1. Warnings against false teachers in New Testament (Mt. 24:11; 1 Tim. 4:1; 2 Pet. 2:1).
2. Why are people ready and willing to believe false teachers?
 - a. Sometimes it is due to a lack of knowledge (Eph. 4:14-16).
 - b. Sometimes it is an "itch" for the novelties (2 Tim. 4:3).
 - c. Sometimes it is from a diseased craving for the marvelous—witness the credulity displayed in connection with spiritualism (2 Thess. 2:9-13).
 - d. Sometimes it is due to adaptation to depraved hearts (2 Tim. 3:1-8).
3. Temptations to desert may come from many sources—three mentioned here:
 - a. False prophet (13:1-15).
 - b. Family (13:6-11).
 - c. The city (13:12-18).

ENDNOTE

1. J. B. Tidwell, The Bible Book by Book (Grand Rapids: Wm. B. Eerdmans Pub. Co., 1959), p. 38.

CHRIST A PROPHET LIKE MOSES

JAMES MEADOWS

INTRODUCTION

The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hear him. According to all that thou desiredest of the Lord thy God in Horeb in the day of the assembly, saying, Let me now hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him (Deut. 18:15-19).¹

God has always had a spokesman for his people. During the Patriarchal Age, it was the father of the household. During the Mosacial Age, it was Moses and the prophets. But God was going to raise up a prophet like Moses. It is my responsibility in this lesson to show who that prophet was and how he was like Moses.

The methodology planned in this study is as follows: (1) Who is a prophet?; (2) Efforts to prove that Deuteronomy 18:15-19 does not refer to Christ; (3) Definite evidence that Deuteronomy 18:15-19 does refer to Christ; (4) Ways in which Christ was like Moses; and (5) Conclusion.

WHO IS A PROPHET?

It can simply be stated that a “prophet” was a spokesman for God. Vine describes a prophet as:

One who speaks for or openly... a proclaimer of a divine message, denoted among the Greeks an interpreter of the oracles of the gods. In the Sept. it is the translation of the word *roeh*, a seer; I Sam. 9:9, indicating that the prophet was one who had immediate intercourse with God. It also translates the word *nabhi*, meaning either one in whom the message from God springs forth or one to whom anything is secretly communicated. Hence, in general, the prophet was one upon

whom the Spirit of God rested, Numb. 11:17-29, one, to whom and through whom God speaks, Numb. 12:1 Amos 3:7,8.²

The Bible clearly shows that one who speaks for another is deemed a prophet. When Moses made the excuse about not being eloquent and able to speak, God told Moses, regarding Aaron.

And thou shalt speak unto him, and put my words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God (Ex. 4:15-16).

Later, after Moses had complied with God's plan for working with Aaron, we read: "And the Lord God said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet" (Ex 7:1). **Hence, a prophet is one who speaks for another.**


In both ancient and modern times, there have always been false prophets. There were false prophets during the days of Elijah (I Kgs. 18:20). Peter and John both warned against false prophets (2 Pet. 2:1-2; I Jn 4:1). Moses provides the surest test for determining the true prophet. "When a prophet speaketh in the name of the Lord, if the thing follow not, nor came to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him" (Dt. 18:22).

There are also several other tests that may be applied to one who claims to be a prophet of God.

(1) The prophet spoke only by revelation and inspiration. (2) The prophet of God was conscious of his prophetic work. (3) The prophet's commission was always accompanied by confirmation from God. (4) The true prophet spoke only in the name of Jehovah (Deut. 13:1-5; 18:20). (5) The true prophet's message was always in harmony with all previous revelation of God's word. (6) The quality of the message of the true prophet was easily discernable over that of the false prophet. (7) Many times a seventh test of prophecy was the moral character of the prophet (Note, edited by J.S.).³

The Islam religion claims "that Jesus Christ is not the prophet mentioned in Deuteronomy 18:18." Instead, they claim that, "the prophecy refers to the prophet Mohammed and not to Jesus, because Mohammed is more like Moses than Jesus."

D and Watson lists 21 points of likeness between Moses and Jesus Christ.



EFFORTS TO PROVE THAT DEUTERONOMY 18:15-19 DOES NOT REFER TO CHRIST

“There is no primary reference here to the Messiah, though the words naturally suggest to the Christian reader the Great Prophet.”⁴ When truth is so self-evident, those who do not want to accept it resort to, “Well, it doesn’t mean that.”⁵ **There is no need for Israel to employ such acts of divination, because Jehovah himself will communicate his will to them through his prophets that he raises up and instructs... ‘A prophet’ does not refer to a particular individual.⁵** The passage says nothing about prophets (plural). “Nowhere in all the Bible is the singular employed to mean more than one individual.”⁶

“There would be no need for appeal to false prophets, for God would provide his people with a succession of prophets like Moses himself.”⁷ This is proven to be false because no such thing ever happened. God spoke face to face with no prophet in Israel except Moses. Furthermore, there was a period of over 400 years when God did not speak to Israel through prophets. Where is all that “succession” of prophets?

Another, who does not believe the prophecy refers exclusively to Christ, states it in this way.

Thus explained, the prophecy had no *exclusive* or even *direct* reference to the Messiah, and there is no evidence that the Jews understood it to have any reference, except as *one of the series* of prophets that God would raise up and send to instruct the nation.⁸

To avoid the application of this passage (Deut. 18:15-18) to Jesus Christ, the traditional Jewish exegesis applies this to “a prophet rising in each generation.”⁹ Harrison states that “Such an exegesis is untrue historically.”¹⁰



EVIDENCE THAT CHRIST IS THE PROPHET LIKE MOSES

First, the apostles and the people of Jesus' day believed he was a prophet. When Jesus was at Caesarea Philippi, he asked the question, "Whom do men say that I the Son of man am?" And they said, "Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets" (Matt. 16:13-15). Then when Jesus went into the city of Nain, at the gate, he found a young man who had died. Then the Lord "came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise... And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, that God hath visited his people" (Luke 7:13-16). Philip told Nathanael, "We have found him of whom Moses in the law and the prophets, did write, Jesus of Nazareth, the son of Joseph" (Jn 1:45). The priests and Levites asked John, "Art thou that prophet?" (Jn. 1:21). And the multitude said, This is Jesus the prophet of Nazareth of Galilee" (^{mt.} ~~Jn.~~ 21:11). "But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet" (^{mt.} ~~Jn.~~ 21:46). The Samaritan woman at the well said, "Sir, I perceive that thou art a prophet" (Jn. 4:19). After Jesus fed the five thousand men, plus women and children, the men who witnessed the miracle said, "This is of a truth that prophet that should come into the world" (Jn. 6:14). Jesus was called a prophet by the people (Jn. 7:40). After Jesus restored sight to the blind man, he asked about the one who had healed him. The response was, "He is a prophet" (Jn. 9:17).

Second, after the Lord's resurrection, Cleopas, not knowing he was speaking with Jesus, said, "Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people" (Lk. 24:19). As Peter preached, after healing the lame man, he declared

For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren like unto me; him shall ye hear in all things whatsoever he shall say unto you, And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people (Acts 3:22-23).

Stephen clearly stated that Moses spoke unto the children of Israel about that prophet that God would raise up (Acts 7:37).

Third, Homer Hailey made the following comments relative to Deuteronomy 18:18-19:

The clearest statement that Deuteronomy 18:18-19 was Messianic prophecy fulfilled in Jesus is its use by two New Testament speakers—Peter and Stephen—who applied it to Jesus. In his second sermon, Peter quoted these verses and applied them to Jesus (Acts 3:22-23), as fulfilled in “these days,” the time of Peter’s preaching (v. 24). In Stephen’s defense before the Jewish council, he used the passage spoken by Moses about Jesus, as the one to come (Acts 7:37). The biblical requirement for testimony is that at the mouth of two witnesses, or three, every word is established (Deut. 19:15; Matt. 18:16; II Cor. 13:1). Accordingly, Peter’s and Stephen’s use of Deuteronomy 18:15-17 established it as Messianic in its import. Immediately after Jesus called Philip to follow Him, Philip found Nathaniel, and saith unto him, “We have found him, of whom Moses in the law, and the prophets, wrote, Jesus of Nazareth, the son of Joseph” (John 1:45). And just prior to His ascension back to heaven, Jesus said to the eleven, “These are my words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the Law of Moses, and the prophets, and the psalms, concerning me” (Luke 24:44).¹¹

“Without a doubt, those who lived during the Lord’s ministry on earth—whether they were apostles or unbelievers—recognized and confirmed that Jesus was a God-sent prophet, and that He did the work of a prophet.”¹² One can clearly see that the words of Moses in Deuteronomy 18:18-19 had their ultimate fulfillment in Jesus Christ. In one of the Lord’s discussions with the Jews, he stated: “Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had he believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?”

SOME WAYS IN WHICH CHRIST WAS A PHOPHET LIKE MOSES

Christ was a prophet like Moses in that both were lawgivers. “For the law was given by Moses...” (Jn. 1:17). “And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of

God” (Ex. 31:18). “These are the commandments and judgments, which the Lord commanded by the hand of Moses unto the children of Israel in the plains of Moab by Jordan near Jericho” (Num. 36:13).

Thou comest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes, and commandments: And madest known unto them thy holy Sabbath, and commandest them precepts, statutes, and laws, by the hand of Moses thy servant (Neh. 9:13-14).

The law given by Moses was to be strictly obeyed. Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the Lord your God. You shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the Lord (Lev. 18:4-5). Under the law of Moses “... every transgression and disobedience received a just recompence of reward” (Heb. 2:2). “He that despised Moses’ law died with mercy under two or three witnesses” (Heb. 10:28).

Christ gave the new covenant. “... but grace and truth came by Jesus Christ” (Jn.

1:17). Jeremiah had prophesied about a new covenant.

“Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more (Jer. 31:31-34).

Isaiah had prophesied that the new covenant would go forth out of Jerusalem (Isa. 2:2-3).

Christ understood this because he told the apostles to remain in the city of Jerusalem until they received power from on high (Lk. 24:49). They were to receive this power when the Holy Spirit

came on them (Acts 1:8). The Holy Spirit came on them on the day of Pentecost, and they began to reveal the new covenant to mankind (Acts 2:1-47). God “hath in these last days spoken unto us by his Son...” (Heb. 1:2a). On the mount of transfiguration, Moses and Elijah appeared. Moses represented the old law and Elijah represented the prophets. On this occasion God spoke from heaven and said, “... This is my beloved Son, in whom I am well pleased; hear ye him” (Mt. 17:5). They were no longer to hear Moses and the prophets, but must now hear Christ.

The law given by Christ, like the one given by Moses, must be obeyed. “Therefore we ought to give the more earnest heed to the things which we have heard... How shall we escape if we neglect so great salvation...” (Heb. 2:1,3). Those that disobeyed Moses’ law died without mercy under two or three witnesses.

Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? (Heb. 10:29).

Second, Christ was a prophet like Moses in that both were deliverers. God called Moses to deliver the Israelites from Egyptian bondage.

And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them (Ex. 2:23-25).

God appeared to Moses near mount Horeb, where he kept the flock of his father-in-law, and called him to deliver Israel.

And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. Now

therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt (Ex. 3:7-10).

Moses accomplished his job. He told Israel "... Remember this day, in which ye came out from Egypt..." (Ex. 13:3b). "Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore" (Ex. 14:30).

Jesus Christ came to deliver men from the bondage of sin. Isaiah clearly stated that he "was wounded for our transgressions, he was bruised for our iniquities..." (Isa. 53:5). "For the Son of man is come to seek and to save that which was lost" (Lk. 19:10). "... I am come that they might have life, and that they might have it more abundantly" (Jn. 10:10). "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). "Who his own self bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness: by whose stripes ye were healed" (I Pet. 2:24). "...Unto him that loved us, and washed us from our sins in his own blood" (Rev. 1:5c).

Third, Christ was like Moses in that God spoke directly to both of them. God spoke these words to Aaron and Miriam.

And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak to him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were you not afraid to speak against my servant Moses? (Ex. 12:6-8).

From Moses to Christ every true prophet spoke in harmony with Moses. “None inaugurated a new system or gave a contradictory revelation. This is one reason why it was said that ‘there arose not a prophet since in Israel like unto Moses’” (Deut. 34:10).¹³

Christ received his mission and his words from his father. “I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me” (Jn. 5:30). “For I came down from heaven, not to do mine own will, but the will of him that sent me... And this is the Father’s will... And this is the will of him that sent me...” (Jn. 6:38,39,40). “For I have not spoken of myself; but the Father which sent me, he gave me a commandment, which I should say, and what I should speak” (Jn. 12:49). “For I have given them the words which thou givest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me” (Jn. 17:8). When the officers returned to the priests and Pharisees, after being in Jesus’ presence, they said: “Never man spake like this man” (Jn. 7:46).

Fourth, Christ was like Moses in that both were mediators. Strong defines a mediator as “a go-between, i.e, (simply) an internunciator, or (by impli.) a reconciler (intercessor) – mediator.”¹⁴ Webster defines a mediator as “a person who mediates, esp. between parties at variances.”¹⁵

“The word *mesites*, a mediator signifies (a) one who mediates between two parties with a view to producing peace, or (b) one who acts as a guarantee so as to secure something which otherwise would not be obtained. The former is the significance of the present passage, though there is more involved here in Christ’s mediatorship than that simple fact. More than mere mediatorship is in view for

the salvation of sinners necessitated that the mediator should Himself possess the nature and attributes of Him toward whom he acts, and should likewise participate in the nature of those for whom He acts (sin apart); in other words He should be possessed both of deity and humanity.”¹⁶

Moses was the mediator between God and Israel. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made: and it was ordained by angels in the hands of a mediator. Now a mediator is not a mediator, but God is one” (Gal. 3:20-21).

At Mount Sinai there were thunderings, lightnings, trumpets, and a smoking mountain. It was intended to impress their hearts with due respect for God.

This had the desired effect; the people were impressed with the deep religious fear and terror of God’s judgments; acknowledged themselves perfectly satisfied with the discoveries God had made to himself: and requested that Moses might be constituted the *mediator* between God and them, as they were not able to hear these tremendous discoveries of the *Divine Majesty*.¹⁷

Christ, likewise is mediator of the new covenant. “For there is one God, and one mediator between God and men, the man Christ Jesus” (I Tim. 2:5). “But now hath he obtained a more excellent ministry, by how much also he is the *mediator* of a better covenant, which was established upon better promises” (Heb. 8:6). “And for this cause he is the *mediator* of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance” (Heb. 9:15). “And to Jesus the mediator of the new covenant and to the blood of sprinkling, that speaketh better things than that of Abel? (Heb. 12:24).

In the New Testament *mediator* is applied to Christ only here (I Tim. 2:5) and in Hebrews. In ascribing this function solely to him, the text excludes Jewish and

Grostatic mediators, whether Moses or the law, high priest or angel, or any “acon,” from the central position of mediatorship.¹⁸

Clarke, commenting on the people’s request at Mount Sinai, makes this observation: “This teaches us the absolute necessity of that great Mediator between God and man, Christ Jesus, as no man can come unto the Father but by him.”¹⁹

CONCLUSION

The evidence is overwhelming that Christ was the prophet like Moses. This lesson has emphasized the major ways in which Christ was like Moses, but this list is not exhaustive.

Coffman lists at least twenty eight ways he was like Moses. This prophet has delivered God’s last covenant to mankind, and he must be heard and obeyed (Heb. 2:1-4).
David Graham lists 21 ways

ENDNOTES

1All quotes are from the KJV unless otherwise noted.

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7Achland, Donald F., The Deuteronomy (Nashville: Broadman Press, 1972), p. 125.

8Barnes, Albert, Acts of the Apostles (Grand Rapids, MI: Baker Book House, 1953), p. 71.

9Harrison, R. K., NBCR, Deuteronomy (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1970), p. 221.

10Ibid, p.30.

11Hailey, Homer, The Messiah of Prophecy tTo the Messiah On the Throne (Louisville, KY: Religious Supply, Inc., 1996), pp. 37-38.

12Scaggs, John, Jr., The Lubbock Lectures, “Jesus Christ: The Prophet of God” (Lubbock, TN: Hicks Publications, 1999), p. 529.

13Pharr, David, Carolina Messenger, “The Editor’s Page,” Vol. 9, No. 1, January 2002, p. 2.

14Strong, James, The New Strong’s Exhaustive Concordance of the Bible (Nahsville, TN: Thomas Nelson Publishers, 1990).

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16Vine, W. E., The Collected Writings of W. E. Vine (Nashville, TN: Thomas Nelson Pub., 1996), p. 159.

17Clarke, Adam, The Old Testament – Genesis to Deuteronomy (New York: Abingdon – Cokesbury Press, n.d.), p. 407.

18Clarke, op.cit., p. 407.

19 The Interpreter’s Bible, Philippians—Hebrews, Vol. XI (New York, Abingdon Press, 1955), p. 400.

Translations of Deuteronomy 24:1

1. NASV - "When a man takes a wife and marries her, and it happens that she finds no favor in his eyes because he has found some indecency in her, and he writes her a certificate of divorce..." (v.1).
2. NIV - "If a man marries a woman who becomes displeasing to him because he finds something indecent about her..." (v.1).
3. ASV - "When a man taketh a wife, and marrieth her, then it shall be, if she find no favor in his eyes, because he hath found some unseemly thing in her..." (v.1).
4. Douay Version - "When a man, after marrying a woman and having relations with her, is later displeased with her because he finds in her something indecent..." (v.1).
5. RSV - "When a man takes a wife and marries her, if she then finds no favor in his eyes because he found some indecency in her..." (v.1).
6. New World Translations - "In case a man takes a woman and does make her his possession as a wife, it must also occur that if she should find no favor in his eyes because he has found something indecent in her..." (v.1).
7. The Jerusalem Bible - "Supposing a man has taken a wife and consummated the marriage, but she has not pleased him and he has found some impropriety of which to accuse her..." (v.1).
8. The Life Recovery Bible - "If a man doesn't like something about his wife..." (v.1).
9. LBP - "If a man doesn't like something about his wife..." (v.1).
10. Contemporary English Version - "Suppose a woman was divorced was divorced by her first husband because he found something disgraceful about her..." (v.1).
11. The Book - "If a man doesn't like something about his wife..." (v.1).
12. The New English Bible - "When a man has married a wife, but she does not win his favor because he finds something shameful in her..." (v.1).

Deuteronomy 24:1 "When a man hath taken a wife, and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house."

Commentaries:

1. "Some uncleannes" - "is most natural to understand of immodest or indecent behavior" (S. R. Drives. Deuteronomy. "The International Critical Commentary"). Quoted in Beacon Bible Commentary p. 581).
2. Benson's Commentary - "Some hateful, thing, some distemper of body, or quality of mind, not observed before marriage: or some light carriage as this phrase commonly signifies, büt not amounting to adultery". (Vol. 1, p. 545).
3. Clarke - "Any causes of dislike, for this great latitude of meaning the fact itself authorizes us to adopt..." (Commentary, Vol. 1, p. 798).
4. Cook - "...as equivalent to anything which made the woman unacceptable to her husband..Adultery is lcearly out of the question, since this was a capital crime (F. C. Cook, Vol. 1, p. 886).
5. Pulpit - "literally, a thing or matter of nakedness, i.e. some shameful thing, something disgraceful... Adultery, however, cannot be supposed here because that was punishable with death..." (Vol. 3, p. 381).
6. New International Commentary - "...because there is something indecent in her...Is this context, the words may indicate some physical deficiency in the woman..." (Book of Deuteronomy, p. 305).
7. The Interpreter's Bible - "The precise nature of the indecency is not specified...sometimes being confined to adultery, at other times expanded to include trivial causes." (Vol. 2, p. 474).
8. Cambridge Bible - "...something indecent or repulsive. The expression is so indefinite that it gave rise to controversy in the Rabbinic schools; that of Shamma's understanding by it unchastity, that of Hillel any physical blemish or other, even the most trivial, cause of dislike. It cannot be adultery for this was punished by death. The words suggest some immodest exposure or failure in proper womanly reserve." (Deuteronomy, p. 278).

PLAN OF THE LESSON

Introduction

1. God Showed Moses All The Land (Deut. 34:1-4)
2. Moses Died And Was Buried In The Land Of Moab (Deut. 34:5-8)
3. There Arose Not A Prophet In Israel Like Moses (Deut. 34:9-12)
4. A Summary Of Israel's Salvation And Our Salvation

Golden Text Explained

Points To Ponder

INTRODUCTION

Nearly forty years have passed between our present lesson and the preceding one. The children of Israel have been delivered from bondage (Ex. 13,14); God has brought them into the wilderness of Sin, near mount Sinai, where they received the law (Ex. 16-40; Lev. 1-27); they journeyed to the southern tip of Canaan, where the spies are sent into Canaan (Num. 1-13:25); the spies give their report and the people rebel, resulting in their having to wander thirty eight more years in the wilderness (Num. 13:26-36:13); finally they arrive in the land of Moab, just east of the Jordan, where Moses declared the law. (Deut. 1:1-5.)

The Hebrew word for Deuteronomy means "the words" or "these words" and the Greek (Deuteronomion) means "the second law" or "the repeated law." Thus Moses repeated and rehearse all the law in the ears of the people in the plains of Moab before he died. (Deut. 1:6-33:29.)

LESSON STUDY

"And Moses went up from the plains of Moab unto mount Nebo, to the top of Pisgah, that is over against Jericho . . ." It seems obvious that Moses did not write the closing chapter of Deuteronomy about his death, (although the Spirit dictated ^{ing} it to him before it happened is not impossible) but the writer, whoever he may have been, was inspired by the same Spirit that inspired Moses. The "plains of Moab" were east of the Jordan, opposite Jericho, and were eight miles long (north to south) and seven miles wide (east to west). The Bible speaks of "the mountain of Abarim" (Num. 27:12; Deut. 32:48) and the "mountains of Abarim, before Nebo" (Num. 33:47); "the top of Pisgah" (Num. 21:20; Deut. 3:27); and "mount Nebo" (Deut. 32:49). "From Nebo, the top of Pisgah, of the mountains of Abarim, Moses had his first and last view of

the promised land." (Elam.)

"And Jehovah showed him all the land of Gilead unto Dan, and all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah, unto the hinder sea, and the South, and the Plain of the valley of Jericho the city of palm-trees, unto Zoar. And Jehovah said unto him, This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither." Moses had spoken many times about this land to the children of Israel, but he had never seen the whole of it before. William M. Taylor describes Moses' wonderful experience like this: "At his feet, flowing along the edge of the plains of Moab, was the Jordan, hastening to lose itself in the waters of the Dead Sea; to the right, his eye took in the land of Gilead, until it ended far away in the north, to the left, the grassy fields of Beersheba shaded off into the brown barrenness of the Egyptian desert; while directly in front of him lay all the land of Judah, with the distant hills of Naphtali on the northern horizon, and the 'ut-most sea' in the far west. 'From Jezreel, with its waving corn, to Eschol, with its luxuriant vines; from Bashan, with its kin to Carmel, with its rocks dropping honey; from Lebanon, with its rampart of snow, south again to the dim edge of the desert,' the prospect was before him. As he gazed upon it, the words fell to his ears, 'This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes;' and then, not in sternness, nor in anger, but in utmost love, like a mother lifting her boy into her arms, the Lord added, 'but thou shalt not go over thither;' and in a moment, in the twinkling of an eye, the soul of Moses had passed within the veil, and was at home with God."

Moses' long cherished goal had been to enter the land of Canaan, but he was not allowed to do so because of his disobedience at the waters of Meribah. (Num. 20:1-12.)

Moses Dies And Is Buried In The Land Of Moab (Deut. 34:5-8)

"So Moses the servant of Jehovah died there in the land of Moab, according to the word of Jehovah. And he buried him in the valley in the land of Moab over against Bethpeor: but no man knoweth of his sepulchre unto this day." What a great compliment paid to Moses--he was "the servant of Jehovah." He was a servant by choice (Heb. 11:24-26), as all of us must be. Moses died as God had commanded. The Jews say, "with a kiss from the mouth of God." "Bethpeor was a city which "probably had its name from a temple of the god Peop, who was worshipped

there." (A. Clarke.) It was in "this valley in the land of Moab over against Bethpeor" that the Lord buried Moses. Thomas Fuller has quaintly said, he "buried also his grave", for "no man knoweth of his sepulchre unto this day." Moses' death is referred to as being "gathered unto his people." (Deut. 32:5a.) "Why Moses was thus privately buried we do not know, because God never saw fit to give the reason." (Elam.)

"And Moses was a hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping in the mourning for Moses were ended." The years of the life of Moses were three forties: the forty years he lived in Pharaoh's court; the forty years he served as a shepherd in Midian; the forty years he spent leading God's people in the wilderness. Even though Moses was one hundred and twenty years when he died, he "was still a vigorous man," demonstrating that hard work "does not necessarily consume the physical man." The national period of mourning was thirty days. The ending of the days of weeping for Moses is an *intimation*, that how great soever our losses have been, we must not abandon ourselves to unceasing grief; we must suffer the wound to heal up in time." (Scott)(cf. I Thess. 4:13-18.)

"But Michael the archangel, when contending with the devil he disputed about the body of Moses . . . " (Jude 9a.) We do not know why this dispute took place between Michael and the devil. Some think the devil wanted to make known Moses' burial place so it would be a snare to Israel, and Michael would not let him. Some think it was with reference to Moses' resurrection "so that, with *Elijah*, the great prophet Moses might stand in glorified humanity with Jesus upon the Mount of transfiguration." (Lanier.)

There Arose Not A Prophet In Israel Like Moses (Deut. 34:9-12)

"And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as Jehovah commanded Moses." Joshua, before the death of Moses, had been appointed to succeed Moses. "And Jehovah said unto Moses, Take thee Joshua the son of Num, a man in whom is the Spirit, and lay thy hand upon him; and set him before Eleazar the Priest, and before all the congregation; and give him a charge in their sight. And thou shalt put of thine honor upon him, that all the congregation of the children of Israel may obey." (Num. 27:18-20; cf. Deut. 3:28; 31:3-8, 14, 23.)

Our text says that Joshua "was full of the spirit of wisdom." The reason given is that "Moses had laid his hands on him." This miraculous endowment was given Joshua by the laying on

of Moses' hands. Joshua "needed wisdom from above in order to accomplish the great task of leading the people of Israel, as had been true of Moses . . . Joshua needed something which would command the respect of the people, and cause them to obey him, just as in the case of Moses; and nothing could do that better, than for them to realize that the power and authority of Jehovah were with the new leader." (Lanier.) The people obeyed Josh^{ua} just as they had obeyed Moses.

"And there hath not risen a prophet since in Israel like unto Moses, whom Jehovah knew face to face, in all the signs and the wonders which Jehovah sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land, and in all the mighty hand, and in all the great terror, which Moses wrought in the sight of all Israel." "In word and deed Moses showed himself aⁿ instrument of the Lord, unapproached by any other. He was the prophet without rival in respect of his intercourse with God and of what the Lord did and revealed by him. Of Moses it is said more frequently than of all other prophets together: 'God talked with him,' or 'God spake to him.' He is not only called 'Servant of the Lord'--and, indeed, most frequently of all the men of God in the Old Testament,--'Servant of God,' a designation used of him exclusively; but he is also called the greatest among the prophets on account of the intimacy and familiarity of the intercourse he enjoyed with God, and on account of the clear directness which in consequence distinguished the revelation given to him. Moreover, his mission consisted, not merely in being a channel of the divine word, but in a unique, creative work--it was Moses who, through the divine word, introduced the divine rule in Israel." (James Hastings.)

Moses' spiritual insights were more profound, and his knowledge of God greater, than any of the prophets that came after him. Unless the context demands it, "fact to face" does not mean that an individual literally sees God. The closeness of a manifestation of God to Israel was called face to face (even though Israel did not see God in reality). (Deut. 5:4,5; Num. 14:14.) Moses had a clearness and fullness of revelation beyond that of the other prophets. " . . . with him will I speak mouth to mouth, even manifestly, and not in dark speeches . . ."

(Num. 12:2-8.) Moses was the prophet the nearest like Jesus. (cf. Deut. 18:18,19; Acts 3:22,23)

A Summary Of Israel's Salvation And Our Salvation

Salvation has always been a theme of vital interest to concerned individuals, but so many theories are taught today about salvation that many are confused. The religious institutions

and services of the Old Testament were "constructed and arranged with a view to pictorially express the truths and principles of God's holy religion." (J. W. Monsor.) Paul twice declared in the Corinthian letter that the events recorded in the Old Testament are our "examples" (I Cor. 10:6) and "ensamples," (I Cor. 10:11), literally our "type, model" (Tupos). The feast days of the law were shadows (Col. 2:17), the priests and the tabernacle were shadows or types (Heb. 8:5), and "the law having a shadow of good things to come" (Heb. 10:1.)

Israel's bondage and deliverance are typical of our bondage and deliverance. First, Israel was in Egyptian bondage (Ex. 1:7-14.) They became helpless to deliver themselves and cried unto God (Ex. 2:23-25.) The longer they stayed the worse it became (Ex. 5:6-9.) Man was in the bondage of sin when Christ came, helpless to deliver himself. (Rom. 3:23; I Cor. 1:21.) He was ^{2 Tim. 3:13} and still is helpless, and the longer he stays in sin the worse it becomes. (Lk. 15:11-16.) Second, God raised up Moses as their deliverer, (Ex. 3:7,8a,10.) God sent Christ into the world to deliver man from sin, (Matt. 1:21; Acts 3:32; Gal. 4:4.) Third, the passover and the paschal lamb typified the sacrifice of Jesus Christ, (Ex. 12:3.) Paul declared "for even Christ our passover is sacrificed for us," (I Cor. 5:7.) Fourth, they had to believe in Moses, their deliverer. Moses recognized this truth when he said: "But, behold, they will not believe me, nor hearken unto my voice" (Ex. 4:1.) God gave him signs (evidence) to convince the people, (Ex. 4:2-9). If they had not believed Moses they would have died in Egyptian bondage, (Ex. 4:30,31.) The alien sinner must believe in Christ or die in his sins, (Jn. 8:24; Heb. 11:6.) Christ performed miracles, and they are recorded to convince us that He is the Son of God. (Jn. 20:30,31.) Fifth, the people repented (they resolved to follow Moses out of Egypt.) (Ex. 12.) One who has believed in Christ must repent (Acts 2:38; 17:30,31), and one that does this will confess him as Lord, (Acts 8:36,37.) Sixth, they "were all baptized unto Moses in the cloud and in the sea" (I Cor. 10:2; Ex. 14:21,22,29.) Their bondage, the Egyptians, was put off in the Red Sea, (Ex. 14:26-28.) They saw them dead upon the sea shore, (Ex. 14:30.) They were completely under Moses' leadership only after they crossed the sea. The alien sinner is baptized in water into Christ, (Rom. 6:3,4; Gal. 3:26,27.) One puts off the old man (Col. 3:9) and puts on the new (Col. 3:10), and is completely under the leadership of Christ. Seventh, Israel rejoiced after they had crossed the Red Sea (Ex. 15) and the sinner rejoices after baptism into Christ, (Acts 8:38; Acts 16:34.) Eighth, Israel was made to wander in the wilderness for forty years, (Num. 14:33,34.) We are strangers and pilgrims in this world (I Pet. 2:11)

and, like Abraham of old, look "for a city which hath foundation whose builder and maker is God, (Heb. 11:10.) Ninth, Israel crossed the Jordan River (Josh. 3,4) and Christians cross the Jordan of death, (Heb. 9:27.) Tenth, Israel entered the promised land (Ex. 3:8;;Josh. 6) and we look forward to entering heaven, (Rev. 3:13-17.)

GOLDEN TEXT EXPLAINED

The Golden Text is explained in the main text.

POINTS TO PONDER

1. God's work must go on even when the death of the greatest man occurs.
2. Just as Moses trained a leader to take his place so church leaders today must do the same.
3. Great faith, like Moses', will lead one to seek always the promises of God.
4. Moses was a great leader because of his great love for people.

QUESTIONS FOR THE CLASS

1. What does our Golden Text reveal about Moses' physical condition at his death?
2. Briefly connect the events preceding our present lesson with the last lesson.
3. Locate the land of Moab and Mount Nebo.
4. What did Jehovah show Moses from the top of the mount?
5. What had been Moses' long cherished goal?
6. Why was Moses not allowed to enter the land of Canaan?
7. Where did Moses die?
8. Who buried Moses?
9. What does no man know about Moses' burial?
10. What did the children of Israel do following Moses' death?
11. What did Michael and the devil do about Moses' body?
12. Of what was Joshua full, and how?
13. Why did Joshua need such a miraculous endowment?
14. Who did not rise in Israel like Moses?
15. What were some ways in which Moses was above all the other prophets?
16. What prophet did God raise up like Moses?
17. Discuss, as time will permit, some of the likenesses of Israel's salvation, and our salvation.
18. What are some great lessons to be learned from the Points To Ponder?

JOSHUA SUCCEEDS MOSES

SERING QUARTER

Deut. 34:9; Josh. 1:1-6; 21:43-45

PLAN OF THE LESSON

Introduction

1. Joshua Was Full Of Wisdom (Josh., Deut. 34:9)
2. God Promises To Be With Joshua (Josh. 1:1-6)
3. God Gave Israel All The Land He Promised (Josh. 21:43-45)
4. Joshua As A Leader

Golden Text Explained

Points To Ponder

INTRODUCTION

Moses, because of his fatal mistake in failing to sanctify Jehovah in the sight of the children of Israel at the waters of Meribah, was not allowed to lead Israel into the land of Canaan. (Num. 27:12-14; 20:1-13; Psa. 106:32,33; Deut. 32:48-52.) It was essential that a new leader be selected to take the place of Moses.

Joshua was the man selected for this great task. Joshua was of the tribe of Ephraim. (Num. 13:8.) He was at first called "Hoshea" ("help" or "salvation"), but Moses changed it to cf. Neh. 8:17 "Joshua" (Num. 13:16) which means "savior" or "God is salvation." The Greek form of this name is "Jesus."

Joshua was a very faithful and dutiful man; he "wholly followed Jehovah." (Num. 32:12.)

LESSON STUDY

Joshua Was Full Of Wisdom (Deut. 34:9)

"And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as Jehovah commanded Moses."

Joshua, before the death of Moses, had been appointed to be Moses' successor. "And Jehovah said unto Moses, Take thee Joshua the son of Nun, a man in whom is the Spirit, and lay thy hand upon him; and set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put thine honor upon him, that all the congregation of the children of Israel may obey." (Num. 27:18-20; Deut. 3:28; 31:3-8,14,23.)

Our text says that Joshua "was full of the spirit of wisdom." The reason given is that

"Moses had laid his hands on him." This miraculous endowment was given Joshua by the laying on of Moses' hand. Joshua "needed wisdom from above in order to accomplish the great task of leading the people of Israel as had been true of Moses . . . Joshua needed something which would command the respect of the people, and cause them to obey him, just as in the case of Moses; and nothing could do that better, than for them to realize that the power and authority of Jehovah were with the new leader." (Lanier.) " . . . and the children of Israel hearkened unto him, and did as Jehovah commanded Moses."

God Promises To Be With Joshua (Josh. 1:1-6)

"Now it came to pass after the death of Moses the servant of Jehovah, that Jehovah spake unto Joshua the son of Nun, Moses' minister, saying," Moses' death and burial are recorded in Deuteronomy 34. Just as the priests, under the Jewish economy, were hindered from continuing by reason of death (Heb. 7:23), so Moses' death necessitated a change in leadership for Israel.

Joshua was probably eighty years old at the time of this call. We arrive at this conclusion by thinking that Joshua was about the same age of Caleb. Caleb was forty years old when Moses sent Joshua, Caleb, and others to spy out the land. (Josh. 14:7.) If they were about the same age, then the forty years of wilderness wandering added to this would make Joshua about eighty at ~~this time~~. Since Joshua died when he was one hundred ten years of age (Josh. 24:29) that would give him about thirty years to conquer, divide, and enjoy the land. (cf. Geikie.)

Joshua is called "Moses' minister" because he was Moses' attendant and served him in his work as lawgiver and leader. His service as Moses' minister included (a) the battle with the Amalekites (Ex. 17:8-16; (b) on mount Sinai with Moses, Ex. 24:12,13; 32:15ff; (c) in the Tent of meeting, Ex. 33:7-11; (d) in defense of Moses--"this was evidently a case of mistaken judgment, which was corrected; and it is to his credit that it was not repeated, that is, so far as the record goes" (Lanier), Num. 11:21-29; (e) as a spy in Canaan, Num. 13:1-14; and (f) as Moses' successor, Num. 27:15-23. Joshua truly had a faithful past.

"Any man who is given a place of leadership in the church should be required to have a faithful past; for if this is not true, he will be ~~vulnerable~~ vulnerable to the attacks which will be made upon him by those who are unfriendly to the cause which he represents." (Lanier.)

"Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. Every place that the sole of your foot shall tread upon, to you have I given it, as I spake unto Moses." Even though Moses was dead, God's work must go on, and God had a man prepared to take Moses' place. "Moses left behind him his Joshua; Eli, his Samuel; Elijah, his Elisha; and Paul, his Timothy. God's servants may die, but his work will never die." (Elam.)

"Arise, go over this Jordan." The Jordan River stood between the children of Israel and the land God promised. Joshua commanded the people to make preparation for crossing. (Josh. 1:10,11.) "Thou, and all this people." The people numbered "six hundred thousand, and a thousand seven hundred and thirty" (Num. 26:51) of the children of Israel, besides the "twenty and three thousand" of the Levites who were given "no inheritance." (Num. 26:62.)

"Every place that the sole of your foot shall tread upon" was the same conditional promise that God had earlier given Moses. "For if ye shall diligently keep all this commandment which I command you, to do it, to love Jehovah your God, to walk in all his ways, and to cleave unto him; then will Jehovah drive out all these nations from before you, and ye shall dispossess nations greater and mightier than yourselves." (Deut. 11:22-23.) Even though God had promised them the land, with all the blessings therein (Deut. 6:10-15), "yet they must go over the Jordan, dispossess these wicked nations, till the land, cultivate the fruit, occupy the cities, and inhabit the houses." (Elam.) Today salvation is a gift of God's grace (Eph. 2:8,9), and he has "blessed us with every spiritual blessing in the heavenly places in Christ" (Eph. 1:3), but we must enter into Christ in order to receive and enjoy these blessings. (Gal. 3:26,27; Acts 2:38; Mark 16:16.)

"From the wilderness, and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your border." The boundaries of the land of promise are clearly set forth in this verse. The "wilderness," the Arabian desert through which they had just passed was the southern border; "this Lebanon" was the Lebanon range of mountains to the north; the eastern border was the "river Euphrates"; and the "Mediterranean sea," toward the going down of the sun, was the western border. The Hittites were very prominent throughout Israel's history (Gen. 10:15-18; Gen. 23: 2 Sam. 11:3; 23:39; I Kings 9:20,21; 10:29; 2 Kings 7:6; Ezek. 9:1-4,7)) and may have been mentioned here because they were the superior tribe and occupied much of the

land.

"There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee; I will not fail thee, nor forsake thee. Be Strong and of good courage; for thou shalt cause this people to inherit the land which I sware unto their fathers to give them." God speaks in such a way so as to give Joshua courage at the very beginning of his undertaking. He immediately tells him why no man would be able to stand before him and his armies: "as I was with Moses, so I will be with thee." God had promised to be with Moses at the very beginning of his work (Ex. 3:12), and he had led him through many trials and battles to success and victory. "Joshua knew what God had done for Moses, and, hence, God could give him no greater assurance." (Elam.)

God also promised Joshua that he would never leave him nor forsake him. This promise is quoted in the New Testament and is made to apply to Christians everywhere and under all conditions. Be ye free from the love of money; content with such things as ye have: for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee. So that with courage we say, The Lord is my helper; I will not fear: What shall man do unto me?" (Heb.13: 5,6.)

"Be strong and of good courage" is repeated four times in this chapter. (Josh. 1:6-8,18; cf. Deut. 3:28; Deut. 1:37,38; 31:6-8.) Joshua needed strength and courage to face the nation just like we need strength, courage, and wisdom to fight Satan and his forces.

God Gave Israel All The Land He Promised (Josh. 21:43-45)

"So Jehovah gave unto Israel all the land which he sware to give unto their fathers; and they possessed it, and dwelt therein: And Jehovah gave them rest round about, according to all that he sware unto their fathers: and there stood not a man of all their enemies before them; and Jehovah delivered all their enemies into their hand. There failed not ought of any good thing which Jehovah had spoken unto the house of Israel; all came to pass." Our text clearly states that God fulfilled the land promise he made to Abraham. Therefore the Jews need not look for God to give them the land of Canaan in fulfillment of that promise. The Israelites possessed the land at this time in overcoming its inhabitants. God cast these ~~n~~ nations out "by little and little," lest the wild beast should increase upon the Israelites (Deut. 7:22-24), and Solomon reigned in peace over all the land from Euphrates to the land of

the Philistines, and unto Egypt. (I Kings 4:21; cf. 2 Sam. 8:1-13; I Chron. 18:3,14.)

Joshua As A Leader

One of the greatest needs in the church today is for great leadership. Leaders would do well to study carefully the characteristics of Joshua. First, Joshua was a man with a faithful past. Joshua never, so far as the record is concerned, acted in such a way as to incur the displeasure of God. Second, Joshua was a man of great humility and unselfishness, as indicated by the poor inheritance he had to ask the people to give him. (Josh. 19:49,50.) Third, Joshua was a man of decision and action. "The secret of his power and success lies in the fact that he decided early in life, and was determined throughout all his life, 'as for me and my house we will serve Jehovah.'" (Thomas.) The church needs leaders who will decide how to live and who will make decisions about the Lord's work. Fourth, Joshua was a man of courage. (Josh. 1:6.) Fifth, Joshua was a man of obedience. (Josh. 1:7.) Sixth, Joshua was a man of the book. (Josh. 1:8.) Seventh, Joshua was a man of faith. (Josh. 1:9.) ~~Ninth~~ Eighth, Joshua was a man who had made thorough preparation before he was appointed.

GOLDEN TEXT EXPLAINED

"But as for me and my house, we will serve Jehovah." (Josh. 24:15.) Shortly before Joshua's death he gathered the leaders of Israel together for a final exhortation. (Josh. 24:1.) He reminded them of all the great things God had done for them in bringing them to this land. (Josh. 24:2-13.) He exhorted them to serve God in sincerity and truth, and to put away their idol gods. (Josh. 24:14.) He told them to make a choice between the Lord and idols (Josh. 24:15), and then stated, very emphatically, "but as for me and my house, we will serve Jehovah." Four thoughts, suggested by Joshua's decision, are as follows: (1) He considered religion to be something he needed as well as his family. (2) He resolved that his house would be included as well as he. (cf. Gen. 18:19; Eph. 6:4.) (3) Joshua assumed the responsibility of setting the example for his house. (4) Joshua was determined that he and his house would serve the Lord if they had to do it alone.

POINTS TO PONDER

1. Wise leaders will prepare others to continue the work when they are gone.
2. Men make a terrible mistake when they think the work will stop at their death.
3. Leaders of the church must be willing to give the time for preparation and planning.

4. It takes real courage to live up to the demands of the law of Christ.

QUESTIONS FOR THE CLASS

1. What does our Golden Text reveal about the importance and power of right decisions?
2. Of what was Joshua full?
3. How was he full of wisdom?
4. How did the children of Israel respond to Joshua's leadership?

~~5. About the time he became a leader?~~ The time he became leader?

6. Name and discuss some things in which Joshua was involved as "Moses' minister."
7. Why is a faithful past so important to one appointed as a leader in the church?
8. What command did Jehovah give Joshua after the death of Moses?
9. What were some of the conditions Israel had to meet in order to enjoy God's promise?
10. How can we enjoy all spiritual blessings in Christ?
11. Locate on a map the extent of the territory God promised Israel.
12. Who would not be able to stand before them?
13. What great assurance did God give Joshua?
14. What promise is quoted in the New Testament and made to apply to all Christians?
15. What were two great characteristics God told Joshua to have?
16. What shows that God completely fulfilled his promise?
17. Name and discuss Joshua's leadership characteristics?
18. What are some practical lessons from the Points To Ponder?

An Overview of Hebrew Law - Lesson Seven

The Book of Deuteronomy

- D. Deuteronomy: The Hebrew title for the book is *devarim* which means “Words.”
1. The Hebrew title is taken from the first words of the book (*Eleh ha-dvarim*) which means “these are the words.”
 2. Deuteronomy is a compilation of speeches by Moses that give a record of events which took place during the forty days that Israel was in the plains of Moab before their crossing the River Jordan.
 3. The Book of Deuteronomy can be divided into five sections:
 - a. Moses’ first speech: a historical review and exhortation (Deuteronomy 1:1 - 4:49)
 - b. Moses’ second speech: Israel’s obligations to God and His covenant (Deuteronomy 5:1 - 6:25).
 - 1) The law is to be obeyed and taught to the children (Deuteronomy 6:1-16).
 - 2) God will bless those who faithfully adhere to His law (Deuteronomy 6:17-25).
 - c. The conquest of Canaan (Deuteronomy 7:1-26).
 - d. Rewards and punishments; promises and warnings (Deuteronomy 8:1 - 11:32).
 - 1) Care of foreigners and the poor (Deuteronomy 10:17-21).
 - 2) A blessing or a curse (Deuteronomy 11:13-32).
 - e. Laws explained (Deuteronomy 12:1 - 27:1).
 - 1) God would raise up a prophet from the Israelites similar to Moses (Deuteronomy 18:15).
 - 2) Just as Israel had hearkened unto Moses, they were to hearken to the prophet whom God would raise up (Deuteronomy 18:15).
 - f. Moses’ final words (Deuteronomy 27:1 - 34:12).
 - 1) What God has revealed, we can know (Deuteronomy 29:29).
 - 2) That which God has not revealed cannot be known (Deuteronomy 29:29).
 4. Correlation of The Book of Deuteronomy to The Scheme of Redemption:
 - a. It is a summary of legal and prophetic teaching with warning not to add or to delete anything from God’s word.
 - b. It shows that obedience brings blessings and life, while disobedience brings curses and death.

An Overview of Hebrew Law - Lesson 7

The Book of Deuteronomy

Suggested Memory Verse: Deuteronomy 12:32

Write the words of the "Suggested Memory Verse" (Deuteronomy 12:32) here: _____

1. What is the Hebrew title for The Book of Deuteronomy? _____

2. What do the Hebrew words *eleh had-dvarim* mean? _____

3. What was to be obeyed and taught to the children (Deuteronomy 6:1-16) _____

4. Whom would God bless (Deuteronomy 6:17-25)? _____

5. God would raise up a prophet like unto whom (Deuteronomy 18:15)? _____

6. Name a likenesses (*similarity*) between Moses and Christ: _____

7. Is it possible to know and understand what God has revealed in His word (*the Holy Bible*) (Deuteronomy 29:29; Ephesians 5:17)?

() Yes () No

8. Everything in the Holy Bible, from the first verse unto the last, has been revealed to us by God?

() Yes () No

9. There are some things which God has not revealed to human beings?

() Yes () No

10. God selected the virgin Mary to be the mother of His son Jesus. Has God revealed why He selected Mary?

() Yes () No

11. God revealed to us whom He selected to be the mother of His son Jesus, but He did not reveal to us why He selected her:

() True () False

12. Have these lessons helped you to have a better understanding of God's word?

() Yes () No () Somewhat

TRUTH *for* TODAY

DEUTERONOMY

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A Survey of Deuteronomy

Karns church of Christ

**Adult Bible Class
Fall 2006**

DEUTERONOMY

DEUTERONOMY - du-ter-on'-o-mi:

1. Name
2. What Deuteronomy Is
3. Analysis
4. Ruling Ideas
5. Unity
6. Authorship
7. Deuteronomy Spoken Twice
8. Deuteronomy's Influence in Israel's History
9. The Critical Theory

LITERATURE

1. Name:

In Hebrew 'elleh ha-debharim, "these are the words"; in Greek, Deuteronomion, "second law"; whence the Latin deuteronomii, and the English Deuteronomy. The Greek title is due to a mistranslation by the Septuagint of the clause in Dt 17:18 rendered, "and he shall write for himself this repetition of the law." The Hebrew really means "and he shall write out for himself a copy of this law." However, the error on which the English title rests is not serious, as Deuteronomy is in a very true sense a repetition of the law.

2. What Deuteronomy Is:

Deuteronomy is the last of the five books of the Pentateuch, or "five-fifths of the Law." It possesses an individuality and impressiveness of its own. In Exodus--Numbers Yahweh is represented as speaking unto Moses, whereas in Deuteronomy, Moses is represented as speaking at Yahweh's command to Israel (1:1-4; 5:1; 29:1). It is a hortatory recapitulation of various addresses delivered at various times and places in the desert wanderings--a sort of homily on the constitution, the essence or gist of Moses' instructions

to Israel during the forty years of their desert experience. It is "a Book of Reviews"; a translation of Israel's redemptive history into living principles; not so much a history as a commentary. There is much of retrospect in it, but its main outlook is forward. The rabbins speak of it as "the Book of Reproofs." It is the text of all prophecy; a manual of evangelical oratory; possessing "all the warmth of a Bernard, the flaming zeal of a Savonarola, and the tender, gracious sympathy of a Francis of Assisi." The author's interest is entirely moral. His one supreme purpose is to arouse Israel's loyalty to Yahweh and to His revealed law. Taken as a whole the book is an exposition of the great commandment, "Thou shalt love Yahweh thy God with all thy heart, and with all thy soul, and with all thy might." It was from Deuteronomy that Jesus summarized the whole of the Old Covenant in a single sentence (Mt 22:37; compare Dt 6:5), and from it He drew His weapons with which to vanquish the tempter (Mt 4:4,7,10; compare Dt 8:3; 6:16,13).

3. Analysis:

Deuteronomy is composed of three discourses, followed by three short appendices: (1) 1:1 through 4:43, historical; a review of God's dealings with Israel, specifying in great detail where and when delivered (1:1-5), recounting in broad oratorical outlines the chief events in the nation's experience from Horeb to Moab (1:6 through 3:29), on which the author bases an earnest appeal to the people to be faithful and obedient, and in particular to keep clear of all possible idolatry (4:1-40). Appended to this first discourse is a brief note (4:41-43) concerning Moses' appointment of three cities of refuge on the East side of the Jordan. (2) 4:44 through 26:19, hortatory and legal; introduced by a superscription (4:44-49), and consisting of a resume of Israel's moral and civil statutes, testimonies and judgments. Analyzed in greater detail, this second discourse is composed of two main sections: (a) chapters 5 through 11, an extended exposition of the Ten Commandments on which theocracy was based; (b) chapters 12 through 26, a code of special statutes concerning worship, purity, tithes, the three annual feasts, the administration of justice, kings, priests, prophets, war, and the private and social life of the people. The spirit of this discourse is most ethical and religious. The tone is that of a father no less than that of a legislator. A spirit of humanity pervades the entire discourse. Holiness is its ideal. (3) 27:1 through 31:30, predictive and minatory; the subject of this third discourse being "the blessings of obedience and the curses of disobedience." This section begins with directions to inscribe these laws on plastered stones to be set up on Mt. Ebal (27:1-10), to be ratified by an antiphonal ritual of blessings and cursings from the two adjacent mountains, Gerizim and Ebal (27:11-26). These are followed by solemn warnings against disobedience (28:1 through 29:1), and fresh exhortations to accept

the terms of the new covenant made in Moab, and to choose between life and death (29:2 through 30:20). Moses' farewell charge to Israel and his formal commission of Joshua close the discourse (Dt 31). The section is filled with predictions, which were woefully verified in Israel's later history. The three appendices, spoken of above, close the book: (a) Moses' Song (Dt 32), which the great Lawgiver taught the people (the Law was given to the priests, Dt 31:24-27); (b) Moses' Blessing (Dt 33), which forecast the future for the various tribes (Simeon only being omitted); (c) a brief account of Moses' death and burial (Dt 34) with a noble panegyric on him as the greatest prophet Israel ever had. Thus closes this majestic and marvelously interesting and practical book. Its keyword is "possess"; its central thought is "Yahweh has chosen Israel, let Israel choose Yahweh."

4. Ruling Ideas:

The great central thought of Deuteronomy is the unique relation which Yahweh as a unique God sustains to Israel as a unique people. "Hear O Israel; Yahweh our God is one Yahweh." The monotheism of Deuteronomy is very explicit. Following from this, as a necessary corollary almost, is the other great teaching of the book, the unity of the sanctuary. The motto of the book might be said to be, "One God, one sanctuary."

(1) Yahweh, a Unique God.

Yahweh is the only God, "There is none else besides him" Dt (4:35,39; 6:4; 32:39), "He is God of gods, and Lord of lords" (10:17), "the living God" (5:26), "the faithful God, who keepeth covenant and lovingkindness with them that love him and keep his commandments" (7:9), who abominates graven images and every species of idolatry (7:25,26; 12:31; 13:14; 18:12; 20:18; 27:15), to whom belong the heavens and the earth (10:14), who rules over all the nations (7:19), whose relation to Israel is near and personal (28:58), even that of a Father (32:6), whose being is spiritual (4:12,15), and whose name is "Rock" (32:4,15,18,30,31). Being such a God, He is jealous of all rivals (7:4; 29:24-26; 31:16,17), and hence, all temptations to idolatry must be utterly removed from the land, the Canaanites must be completely exterminated and all their altars, pillars, Asherim and images destroyed (7:1-5,16; 20:16-18; 12:2,3).

(2) Israel, a Unique People.

The old Israel had become unique through the covenant which Yahweh made with them at Horeb, creating out of them "a kingdom of priests, and a holy nation" (Ex 19:6). The new Israel who had been born in the desert were to inherit the blessings vouchsafed to their fathers, through the covenant just

now being made in Moab (Dt 26:16-19; 27:9; 29:1; 5:2,3). By means of it they became the heirs of all the promises given unto their fathers the patriarchs (Dt 4:31; 7:12; 8:18; 29:13); they too became holy and peculiar, and especially beloved of Yahweh (Dt 7:6; 14:2,21; 26:18,19; 28:9; 4:37), disciplined, indeed, but for their own good (Dt 8:2,3,5,16), to be established as a people, as Yahweh's peculiar lot and inheritance (Dt 32:6,9; 4:7).

(3) The Relation between Yahweh and Israel a Unique Relation.

Other nations feared their deities; Israel was expected not only to fear Yahweh but to love Him and cleave to Him (Dt 4:10; 5:29; 6:5; 10:12,20; 11:1,13,12; 13:3,4; 17:19; 19:9; 28:58; 30:6,16,20; 31:12,13). The highest privileges are theirs because they are partakers of the covenant blessings; all others are strangers and foreigners, except they be admitted into Israel by special permission (Dt 23:1-8).

5. Unity:

The essential unity of the great kernel of Deuteronomy (Dt 5 through 26) is recognized and freely allowed by nearly everyone (e.g. Kautzsch, Kuenen, Dillmann, Driver). Some would even defend the unity of the whole of Dt 1 through 26 (Knobel, Graf, Kusters, Colenso, Kleinert). No other book of the Old Testament, unless it be the prophecies of Ezekiel, bears such unmistakable signs of unity in aim, language and thought. "The literary style of Deuteronomy," says Driver, "is very marked and individual; in his command of a chaste, yet warm and persuasive eloquence, the author of Deuteronomy stands unique among the writers of the OT" (Deuteronomy, lxxvii, lxxxviii). Many striking expressions characterize the style of this wonderful book of oratory: e.g. "cause to inherit"; "Hear O Israel"; the oft-repeated root, meaning in the Qal verb-species "learn," and in the Piel verb-species "teach"; "be willing"; "so shalt thou exterminate the evil from thy midst"; "as at this day"; "that it may be well with thee"; "the land whither thou goest in to possess it"; "with all thy heart and with all thy soul"; and many others, all of which occur frequently in Deuteronomy and rarely elsewhere in the Old Testament, thus binding, so far as style can, the different sections of the book into one solid unit. Barring various titles and editorial additions (Dt 1:1-5; 4:44-49; 29:1; 33:1,7,9,22; 34:1) and a few archaeological notes such as Dt 2:10-12,20-23; 3:9,11,14; 10:6-9, and of course the last chapter, which gives an account of Moses' death, there is every reason necessary for supposing that the book is a unit. Few writings in the entire field of literature have so clear a unity of purpose or so uniform a style of address.

6. Authorship:

There is one passage bearing upon the authorship of Deuteronomy wherein it is stated most explicitly that Moses wrote "this law." It reads, "And Moses wrote this law, and delivered it unto the priests the sons of Levi. And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished (i.e. to the end), that Moses commanded the Levites, that bare the ark of the covenant of Yahweh, saying, Take this book of the law, and put it by the side of the ark of the covenant of Yahweh your God, that it may be there for a witness against thee" (Dt 31:9,24-27). This passage is of more than traditional value, and should not be ignored as is so often done (e.g. by Ryle, article "Deuteronomy," HDB). It is not enough to say that Moses was the great fountain-head of Hebrew law, that he gave oral but not written statutes, or, that Moses was only the traditional source of these statutes. For it is distinctly and emphatically stated that "Moses wrote this law." And it is further declared (Dt 31:22) that "Moses wrote this song," contained in Dt 32. Now, these statements are either true, or they are false. There is no escape. The authorship of no other book in the Old Testament is so explicitly emphasized. The present writer believes that Moses actually wrote the great body of Deuteronomy, and for the following general reasons:

(1) Deuteronomy as a Whole Is Eminently Appropriate to What We Know of Moses' Times.

It closes most fittingly the formative period of Israel's history. The historical situation from first to last is that of Moses. The references to foreign neighbors--Egypt, Canaan, Amalek, Ammon, Moab, Edom--are in every case to those who flourished in Moses' own times. As a law book its teaching is based upon the Ten Commandments. If Moses gave the Ten Commandments, then surely he may have written the Book of Deuteronomy also. Besides, the Code of Hammurabi, which antedates Moses by at least 700 years, makes it possible certainly that Moses also left laws in codified or written form.

(2) Deuteronomy Is Represented as Emanating from Moses.

The language is language put into Moses' mouth. Nearly forty times his name occurs, and in the majority of instances as the authoritative author of the subject-matter. The first person is used predominately throughout: "I commanded Joshua at that time" Dt (3:21); and "I charged your judges at that time" (1:16); "And I commanded you at that time" (1:18); "I have led you forty years in the wilderness" (29:5). "The language surely purports to come from Moses; and if it was not actually used by him, it is a most

remarkable case of impersonation, if not of literary forgery, for the writer represents himself as reproducing, not what Moses might have said, but the exact words of Moses" (Zerbe, *The Antiquity of Hebrew Writing and Lit.*, 1911, 261).

(3) Deuteronomy Is a Military Law Book, a Code of Conquest, a Book of Exhortation.

It was intended primarily neither for Israel in the desert nor for Israel settled in Canaan, but for Israel on the borderland, eager for conquest. It is expressly stated that Moses taught Israel these statutes and judgments in order that they should obey them in the land which they were about to enter (4:5,14; 5:31). They must expel the aborigines (7:1; 9:1-3; 20:17; 31:3), but in their warfare they must observe certain laws in keeping with theocracy (20:1-20; 23:9-14; 21:10-14; 31:6,7), and, when they have finally dispossessed their enemies, they must settle down to agricultural life and live no longer as nomads but as citizens of a civilized land (19:14; 22:8-10; 24:19-21). All these laws are regulations which should become binding in the future only (compare Kittel, *History Of the Hebrews*, I, 32). Coupled with them are prophetic exhortations which seem to be genuine, and to have had their birth in Moses' soul. Indeed the great outstanding feature of Deuteronomy is its parenetic or hortatory character. Its exhortations have not only a military ring as though written on the eve of battle, but again and again warn Israel against allowing themselves to be conquered in religion through the seductions of idolatry. The book in short is the message of one who is interested in Israel's political and religious future. There is a paternal vein running throughout it which marks it with a genuine Mosaic, not a merely fictitious or artificial, stamp. It is these general features, so characteristic of the entire book, which compel one to believe in its Mosaic authorship.

7. Deuteronomy Spoken Twice:

Certain literary features exist in Deuteronomy which lead the present writer to think that the bulk of the book was spoken twice; once, to the first generation between Horeb and Kadesh-barnea in the 2nd year of the Exodus wanderings, and a second time to the new generation, in the plains of Moab in the 40th year. Several considerations point in this direction:

(1) The Names of the Widely Separated Geographical Places Mentioned in the Title (Dt 1:1,2).

"These are the words which Moses spake unto all Israel beyond the Jordan in the wilderness, in the Arabah over against Suph, between Paran, and

Tophel, and Laban, and Hazeroth, and Di-zahab"; to which is added, "It is eleven days' journey from Horeb by the way of Mount Seir unto Kadesh-barnea." If these statements have any relevancy whatever to the contents of the book which they introduce, they point to a wide area, from Horeb to Moab, as the historico-geographical background of the book. In other words, Deuteronomy, in part at least, seems to have been spoken first on the way between Horeb and Kadesh-barnea, and later again when Israel were encamped on the plains of Moab. And, indeed, what would be more natural than for Moses when marching northward from Horeb expecting to enter Canaan from the south, to exhort the Israel of that day in terms of Dt 5 through 26? Being baffled, however, by the adverse report of the spies and the faithlessness of the people, and being forced to wait and wander for 38 years, what would be more natural than for Moses in Moab, when about to resign his position as leader, to repeat the exhortations of Dt 5 through 26, adapting them to the needs of the new desert-trained generation and prefacing the whole by a historical introduction such as that found in Dt 1 through 4?

(2) The Double Allusion to the Cities of Refuge (Dt 4:41-43; 19:1-13).

On the supposition that Dt 5 through 26 were spoken first between Horeb and Kadesh-barnea, in the 2nd year of the Exodus, it could not be expected that in this section the names of the three cities chosen East of the Jordan should be given, and in fact they are not (Dt 19:1-13); the territory of Sihon and Og had not yet been conquered and the cities of refuge, accordingly, had not yet been designated (compare Nu 35:2:14). But in Dt 4:41-43, on the contrary, which forms a part of the historical introduction, which ex hypothesi was delivered just at the end of the 39 years' wanderings, after Sihon and Og had been subdued and their territory divided, the three cities of refuge East of the Jordan are actually named, just as might be expected.

(3) Section Dt 4:44-49.

The section Dt 4:44-49, which, in its original form, very probably introduced chapters 5 through 26 before these chapters were adapted to the new situation in Moab.

(4) The Phrase "Began Moses to Declare This Law" (1:5).

The phrase "began Moses to declare this law" (1:5), suggesting that the great lawgiver found it necessary to expound what he had delivered at some previous time. The Hebrew word translated "to declare" is found elsewhere in the Old Testament only in Dt 27:8 and in Hab 2:2, and signifies "to make plain."

(5) The Author's Evident Attempt to Identify the New Generation in Moab with the Patriarchs.

"Yahweh made not this covenant with our fathers, but with us, even us, who are all of us here alive this day," i.e. with us who have survived the desert discipline (Dt 5:3). In view of these facts, we conclude that the book in its present form (barring the exceptions above mentioned) is the product of the whole 39 years of desert experience from Horeb on, adapted, however, to meet the exigencies of the Israelites as they stood between the victories already won on the East of the Jordan and those anticipated on the West. The impression given throughout is that the aged lawgiver's work is done, and that a new era in the people's history is about to begin.

8. Deuteronomy's Influence in Israel's History:

The influence of Deuteronomy began to be felt from the very beginning of Israel's career in Canaan. Though the references to Deuteronomy in Joshua, Judges, Samuel and Kings are comparatively few, yet they are sufficient to show that not only the principles of Deuteronomy were known and observed but that they were known in written form as codified statutes. For example, when Jericho was taken, the city and its spoil were "devoted" (Josh 6:17,18) in keeping with Dt 13:15 ff (compare Josh 10:40; 11:12,15 with Dt 7:2; 20:16,17). Achan trespassed and he and his household were stoned, and afterward burned with fire (Josh 7:25; compare Dt 13:10; 17:5). The fact that his sons and his daughters were put to death with him seems at first sight to contradict Dt 24:16, but there is no proof that they suffered for their father's sin (see ACHAN; ACHOR); besides the Hebrews recognized the unity of the household, even that of Rahab the harlot (Josh 6:17). Again when Ai was taken, "only the cattle and the spoil" did Israel take for a prey unto themselves (Josh 8:27), in keeping with Dt 20:14; also, the body of the king of Ai was taken down before nightfall from the tree on which he had been hanged (Josh 8:29), which was in keeping with Dt 21:23 (compare Josh 10:26,27). As in warfare, so in worship. For instance, Joshua built an altar on Mt. Ebal (Josh 8:30,31), "as Moses the servant of Yahweh commanded" (Dt 27:4-6), and he wrote on them a copy of the law (Josh 8:32), as Moses had also enjoined (Dt 27:3,8). Moreover, the elders and officers and judges stood on either side of the ark of the covenant between Ebal and Gerizim (Josh 8:33), as directed in Dt 11:29; 27:12,13, and Joshua read to all the congregation of Israel all the words of the law, the blessings and the cursings (Josh 8:34,35), in strict accord with Dt 31:11,12.

But the passage of paramount importance is the story of the two and a half tribes who, on their return to their home on the East side of the Jordan, erected a memorial at the Jordan, and, when accused by their fellow-

tribesmen of plurality of sanctuary, emphatically disavowed it (Josh 22:29; compare Dt 12:5). Obviously, therefore, Deuteronomy was known in the days of Joshua. A very few instances in the history of the Judges point in the same direction: e.g. the utter destruction of Zephath (Jdg 1:17; compare Dt 7:2; 20:16 f); Gideon's elimination of the fearful and faint-hearted from his army (Jdg 7:1-7; compare Dt 20:1-9); the author's studied concern to justify Gideon and Manoah for sacrificing at altars other than at Shiloh on the ground that they acted in obedience to Yahweh's direct commands (Jdg 6:25-27; 13:16); especially the case of Micah, who congratulated himself that Yahweh would do him good seeing he had a Levite for a priest, is clear evidence that Deuteronomy was known in the days of the Judges (Jdg 17:13; compare Dt 10:8; 18:1-8; 33:8-11). In 1 Sam 1:1-9,21,24 the pious Elkanah is pictured as going yearly to worship Yahweh at Shiloh, the central sanctuary at that time. After the destruction of Shiloh, when the ark of the covenant had been captured by the Philistines, Samuel indeed sacrificed at Mizpah, Ramah and Bethlehem (1 Sam 7:7-9,17; 16:5), but in doing so he only took advantage of the elasticity of the Deuteronomic law: "When he giveth you rest from all your enemies round about, so that ye dwell in safety; then it shall come to pass that to the place which Yahweh your God shall choose, to cause his name to dwell there, thither shall ye bring all that I command you: your burnt-offerings, and your sacrifices" (Dt 12:10,11). It was not until Solomon's time that Israel's enemies were all subdued, and even then Solomon did not observe strictly the teachings of Deuteronomy; "His wives turned away his heart," so that he did not faithfully keep Yahweh's "covenant" and "statutes" (1 Ki 11:3,11). Political disruption followed, and religion necessarily suffered. Yet Jehoiada the priest gave the youthful Joash "the crown" and "the testimony" (2 Ki 11:12; compare Dt 17:18). King Amaziah did not slay the children of the murderers who slew his father, in conscious obedience apparently to the law of Deuteronomy (2 Ki 14:6; compare Dt 24:16). Later on, Hezekiah, the cultured king of Judah, reformed the cult of his day by removing the high places, breaking down the pillars, cutting down the Asherahs, and even breaking in pieces the brazen serpent which Moses had made (2 Ki 18:4,22). Hezekiah's reforms were unquestionably carried through under the influence of Deuteronomy.

It is equally certain that the prophets of the 8th century were not ignorant of this book. For example, Hosea complains of Israel's sacrificing upon the tops of the mountains and burning incense upon the hills, and warns Judah not to follow Israel's example in coming up to worship at Gilgal and Beth-aven (Hos 4:13,15). He also alludes to striving with priests (Hos 4:4; compare Dt 17:12), removing landmarks (Hos 5:10; compare Dt 19:14), returning to Egypt (Hos 8:13; 9:3; compare Dt 28:68), and of Yahweh's tender dealing with Ephraim (Hos 11:3; compare Dt 1:31; 32:10). The courage of Amos, the shepherd-prophet of Tekoa, can best be explained, also, on the basis of

a written law such as that of Deuteronomy with which he and his hearers were already more or less familiar (Am 3:2; compare Dt 7:6; 4:7,8). He condemns Israel's inhumanity and adultery in the name of religion, and complains of their retaining overnight pledges wrested from the poor, which was distinctly forbidden in Deuteronomy (Am 2:6-8; compare Dt 24:12-15; 23:17). Likewise, in the prophecies of Isaiah there are conscious reflections of Deuteronomy's thought and teaching. Zion is constantly pictured as the center of the nation's religion and as Yahweh's secure dwellingplace (Isa 2:2-4; 8:18; 28:16; 29:1,2; compare Mic 4:1-4). In short, no one of the four great prophets of the 8th century BC--Isaiah, Micah, Amos, Hosea--ever recognized "high places" as legitimate centers of worship.

9. The Critical Theory:

Over against the Biblical view, certain modern critics since De Wette (1805) advocate a late origin of Deuteronomy, claiming that it was first published in 621 BC, when Hilkiah found "the book of the law" in the temple in the 18th year of King Josiah (2 Ki 22:8 ff). The kernel of Deuteronomy and "the book of the law" discovered by Hilkiah are said to be identical. Thus, Dr. G. A. Smith claims that "a code like the Book of Deuteronomy was not brought forth at a stroke, but was the expression of the gradual results of the age-long working of the Spirit of the Living God in the hearts of His people" (Jerusalem, II, 115). According to Dr. Driver, "Deuteronomy may be described as the prophetic reformulation and adaptation to new needs, of an older legislation. It is probable that there was a tradition, if not a written record, of a final legislative address delivered by Moses in the steppes of Moab: the plan followed by the author would rest upon a more obvious motive, if he thus worked upon a traditional basis. But be that as it may, the bulk of the laws contained in Deuteronomy is undoubtedly far more ancient than the author himself. What is essentially new in Deuteronomy is not the matter, but the form. The new element in Deuteronomy is thus not the laws, but their parenetic setting" (Deuteronomy, lxi, lvi). This refined presentation of the matter would not be so very objectionable, were Drs. Smith and Driver's theory not linked up with certain other claims and allegations to the effect that Moses in the 15th century BC could not possibly have promulgated such a lofty monotheism, that in theological teaching "the author of Deuteronomy is the spiritual heir of Hosea," that there are discrepancies between it and other parts of the Pentateuch, that in the early history of Israel down to the 8th century plurality of sanctuaries was legally permissible, that there are no traces of the influence of the principal teachings of a written Deuteronomy discoverable in Hebrew literature until the time of Jeremiah, and that the book as we possess it was originally composed as a program of reform, not by Moses but in the name of Moses as a forgery or pseudepigraph. For example, F. H. Woods says, "Although

not a necessary result of accepting the later date, the majority of critics believe this book of the law to have been the result of a pious fraud promulgated by Hilkiah and Shaphan with the retention of deceiving Josiah into the belief that the reforms which they desired were the express command of God revealed to Moses" (HDB, II, 368). Some are unwilling to go so far. But in any case, it is claimed that the law book discovered and published by Hilkiah, which brought about the reformation by Josiah in 621 BC, was no other than some portion of the Book of Deuteronomy, and of Deuteronomy alone. But there are several considerations which are opposed to this theory: (1) Deuteronomy emphasizes centralization of worship at one sanctuary (12:5); Josiah's reformation was directed rather against idolatry in general (2 Ki 23:4 ff). (2) In Dt 18:6-8, a Levite coming from the country to Jerusalem was allowed to minister and share in the priestly perquisites; but in 2 Ki 23:9, "the priests of the high places came not up to the altar of Yahweh in Jerusalem, but they did eat unleavened bread among their brethren." And according to the critical theory, "Levites" and "priests" are interchangeable terms. (3) The following passages in Exodus might almost equally with Deuteronomy account for Josiah's reformation: Ex 20:3; 22:18,20; 23:13,14,32,33; 34:13,14-17. (4) The law book discovered by Hilkiah was recognized at once as an ancient code which the fathers had disobeyed (2 Ki 22:13). Were they all deceived? Even Jeremiah (compare Jer 11:3,4)? "There were many persons in Judah who had powerful motives for exposing this forgery if it was one" (Raven, Old Testament Introduction, 112). (5) One wonders why so many archaic and, in Josiah's time, apparently obsolete laws should have been incorporated in a code whose express motive was to reform an otherwise hopeless age: e.g. the command to exterminate the Canaanites, who had long since ceased to exist (Dt 7:18,22), and to blot out Amalek (Dt 25:17-19), the last remnants of whom were completely destroyed in Hezekiah's time (1 Ch 4:41-43). Especially is this true of the score and more of laws peculiar to Deuteronomy, concerning building battlements on the roofs of houses (Dt 22:8), robbing birds' nests (Dt 22:6,7), the sexes exchanging garments (Dt 22:5), going out to war (Dt 20:1 ff), etc. (6) Especially remarkable is it that if Deuteronomy were written, as alleged, shortly before the reign of Josiah, there should be no anachronisms in it betraying a post-Mosaic origin. There are no allusions to the schism between Judah and Israel, no hint of Assyrian oppression through the exaction of tribute, nor any threats of Israel's exile either to Assyria or Babylonia, but rather to Egypt (Dt 28:68). "Jerusalem" is never mentioned. From a literary point of view, it is psychologically and historically well-nigh impossible for a writer to conceal all traces of his age and circumstances. On the other hand, no Egyptologist has ever discovered any anachronisms in Deuteronomy touching Egyptian matters. From first to last the author depicts the actual situation of the times of Moses. It is consequently hard to

believe, as is alleged, that a later writer is studying to give "an imaginative revivification of the past."

(7) The chief argument in favor of Deuteronomy's late origin is its alleged teaching concerning the unity of the sanctuary. Wellhausen lays special emphasis upon this point. Prior to Josiah's reformation, it is claimed, plurality of sanctuaries was allowed. But in opposition to this, it is possible to point victoriously to Hezekiah's reformation (2 Ki 18:4,22), as a movement in the direction of unity; and especially to Ex 20:24, which is so frequently misinterpreted as allowing a multiplicity of sanctuaries. This classical passage when correctly interpreted allows only that altars shall be erected in every place where Yahweh records His name, "which presumably during the wanderings and the time of the judges would mean wherever the Tabernacle was" (Mackay, Introduction to Old Testament, 110). This interpretation of this passage is confirmed and made practically certain, indeed, by the command in Ex 23:14-19 that Israel shall repair three times each year to the house of Yahweh and there present their offering. On the other hand, Deuteronomy's emphasis upon unity of sanctuary is often exaggerated. The Book of Deuteronomy requires unity only after Israel's enemies are all overcome (Dt 12:10,11). "When" Yahweh giveth them rest, "then" they shall repair for worship to the place which "God shall choose." As Davidson remarks: "It is not a law that is to come into effect on their entry into Canaan; it is to be observed from the time that Yahweh shall have given them rest from all their enemies round about; that is, from the times of David, or more particularly, Solomon; for only when the temple was built did that place become known which Yahweh had chosen to place His name there" (Old Testament Theology, 361). Besides, it should not be forgotten that in Deuteronomy itself the command is given to build an altar in Mt. Ebal (27:5-7). As a matter of fact, the unity of sanctuary follows as a necessary consequence of monotheism; and if Moses taught monotheism, he probably also enjoined unity of worship. If, on the other hand, monotheism was first evolved by the prophets of the 8th century, then, of course, unity of sanctuary was of 8th-century origin also.

(8) Another argument advanced in favor of the later origin of Deuteronomy is the contradiction between the laws of Deuteronomy and those of Lev-Nu concerning the priests and Levites. In Nu 16:10,35,40, a sharp distinction is drawn, it is alleged, between the priests and common Levites, whereas in Dt 18:1-8, all priests are Levites and all Levites are priests. But as a matter of fact, the passage in Deuteronomy does not invest a Levite with priestly but with Levitical functions (compare 18:7). "The point insisted upon is that all Levites shall receive full recognition at the sanctuary and be accorded their prerogatives. It goes without saying that if the Levite be a priest he shall serve and fare like his brethren the priests; if he be not a priest, he shall

enjoy the privileges that belong to his brethren who are Levites, but not priests" (J. D. Davis, article "Deuteronomy," in Smith, Dictionary of the Bible, 117). The Book of Deuteronomy teaches not that all the tribe, but only the tribe of Levi may exercise priestly functions, thus restricting the exercise of priestly prerogatives to one and only one tribe. This was in perfect harmony with Lev-Nu and also in keeping with the style of popular discourse.

(9) Recently Professor Ed. Naville, the Egyptologist, has propounded a theory of the origin of "the Book of the Law" discovered by Hilkiah, which is not without some value. On the analogy of the Egyptian custom of burying texts of portions of "the Book of the Dead" at the foot of statues of gods and within foundations of temple walls, as at Hermopolis, he concludes that Solomon, when he constructed the Temple, probably deposited this "Book of the Law" in the foundations, and that when Josiah's workmen were about their tasks of repairing the edifice, the long-forgotten document came to light and was given to Hilkiah the priest. Hilkiah, however, upon examination of the document found it difficult to read, and so, calling for Shaphan the scribe, who was more expert in deciphering antique letters than himself, he gave the sacred roll to him, and he in turn read it to both Hilkiah and the king. The manuscript may indeed have been written in cuneiform. Thus, according to Naville, "the Book of the Law," which he identifies with Deuteronomy, must be pushed back as far as the age of Solomon at the very latest. Geden shares a similar view as to its date: "some time during the prosperous period of David and the United Monarchy" (Intro to the Hebrew Bible, 1909, 330).

But why not ascribe the book to the traditional author? Surely there can be no philosophical objection to doing so, in view of the now-known Code of Hammurabi, which antedates Moses by so many hundreds of years! No other age accounts so well for its origin as that of the great lawgiver who claims to have written the bulk of it. And the history of the disintegration of the book only shows to what extremes a false method may lead; for example, Steuernagel separates the "Thou" and "Ye" sections from each other and assigns them to different authors of late date: Kennett, on the other hand, assigns the earliest strata to the period of the Exile (Jour. of Theol. Studies, 1904), On the whole, no theory is so satisfactory as that which, in keeping with Dt 31:22,24, ascribes to Moses the great bulk of the book.

See also CRITICISM; PENTATEUCH.

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George L. Robinson

Deuteronomy, the Heart of the Old Testament

Deuteronomy 1:1-5

Introduction

- Deuteronomy and Isaiah are the Old Covenant books Jesus quotes most frequently.
- Isaiah is the most Messianic of the Prophets.
- Deuteronomy's look at law is the most Christ-like.
 - The nature of God, importance of the heart, and the necessity of faithfulness are at the core of the book.
 - As in the Sermon on the Mount, Deuteronomy explains God and His Law (cf. Matt. 5:17-19; Deut. 1:5).

The Structure of the Book

- The first eleven chapters of the book dwell on God's nature and the attitude of heart that God requires.
- The remainder of Deuteronomy deals primarily with law, though the primary principles of the book are scattered throughout.
 - Proclamation Law (cf. 14:22; 15:1, 19).
 - Case Law—"if, then" situations (cf. 22:6-7; 24:1-4).
 - Law implied by core principles (cf. 13:1-3; 18:9-22).

Key Teachings

- Law must be properly interpreted if it is to be understood (1:5; cf. Neh. 8:8; Matt. 5:17-19).
- Judgments must be righteous because God is righteous (1:16-17; cf. Mk. 12:14; Matt. 5:48).
- The Lord goes before His people to bring victory (1:29-30; Matt. 28:20).
- Obedience to the Law creates effective influence (4:5-8; Matt. 5:13-16).
- Grace appreciated will bring obedience (5:6-21; Jn. 14:15).
- Total commitment is to be developed and passed on to the next generation (6:4-9; Eph. 6:4; II Tim. 2:2).
- The lessons of the Wilderness Wanderings are not to be forgotten—they are at the heart of resisting temptations (6:13, 16; 8:3; cf. Matt. 4:1-11).
- The essence of a relationship with God (10:12-22; Matt. 5-7).

Conclusion

- God has not changed (Jas. 1:17).
- The essence of law has not changed (Matt. 23:23; Rom. 3:31; I Cor. 13:13).
- The importance of a heartfelt, faithful relationship with God through law remains the same (II Cor. 3:3; Heb. 11:6; I Jn. 1:7).

edwin
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The Book of Deuteronomy:

Introduction and Overview

Dennis Bratcher

Outline of the Book

- I. Call to Obedience: History As Basis for Communal Faith (1-4)
 - A. Introduction and setting (1:1-5)
 - B. Historical review (1:6-3:29)
 - C. Call for response (4:1-40)
 - D. Cities of refuge (4:41-43)
- II. The Ten Words: Foundational Principles of Community (4:44-5:33)
 - A. Introduction and setting (4:44-49)
 - B. The Commandments at Sinai (5:1-33)
- III. Memory and Heritage: The Shaping of Community (6-11)
 - A. One God, one loyalty (6:1-9)
 - B. Remembering for the future (6:10-8:10)
 - C. Dangers of pride and arrogance (8:11-10:11)
 - D. First priorities (10:12-11:32)
- IV. Torah: A Community Under God (12-26)
 - A. Communal worship: where and to whom (12:1-13:8)
 - B. Being a holy people (14:1-15:23)
 - C. Communal worship: when (16:1-17)
 - D. Issues of justice and worship (16:18-19:21)
 - E. Rules for holy war (20)
 - F. Obligations in community (21:1-25:19)
 - G. Communal worship: thankfulness (26:1-15)
 - H. Concluding exhortation (26:16-19)
- V. Covenant Making and Keeping: Boundaries of Community (27-33)
 - A. Covenant of obedience (27:1-30:20)
 - B. Words of encouragement (31:1-8)
 - C. Concerns for the future (31:9-29)
 - D. Song and Blessing of Moses (31:30-33:29)
- VI. Epilogue: Moses' death (34)

The Book and Its Content

The English title of the book, **Deuteronomy**, comes from the word *deuteronomion* used as the title of the book in the Septuagint, the second-century BC translation of the Hebrew Scriptures into Greek. This title, meaning "second law," arose from a misunderstanding of the term in 17:18, where it actually means "a copy of the law." Its Jewish name, **Debarim** (Heb., "words"), comes from the opening phrase: "These are the words. . . .". This is actually a much more appropriate title for the book since the "words" of Moses and God are a central feature of the book. This book is the fifth and final book of the Pentateuch (Gk: "five books," *i.e.*, Genesis, Exodus, Leviticus, Numbers, Deuteronomy), or the Torah (Heb: "instruction") as it is known in Jewish tradition.

Deuteronomy is organized as a series of three discourses by Moses (1:6-4:40, chs. 5-28, chs. 29-30), with a concluding addendum (chs. 31-34), his final "words" given to the Hebrews as they prepare to enter the land of Canaan. These "words" recall the past activities of God in order to build identity for the present

community. The people are then called to continued faithfulness in the future based on that communal identity.

This teaching dimension and the resulting theological linking of the community past, present, and future form the literary and theological dynamic of the entire book.

1. The first discourse (1:6-4:40) summarizes the events between the encounter with God at Sinai and the encampment in Moab, followed by an urgent appeal for faithfulness to God.
2. The second discourse (5-28) recounts the giving of the Ten Words (Commandments) at Sinai. This is followed by an explanation of the first commandment centered around the Shema (Deut. 6:4-9; Heb: "hear"), and an extended appeal to remain faithful to God in spite of the temptations that will come in the new land. Specific instruction in communal life begins in chapter 12, concluding with a covenant ceremony and homily focusing on their responsibilities to God and each other.
3. The third discourse (29-30) encapsulates the first two, with a historical review, covenant renewal, admonitions to faithfulness, and warnings of the consequences of disobedience.
4. The conclusion (31-34) includes instructions concerning Moses' successor, final instructions and liturgies, the Song and Blessing of Moses, and his death.

Literary and Theological Context

The opening verses (1:1-5) are connected directly with the closing verses of Numbers, and establish a setting for the entire book in the Plains of Moab after the Hebrews' sojourn in the Wilderness. The commissioning of Joshua (31:1-8) and the account of Moses' death (ch. 34) lead directly into the first chapter of the book of Joshua, resuming the people's movement toward Canaan.

These features leave Deuteronomy conspicuous as an historical, geographical, and literary parenthesis in the story line flowing from Numbers to Joshua. The book's close connection to its context combined with its detachment from the surrounding story line testify to a careful shaping of these Mosaic traditions as theological confession. Thus, Deuteronomy provides both the literary and theological interface between the grace of God manifested in the exodus, Sinai, and wilderness traditions, and the ensuing failure of the people to remain faithful to God seen in the traditions relating to the settlement in the land. The community understood the importance of these "words" in calling the people to obedience at such specific pivotal junctures in Israel's history. At the same time, the "words" functioned dynamically in addressing the ongoing need of the people for religious, social, and cultural identity.

Features and Theology

Deuteronomy is not a book of laws; it is a book of the heart, instruction (Heb: *torah*) in how to live intentionally as God's people in response to His love and mercy (e.g., 4:29, 6:4, 32-40, 11:1). One of the most important features of the book is its homiletical style. The commandments are not presented in legal format, but are cast in the style of a sermon, interwoven with pleas and exhortations to obedience, all grounded in the prevenient (initiating) grace of God.

Also, the concept of covenant around which the book revolves is not primarily a legal concept, but a cultural way of expressing relationship between Yahweh and His people. The call to obedience throughout the book is an appeal to order all of life in relation to the One who had revealed Himself in their history as the true and living God. It is not just the imposition of law; it is a call to choose God (30:15-20, cf. Josh 24:14-15), which worked out in practical instructions.

The emphasis on intentional and joyful obedience of the heart as the proper response to God's grace moves toward more responsibility for the individual (e.g., 30:11-14), and a subsequent emphasis on motive and intention also advocated by the prophets (e.g., Jer 7:21-23). Other characteristics of the book are closely related to this emphasis. Total loyalty to God was crucial, which meant rejecting the worship of any other gods (6:13-15, 8:19, 9:7-12, 30:15-20). There is concern with justice, especially toward the weaker members of the community (10:18-19, 14:28-29, 15:1-18, 24:14-15). God's love for His people and a desire for a mutual loving relationship are also prominent (6:5, 7:13-14, 23:5, 30:6, 19-20).

The book develops the idea that obedience brings blessing and life, and disobedience brings curses and death (11:26-28, 30:15-20), a way of affirming the positive results of life properly ordered under God. While that view would later be distorted, Deuteronomy itself stresses obedience on the level of proper love (10:12-15, cf. Mic 6:8). There is concern expressed throughout the book that the people will fail, perhaps reflecting a later time when Israel had already failed. This leads to two emphases held in tension: the people should be diligent to follow God and not forfeit the benefits of the land (28:47-68), yet God would be merciful in the midst of their failures and bring them (again) into the land (30:1-10).

Influence

The influence of Deuteronomy can hardly be exaggerated. It provided the criteria by which Israel examined and judged itself. The authors of the books of Joshua through 2 Kings weigh Israel's history against the background of Deuteronomy's instructions. With its strict warnings not to add or delete anything from it (4:2, 12:32), Deuteronomy also represents one of the first steps in forming a canon of written Scripture.

Deuteronomy is one of the books most often quoted in the NT. Jesus quoted part of the Shema (6:4-9) as the summary of both legal (priestly) and prophetic teachings (Matt. 22:37, Mark 12:30, cf. Luke 10:27), underscoring the obligations of people under God in community. The Gospels also record that Jesus quoted from Deuteronomy in facing the three temptations (Matt. 4:1-10, Luke 4:1-13, from Deut. 8:3, 6:13, 16).

The Argument of the Book of Deuteronomy

By: David Malick

MESSAGE STATEMENT

Subject: Covenant history and stipulations made with Israel at Mount Horeb and interpreted by Moses in Moab across from Beth-peor
Compliment: Necessitate committed obedience on behalf of the nation and its leaders (though ultimately through YHWH) to experience blessing, rather than cursing, in their future occupation of the Land

- I. PROLOGUE: A SETTING: Through a historical setting of Israel in the transjordan of Moab after wandering for forty years since their exodus from Egypt, the context is provided for the unfolding of a necessary renewal of the covenant for the nation to experience blessing in the land (1:1-5)
 - A. Words of Moses: These are the words (rbd) which the Lord had commanded Moses to speak to all Israel in the transjordan forty years after what should have been an 11 day journey 1:1-4
 - B. After the Defeat of Sihon and Og: This occurred after the defeat of Sihon (the king of the Amorites) and Og (the king of Bashan) [cf. Numbers 21 with 1:4] while Israel was in Moab (Numbers 22-25 where they sinned at Beth-peor) 1:5a
 - C. Exposition of the Law: Moses expounded the Law (באר את חוקי ה' 1:5b)
- II. MOSES' FIRST ADDRESS: Through a rehearsal of covenant history, Moses traces Israel's experience with the Lord from Horeb, to Kadesh-barnea, through their wilderness wandering and up to their taking of the land from Beth-peor so that they will remember the character of the Lord and obey Him as they prepare to enter the Land (1:6--4:43)
 - A. Horeb to Kadesh-Barnea: Moses recounts the experience of the nation from Mount Horeb to Kadesh-barnea where they rebelled and were sentenced to wander in the wilderness (1:6-46)
 1. Moses recounts how YHWH told Israel to leave Horeb and go to possess the land from the Negev, the hill country, the sea coast, to Lebanon and the Euphrates 1:6-8
 2. Moses recounts how he distributed the authority among the leaders of the tribes for judging the people because the people had grown too much under YHWH's blessing for him to care for them alone 1:9-18
 3. Moses recounts the journey from Mt. Horeb to Kadesh-barnea where the people rebelled against the Lord by not taking the Land as it was promised, and then by trying to take the land after they had been judged to die as a generation in the wilderness before the next generation would come to take the land 1:19-46.
 - B. Entrance into the Transjordan: Moses recounts the nation's return and entrance into the transjordan as the Lord led and defeated Sihon and Og (2:1--3:11)
 1. Moses briefly tells of the nation's return to the

wilderness under YHWH's command and then their return to the land under YHWH's command with the awareness of YHWH Elohim's provision for them for 40 years and that they were not to take land that He had given to others (Edom, Moab, Ammon) just He would give their land to them (2:1-23)

- a. The nation is told to leave the land for the wilderness (2:1)2
 - b. The nation is told that their wanderings are enough and thus to head back north through the land of the sons of Esau but not to take their land (2:2-6)
 - c. The nation is reminded of YHWH Elohim's sustenance of them for 40 years in the wilderness (2:7)
 - d. The nation is told by YHWH to pass North beyond Heir by Moab but not to touch their land since he gave it to the descendants of Lot for a possession as he later would Canaan to Israel (2:8-12)
 - e. It took 38 years for Israel to pass from Kedesh-barnea to the brook Zered: until YHWH's judgment was complete upon the nation's men of war (2:13-18)
 - f. The nation is to cross over into Moab but it is an inheritance to the sons of Lot so they are not to fight the sons of Ammon (2:19-23)
2. Under the command of YHWH and the hand of YHWH Elohim Israel took the kingdom of Sihon up to the southern boarder of Ammon and the kingdom of Og including northern Bashan 2:24--3:11
 - a. Israel is commanded by YHWH to take the Amorite land under Simon the king of Heshbon through which He will bring a fear of Israel upon the people (2:24-25)
 - b. Moses recounts how he asked Simon for permission to pass through his land and YHWH hardened his heart in order to give the land over to Israel (2:26-31)
 - c. In a battle with Simon, The LORD God delivers the kingdom over to Israel to the land of Ammon (2:32-37)
 - d. In a battle with Og, the LORD God delivers northern Bashan over to Israel (3:1-11)
- C. Final Preparations to Enter the Land: At Beth-peor Moses makes final preparations for the nation to enter the land by the allotment of the transjordan, by exhortations to the transjordan tribes to fight with the nation until the land is all occupied, by strengthening Joshua in what the Lord has done, by stating that he will not enter the land, and by encouraging his replacement--Joshua (3:12-28)
1. Moses allots the transjordan including Gilead from Bashan in the north to the red sea in the south to the Reunites, Gadites, and the half tribe of Manasseh [south to north] (3:12-17)
 2. The tribes of Reuben, Gad and Manasseh are told

that the land is theirs for a possession, but the valiant men are to continue to fight with the nation until all of the land is possessed across the Jordan (3:18-20)

3. Moses reminds Joshua of all the Lord has done so that he will not fear those in the land against whom the Lord will also fight (3:21-22)
4. Moses mentions that he pleaded with YHWH to be allowed to enter but was forbidden except to see it from Mit. Pisgah. He was also told to strengthen Joshua as his replacement to take the people into the land to give them the inheritance (3:23-28)
5. The historical setting is in the valley opposite of Beth-poor (3:29)
6. At Beth-poor Moses warns Israel in many ways that disobedience to the Lord's Law will result in judgment in the Land while obedience will bring life in the Land (4:1-40)
 - a. In a solemn charge, Moses warns Israel at Beth-poor to watch themselves to listen to, not change and pass on to their children the statutes and judgments from Moses which have been shown to give life at Banal-poor and were designed to separate Israel from all other people of the earth 4:1-20
 - 1) Moses speaks a solemn charge to the nation Israel at Beth-peor to listen to and not change the statutes וְשִׁמְרֵם (these are the engraved codes or the Law [cf. BDB p. 349. s.v. qj])and judgments וְשִׁפְטֵי (together they comprise the whole Law as in 4:8) he is giving in order for them to live, go in and take the land, and obey YHWH Elohim (4:1-2)
 - 2) Just as the LORD gave life to those who obeyed him at Baal of Peor (cf. Num. 25:1-9), so will obedience to the statutes and judgments bring life in the land and attracts the barren neighbors of Israel to their God (4:3-8)
 - 3) Moses warns the nation to pay attention to themselves to not forget but to remember and make known to their offspring what they have seen of God lest they depart from His ways, namely their experience at Horeb where they heard but did not see God and Moses received the covenant and the statutes and judgments for the people to keep in the land (4:9-14)
 - 4) Moses warns the nation to watch carefully lest they forget what they saw at Mit. Horeb and do evil by making an image of God or worshiping heavenly bodies since they have been separated

from all peoples on earth as His possession (4:15-20)

- b. Using himself, a future prophecy of judgment upon the nation for its evil, and a historical reminder of God's unique revelation to the nation, Moses warns the nation against sinning against God which will result in judgment rather than blessing for obedience in the land (4:21-40)
 - 1) Using himself as an example of one who is the recipient of the judgment of God for disobedience, Moses warns the nation to not forget the covenant of their God by making images against what He has commanded since He will bring judgment (4:21-24)
 - 2) Moses warns of the judgment which will come upon the nation in several generations when they act corruptly and provoke The Lord to anger leading to their expulsion from the land under the servitude of "false gods" but not their ultimate extinction since God is compassionate and will not forget the covenant He made with their fathers (4:25-31)
 - 3) Reminding the nation that God's work with them in bringing them out of Egypt, revealing Himself in the fire and speaking to them is beyond anything He has done with any people in all of history, Moses affirms that He is the only God and thus to be obeyed for life in the Land (4:32-40)

- 7. Moses sets aside three cities of refuge: one for each tribe in the transjordan (4:41-43)

III. MOSES' SECOND ADDRESS: Through a rehearsal of Israel's covenant responsibilities with glimpses of national prophetic history, Moses proclaims obedience as the means by which the Lord will bless the nation in the Land (4:44--26:19)

- A. Setting: A setting is given of Israel after the Exodus, the wilderness wandering, and the defeat of Simon and Og, opposite of Beth-poor where Moses set before them the Law (4:44-49)
- B. Ten Commandments: After summoning all Israel, Moses exhorts them to hear the 10 commandments which they heard at Mt. Horeb and which led them in fear to have Moses act as mediator between them and the Lord for the rest of the Law (5:1-33)
 - 1. Moses summons all Israel and speaks to them (5:1a)
 - 2. Moses exhorts the nation to hear the statutes and ordinances which he is speaking to them now and which were given to them at Mt. Horeb face to face with Moses between them and God (5:1b-5)
 - 3. Moses states the 10 Commandments (5:6-21)
 - a. No gods are to be placed before YHWH Elohim

- who redeemed Israel from Egypt (6-7)
 - b. No Idols are to be made and/or worshiped because YHWH Elohim will punish those households who do not honor Him while showing loyal love to those who do love Him with obedience (8-10)
 - c. YHWH Elohim's name is not to be taken in vain lest one receive punishment (11)
 - d. The Sabbath is to be kept separate unto YHWH Elohim by not working in any way and by remembering the redemption He provided for them from Egypt (12-15)
 - e. Parents are to be honored as YHWH Elohim has commanded so that life may be long and prosperous in the land (16)
 - f. One shall not commit murder (17)
 - g. One shall not commit adultery (18)
 - h. One shall not steal (19)
 - i. One shall not bear false witness against one's neighbor (20)
 - j. One shall not covet anything which belongs to one's neighbor (21)
- 4. Moses recounts how the nation after hearing God speak the 10 commandments pleaded that Moses would mediate between them and the Lord so that they would not be destroyed by Him whereupon the Lord agreed dismissing the nation to their tents and keeping Moses to hear, and teach the nation the law to observe in the land 5:22-33
- C. Great Commandment & Blessings and Cursings: Moses recounts the great commandment of full commitment to the Lord and warnings of cursings and blessings to the Nation so that they may be blessed in the Land (6:1--11:32)
 - 1. Shema: For the sake of blessing rather than judgment in the Land, the nation is to be fully committed to YHWH and to communicate their commitment to the next generation (6:1-25)
 - a. The commandment which Moses is about to give to the nation is so that they and their generations might fear the Lord so as to obey with the result that they might receive blessing: days might be prolonged, it may be well with them, and that they might multiply as YHWH promised in the Land (6:1-3)
 - b. Since the nation's YHWH is all there is to God (a unity), each person is to willfully commit himself to Him with all of his motives (heart), his person (soul) , and his ability (strength) (6:5-6)
 - c. Moses' command to love God is to be taught to children in the patterns of life, and made a common part of one's life (6:7-9)
 - d. The nation is warned of the danger of coming to the prosperous land that they might forget YHWH who delivered them from Egypt (6:10-12)
 - e. The nation is warned of judgment which the

- Lord will bring upon them if they follow other gods in the land as well as blessing which will come upon them if they obey God in the Land (6:13-19)
- f. The history of the establishment of the nation from Egypt as well as the giving of the Law is to be told to the children so that they will obey and be blessed by YHWH in the land (6:20-25)
2. Destruction of Nations: Israel, as a people graciously separated unto YHWH, is to destroy, with the power of the Lord, the nations in the land without contaminating herself with them so that she will not also experience the judgment of God upon her but blessing (7:1-26)
 - a. Israel is to destroy the nations in the land, to not intermarry with them because they will turn Israel's heart away from the Lord to serve other gods which will result in judgment upon Israel (7:1-5)
 - b. The reason Israel is to judge and not compromise with the nations in the land is because she is to be a people separate unto YHWH who chose her, not out of merit, but out of love and commitment to the Abrahamic covenant (7:6-8)
 - c. Because the Lord is a faithful yet a just God (bringing judgment upon the nations who do not follow him), Israel is to keep the commandments which Moses is proclaiming to them so that they might be blessed by Him: keeping the Abrahamic covenant with them, bringing about fertility, health, cursing their enemies and making them victorious in battle (7:9-16)
 - d. When Israel is fearful of the nations which they will fight against, they are to remember the powerful deliverance which the Lord worked for them in Egypt as well as the promises He is now making to deliver the nations and their detestable gods over to them in accordance with His timetable (7:17-26)
 3. Awareness of Yahweh as Provider: Israel is to enter the land with an awareness from their own history that it is the Lord alone who has graciously and abundantly provided for them in their evil to this point and thus will bless them in the land if they obey and curse them if they disobey (8:1--11:32)
 - a. Israel is to remember the humbling, training, yet sustaining way in which YHWH led them for forty years in the wilderness in order to test and discipline them so as to produce obedience because obedience will result in blessing for them when they enter the fruitful land (8:1-10)

- b. Israel is warned that they will perish under the judgment of God like the nations the Lord is making to perish before them if they forget that they have been and are dependent upon the Lord for their blessing and begin to consider themselves as the ones who have provided for themselves and begin to worship other gods (8:11-20)
 - c. Israel is to remember as the Lord goes before them to defeat the nations so that they will dispose the land that it is not because of Israel's righteousness that they are entering in but because of the wickedness of the nations and because of the Abrahamic covenant that the Lord is acting on their behalf (9:1-6)
 - d. Moses confirms the wickedness of Israel by recounting their rebellion against the Lord and his need to intercede for them in order that the Lord would not destroy them during the journey from Horeb to Kadesh-barnea (9:7-10:5)
 - 1) They rebelled at Horeb (9:8-21)
 - 2) They rebelled at Teberah, Massah and at Kiboroth-hatta-avah (9:22)
 - 3) They rebelled at Kadesh-barnea (9:23--10:5)
 - e. After all of this evil and the forty years of wandering the Lord commanded the people to go to possess the land (10:6-11)
 - f. Israel is exhorted to willingly obey the Lord who alone is God, covenant keeping, just, has blessed and whom they themselves know and have experienced in history so that they may enter and be blessed and overtake the nations in the fertile land where YHWH dwells rather than be cursed there (10:12--11:28)
 - g. As a reminder the promises of blessing are to be written in the land on Mt. Gerizim and the curses are to be written on Mt. Ebal so that the nation will be careful to do all that the Moses has commanded (11:29-32)
- D. Specific Laws of Covenant & Prophetic History:
Specific laws of the covenant and glimpses of prophetic history are expounded so that Israel will obey and be blessed in the land (12:1--26:15)
- 1. Worship: After Israel possesses the land and destroys all of the pagan places of false worship, she must not assimilate their behavior but offer all sacrifices (meat for home use excluded) and worship at the central place which the Lord will proclaim in order to receive blessing in the land (12:1-32)
 - a. When Israel enters the land they are to completely destroy all of the pagan places of false worship (12:1-3)
 - b. Unlike the nations in the land and even

- unlike the practice of the nation in the wilderness, all worship and sacrifice when established in the land will take place at a central location which the Lord will establish (12:4-14)
- c. Although meat may be slaughtered within one's particular city for consumption according to the standards of the Law, all tithe offerings from the harvest to the Lord must be partaken (being sure to provide for the Levite) at the central location to be announced by the Lord (12:15-27)
 - d. Israel must be careful to obey the Lord for blessing and not to follow the practice of the people toward their gods whom they will dispossess in the land (12:28-32).
2. False Teachers: If anyone (prophet, relative, or entire city) attempts to lead the nation away from the Lord to other gods they are to be resisted and destroyed in order to turn away YHWH's anger and to continue to receive blessing from Him (13:1-18)
- a. If a prophet or dreamer performs a sign or wonder and then attempts to lead anyone from the Lord to other gods, he is to be ignored, and killed while YHWH is to be obeyed (13:1-5)
 - b. If a relative or friend entices anyone to leave the Lord for other gods, he is to be resisted and unmercifully killed as a warning to all else in the nation (13:6-11)
 - c. If those in a city of Israel begin to lead the people away from the Lord to other gods, the entire city is to be destroyed and placed under a ban to turn the Lord from his burning anger and to bring about blessing for the rest of the nation (13:12-18)
3. Separation of Israel: Israel is to demonstrate her separation to the Lord from the other nations of the land by how they mourn for the dead and how they even eat their food (14:1-21)
- a. Israel is to demonstrate its separateness to YHWH from all people of the land by not participating in the Canaanite rituals of mourning for the dead (14:1-2)
 - b. Israel is to demonstrate its separateness to YHWH from all the people in the land by not eating any animal, fish, or bird, which YHWH declares to be unclean (by virtue of its non-conformity to wholeness), but by only eating those which YHWH declares to be clean (and thus naturally whole) (14:3-21)
4. Tithing: Israel is to tithe (physically or monetarily) to the Lord all of the produce which comes out of the field every year in a celebration before the Lord in that place where He will establish His name except for every third year where it is to go to the Levite in his town

remembering that he has no other portion among the nation in order to receive blessing from the Lord (14:22-29)

5. Sabbath Year: The end of the seventh year is to be a time when everyone in Israel is to grant a remission of all debts to her own people who were willfully and generously helped in their need because the Lord has blessed the nation and will continue to do so if they will obey (15:1-18)
 - a. Every seventh year Israel is to grant a remission of debts whereby every creditor shall release what he has loaned to those within the nation [excluding foreigners] (15:1-3)
 - b. The Lord promises that if the nation will obey that He will bless them so that they will not be poor and indebted to other nations but will lend to other nations (15:4-7)
 - c. If one in the nation comes upon a poor brother in need (as one always will) and even if it is near the seventh year, one is to willingly and generously lend to him a sufficient amount for his need because the Lord will bless the giver for this (15:8-11)
 - d. If one of Israel's kinsmen (a Hebrew man or woman) is sold to them in slavery, it is to be for only seven years after which one must either release him with a liberal amount of produce, which the Lord has given and which he has worked double time for, or one is to mark him as his servant forever at his desire (15:12-18)
6. Consecration of First Born Males: All of the first-born males of the herd and flock are to be consecrated, separated from work and then sacrificed in a family meal before the Lord in the place which He chooses except for those which have a defect which are not to be sacrificed before the Lord but are to be legally partaken of in one's own city (15:19-23)
7. Three Feasts of Israel--Passover, Weeks, Booths: Three times a year all of Israel's males are to appear before the Lord in the place which He chooses to celebrate the Feast of Unleavened Bread, the Feast of Weeks, and the Feast of Booths, with a sacrifice as the Lord has blessed (16:1-17)
 - a. Passover: In the month of Abib (March-April) the nation is to observe the Passover in the place where the Lord chooses to establish His name by making a sacrifice from the flock or the herd and not eating leaven bread for seven days according to His prescriptions to remember His deliverance of them from Egypt (16:1-8)
 - b. Feast of Weeks: Seven weeks from the

- beginning of the grain harvest the nation is to celebrate the Feast of Weeks with a free-will offering proportionate to as the Lord has blessed with a feast in the place where the Lord chooses to establish his name as a reminder of their liberation from Egypt (16:9-13)
- c. Feast of Booths: Seven days after the ingathering from the wine vat and threshing floor Israel is to joyfully celebrate the Feast of Booths for seven days in the place which the Lord chooses because of the Lord's blessing (16:13-15)
 - d. In summary: three times a year all of Israel's males are to appear before the Lord in the place which He chooses, the Feast of Unleavened Bread, the Feast of Weeks, and the Feast of Booths, with a sacrifice as the Lord has blessed (16:13-15)
8. Appointing of Judges: Israel is to appoint judges for herself in each town which the Lord has given to judge uprightly all offenses of the people or to take any offense beyond their ability to the place of the Lord where the matter will be decided by a Levite or judge appointed there to be executed explicitly by the local judge in order to purge all evil from the land so that the Lord may bless the land (16:18--17:13)
- a. Israel is to appoint judges for herself in each town which the Lord has given to her who will judge the people with righteous judgment and not be corrupted with any favoritism for the Lord to bless in the land (16:18-21)
 - b. If one does anything to turn the peoples' hearts away from the Lord to the false gods in the land, they are to be tried by the judges and given the death penalty by stoning to purge the evil from the land (16:22--17:8)
 - c. If the particular case is too difficult for the local judges, it is to be brought to the place where the Lord chooses to establish His name for a Levitical priest or Judge there in office to decide the matter and to be followed explicitly under penalty of death in order to purge the evil from the land (16:22-17:13)
9. Appointing a King: When Israel enters the land they and desire to appoint a king he is to be one of the Lord's choice from their countrymen, who is not to multiply horses, wives or gold and silver to himself and is to copy, read and obey the Law of the Lord so that he behaves properly and is allowed to continue his line upon the throne (17:14-20)
- a. When Israel enters into the land and desires to set a king over them as the nations around them, it is to be one whom the Lord chooses

- from their countrymen and not a foreigner (17:14)
 - b. The king over Israel is not to do three things: multiply horses for himself or especially go back to Egypt to multiply horses since the Lord forbids going back that way, and he shall not multiply wives for himself lest they turn his heart away from the Lord, and he shall not multiply silver and gold for himself (17:15-17)
 - c. The king is to write for himself in the presence of the Levitical priests a copy of the Law to be read by him so that he may fear the Lord and thus obey His word resulting in a proper perspective with his countrymen, obedience and the continuation of his line on the throne (17:18-20)
- 10. Provisions for Levitical Priests: The Levitical priests from the whole tribe of Levi shall have no portion of the inheritance of the land with Israel but shall be specifically provided for in addition to any of their own assets through the offerings to the Lord since He is their inheritance (18:1-8)
 - a. The Levitical priests from the whole tribe of Levi shall have no portion of inheritance with Israel but shall be provided for through offerings to the Lord since He is their inheritance (18:1-2)
 - b. The priest's due from the people was the shoulder, two cheeks, and the stomach from an offered ram or lamb, the first fruits of the grain, new wine, oil and shearing of the sheep because the Lord has chosen them to serve Him (18:3-5)
 - c. If a Levite chose to come to the central sanctuary to serve he was entitled to the remunerations from the sacrifices there in addition to anything he received from the selling of his possessions (18:6-8)
- 11. Prohibition against Spiritual Practices of the Nations: When Israel enters into the land, the Lord does not permit them to imitate the detestable spiritual practices of the nations: child sacrifices, divination, witchcraft, interpreting omens or sorcery, casting spells, or acting as a medium or spiritist by calling up the dead so that they will not be driven out of the land as the nations before them are being driven (18:9-14)
- 12. Prophet Like Moses: The Lord will raise up a prophet like Moses to speak as a mediator between the people and the Lord, as the people requested of Moses, bringing judgment from the Lord upon all of those who do not listen to him (18:15-19)
- 13. Test of a Prophet: Any "prophet" who speaks for another god or who says that he speaks for the Lord but is proven to be false since his words do

not come true is to be killed by the people (18:20-22)

14. Cities of Refuge: Israel is to prepare at least three and up to six cities of refuge (under God's blessing) so that the nation might protect the unintentional manslayer from an angry avenger but not to protect the premeditated manslayer who must be brought before his avenger so that the Lord will continue to bless the land (19:1-13)
 - a. Israel is to prepare three cities of refuge as well as roads to the cities in the midst of the land where the unintentional manslayer may flee from an angry pursuer (19:1-7)
 - b. If the Lord blesses Israel with more land promised to the fathers in Israel's obedience, they are to establish three more cities to protect the nation from the shedding of innocent blood (19:8-10)
 - c. If someone commits premeditated manslaughter he is not to be protected by the cities of refuge but to be handed over to his avenger so as to purge the nation from innocent blood and so that God might bless them (19:11-13)
15. Moving Neighbor's Boundary: Israel is not to move his neighbor's boundary mark from where the ancestors placed it to mark off the inheritance of the Lord (19:14)
16. Two or Three Witnesses: A matter against a man is never confirmed on the witness of one person but on the evidence of two or three witnesses with false witnesses receiving the punishment they intended for their brother so as to purge the evil from the land and to be a deterrent to others (19:15-21)
 - a. A matter against a man is never confirmed on the witness of only one person but on the evidence of two or three witnesses (19:15)
 - b. If it is determined in a hearing before a priest, a judge and the Lord that a man is a malicious witness, then he is to receive the judgment he had intended for his brother thereby purging the evil from the people and providing a deterrent for others who might do such a thing (19:16-21)
17. Yahweh as Protector: When Israel comes to battle against powerful enemies they are to realize that it is the Lord who is fighting for them, send home those who have unfinished beginnings in the land and to either wage a measured attack on distant cities or an unmeasured destruction on those peoples near to them (20:1-20)
 - a. When Israel comes to battle against their powerful enemies they are not to be afraid because the Lord who brought them up from Egypt is with them (20:1)
 - b. When Israel approaches their enemies to fight the priest is to come before the people and encourage them to be not afraid or panic

- because the Lord is with them to fight for them against their enemies (20:2-4)
- c. When Israel is approaching their enemies the officers are to come before the people and dismiss from battle the man who has built but not dedicated his house, the man who planted a vineyard but has not begun to use its fruit, the man who is engaged but has not married, and the man who is afraid and fainthearted so that he will not discourage others before they appoint commanders of the armies (20:5-9)
 - d. When Israel comes to a city that is far from them they are to offer peace and place the people into forced labor if they accept, but if they refuse, God will give it into their hands and they are to strike all of the men down and take the women, children and the spoil as booty as from the Lord (20:10-16)
 - e. When Israel comes to a city of the people near to them (the Hittites, Amorites, Canaanites, Perizzites, Hivites and Jebusites) they are to utterly destroy it (except for its fruit trees) in order that the people will not lead them astray to detestable spiritual practices leading to sin against the Lord (20:17-20)
18. Undetected Homicide: In the event of an undetected homicide in the open country, the elders of the nearest city had to make atonement by breaking the neck of a heifer and then confessing their innocence before the priests above the dead heifer whereupon God would remove the bloodguiltiness from upon the people (21:1-9)
19. Laws concerning the Family Are Expounded: marrying a captive woman, blessing the first born of an unloved wife and stoning a rebellious son (21:10-21)
- a. Marrying a Captive Woman: If one is attracted to a woman taken captive in battle he is to take her to his home, allow her one month to grieve her family loss and then to have relations with her thus making her his wife but he may also free (or divorce) her if she does not please him, though he may not mistreat her (21:10-14)
 - b. Blessing the First Born of an Unloved Wife: If a man has two sons, a first born from an unloved wife and the second from a loved wife, he must give the rights of the first born to the first born son since he is the beginning of his strength (21:15-17)
 - c. Stoning a Rebellious Son: If a man has a rebellious son who will not obey his parents but is disruptive, he is to be taken to the elders and stoned to remove the evil from their midst and to speak to the rest of

Israel (21:18-21)

20. Laws concerning Community Life in the Land Are Given: burial of a criminal, responsibility toward neighbors, dress, animal life, building codes, purity rather than mixture in all of life, men who rape women, and children with stepmothers (21:22--22:30)
- a. Burial of a Criminal: A man hung on a tree for a sin worthy of death is to be buried before evening of the same day so that he does not defile the land which the Lord has given (21:22-23)
 - b. Responsibilities towards Neighbors: Israelites are responsible to care for the possessions (oxen, sheep, garments, anything) of their countrymen so as to return or restore them to his countryman as soon as possible (22:1-4)
 - c. Dress: It is an abomination to the Lord for a man or woman to dress as the opposite sex (22:5)
 - d. Animal Life: If one comes upon a bird's nest with the mother sitting on her young, it is only permissible to take the young but not their mother for the Lord's blessing (22:6-7)
 - e. Building Codes: Whoever builds a house needs to build a wall about their roof to keep anyone from falling so that they are not guilty of blood [someone's death] (22:8)
 - f. Purity rather than Mixture: One is to not mix seeds in a vineyard, animals at a plow or materials together in clothing. There is to be natural purity (22:9-11)
 - g. Tassels on Garments: Israel is to tie tassels on the four corners of their garments to remind them to obey the Law [if. Bum. 15:37] (22:12)
 - h. Charge of Not Being a Virgin: If a man charges his wife with not being a virgin at their marriage, the parents have an opportunity to defend her with the garment of proof; if the man is wrong he must be whipped by the elders, pay the father silver and remain with his wife; if the man is right the woman will be stoned to purge the evil from Israel (22:13-21)
 - i. Various laws are given for men lying with women: (1) if she is married they are both to be stoned to purge the evil from Israel, (2) if he lies with an engaged woman in a city they must both be stoned: the girl because she did not cry out and the man for violating his neighbor, (3) if he lies with an engaged woman in a field only the man shall be stoned for violating his neighbor; the girl could not be heard, (4) if a man lies with a virgin and is discovered he must

- pay the father 50 pieces of silver and marry her with no hope of divorce (22:22-29)
 - j. Marriage to Stepmother: A man may not marry his stepmother since that would be a dishonor of his father's authority (22:30)
- 21. Laws concerning Congregational Life Are Given:
 - whom to allow into the assembly, what to do with bodily functions, how to deal with runaway slaves, not to seek fertility from pagan gods (23:1-18)
 - a. Whom to Allow in the Assembly: The assembly of the Lord may not be entered by anyone who: is emasculated, of illegitimate birth to the tenth generation, Amorite, or Moabite to the tenth generation because of their hostility toward the nation in the wilderness when Israel came from Egypt; however the assembly of the Lord may be entered by Edomites who are Israel's brothers and by Egyptians because Israel was an alien in their land (23:1-6)
 - b. Bodily Functions: All bodily functions (nocturnal emissions, excrement) are to be cared for outside of the camp so that the camp will be clean for the presence of the Lord (23:7-14)
 - c. Runaway Slaves: Runaway slaves shall not be handed over to their (foreign) masters, but shall be allowed to live in one of Israel's towns without being mistreated (23:15-16)
 - d. Fertility from Pagan Gods: None of the children of Israel may be cult prostitutes and Israel may not heir any harlot to seek fertility from pagan gods since this is an abomination to the Lord (23:18)
- 22. Laws concerning the Weak and or Vulnerable Are Given: charging interest, vows, eating when hungry, divorce, marriage taking pledges, kidnapers, leprosy, paying wages, responsibility for sin, widows, orphans and aliens, punishment of the wicked, levirate barrage, talionic justice, measuring weights, dealing with the ruthless Amalekites (23:19--25:19)
 - a. Charging of Interest: Although interest may be charged to a foreigner, it may not be charged to anyone of Israel's countrymen to receive the Lord's blessing (23:19-20)
 - b. Vows: All vows to the Lord must be paid to Him therefore it is best to be careful before making a vow (23:21-23)
 - c. Eating when Hungry: When one passes through a neighbor's vineyard or field, he may take what he can eat but he may not take any more (23:24-35)
 - d. Divorce: When a man divorces his wife for any reason and she marries another and becomes available again because of divorce or the death of her spouse, the first husband may

not remarry her since she has been defiled and to do so would be to bring an abomination upon the land (24:1-4)

- e. Obligations for the Newly Married: When a man takes a new wife he is not to go out with the army or to be charged with any duty but is free to be at home to make his wife happy (24:5)
- f. Illegal Pledges: No one is to take as a pledge a hand mill or an upper millstone [those things which are central to the grinding of bread and thus his livelihood] (24:6)
- g. Kidnappers: If a man kidnaps any of his countrymen from Israel and hurts or sells him, he is to be put to death so as to purge the evil from among them (24:7)
- h. Those Infected with Leprosy: In case of an infection of leprosy, Israel was to follow the prescriptions of the Levitical priests (24:8-9)
- i. Forbidden Pledge: No pledge may be taken from a man which threatens his life [a cloak over-night] (24:10-13)
- j. Wages to Hired Servant: No one is to oppress a hired servant (whether Israelite or alien) by not giving him his wages because he needs it and for him to cry against one is to be a sin before the Lord (24:14-15)
- k. Death for Sin: Death for sin shall not be the responsibility of family members; each suffers his own consequences (24:16)
- l. Protection of the Weak: No one is to pervert the justice of an alien or orphan or take a widows garment as a pledge remembering that Israel was once a slave in Egypt (24:17-18)
- m. Provision for Needy: When one harvests in the field, the olive tree and/or the vineyard it is not to be gone over twice; what is left is to be for the orphan, the alien and the widow remembering that one was a slave in Egypt (24:19-22)
- n. Limit of Punishment for the Wicked: If at court the judges decide in favor of the righteous and against the wicked, the evil one may be beaten up to forty times but no more lest he be degraded before other men (25:1-4)
- o. Levirate Marriage: If a man marries and then dies without children, the wife is not to marry outside of the family but to allow her husband's brother to marry her and raise up seed to the name of his dead brother to prevent his name from being blotted out; but if the brother will not fulfill his duty he is to be disgraced before the whole community (25:5-10)

- p. Talionic Justice: If two countrymen are in a brawl and the wife of one of them seeks to stop the fight by squeezing the other's genitals she is to have her hand cut off (perhaps implying talionic justice: part of life for taking his ability away to produce life (25:11-12)
 - q. Fair Weights: One is to always have the same weights for measuring produce to be blessed by the Lord; otherwise it is a an abomination to the Lord (25:13-16)
 - r. Destruction of the Amalekites: Because of the abuse of the Amalekites to Israel when they attacked them in the wilderness [Ex. 17:8-16], they are to be destroyed when the nation has rest from their surrounding enemies (25:17-19)
- 23. Offering of First Fruit when Entering the Land: When Israel enters the land they are to offer the first fruits to the Lord at the place where He chooses to dwell declaring the Lord's faithfulness to him and on the third year he is to give it to the Levite, stranger, orphan, and stranger in his city asking for the Lord's blessing in obedience (26:1-15)
 - a. Entering the Land: When Israel enters the land and receives the first fruits of the harvest they are to take them to the place where the Lord chooses to establish His name and declare to the priest and the Lord God's gracious faithfulness in bringing them from Aram to this day in the land with rejoicing for all the Lord has done for them (26:1-11)
 - b. In the Third Year: In the third year the Israelite is to take the Lord's offering in purity according to the prescriptions of the Law and give it to be eaten by the Levite, stranger, orphan, and widow in his town so that the Lord will bless all of Israel (26:12-15)
- E. Summary Charge: In a summary charge the Lord commands Israel to do all of the statutes and ordinances given with all of their heart and soul since they are in covenant relationship with Him so that in their obedience He may exalt the them as a people separated unto Him (26:16-19)
- IV. MOSES' THIRD ADDRESS--Covenant Renewal: Through a covenant renewal with the nation on the plains of Mob, Moses proclaims the blessing and/or cursing which will come upon the nation depending upon whether they obey or disobey the word of the Lord (27:1--30:27)
 - A. Exhortations to Keep the Commandments of the Lord--Mts. Ebal and Gerizim: Moses, the elders, and the Levities, exhort Israel that day to keep all of the commandments of the Lord and to proclaim them to the nation by writing the curses on Mt. Ebal where an alter and sacrifice are also to be placed, and by writing the

blessings on Mt. Gerizim by proclaiming them from each mountain as they cross the Jordan to the people (27:1-26)

1. Mt. Ebal: Moses and the elders of Israel exhort Israel to keep all of the commandments of the Lord, to write the Law on white washed stones and to place them on Mt. Ebal as well as to build an altar on Mt. Ebal in order to offer sacrifice since on this day they have become a people of God to obey Him (27:1-10)
 2. Mt. Gerizim: When Israel crosses the Jordan six tribes (Simeon, Levi, Judah, Issachar, Joseph and Benjamin) are to stand on Mt. Gerizim to bless the people and six tribes (Reuben, Gad, Asher, Zebulon, Dan, and Naphtali) are to stand on Mt. Ebal to curse the people with the Levities saying in a loud voice to all of the people that they will be cursed if they disobey specific laws of God: (making an idol, dishonoring parents, moving a neighbor's boundary, misleading a blind person, distorting justice, lying with one's father's wife, lying with an animal, lying with one's sister, lying with one's mother-in-law, striking one's neighbor in secret, accepting a bribe) [27:11-26]
- B. Blessings & Cursings: The Lord promises to either bless or curse Israel in the land according to whether or not she follows Him in diligent obedience (28:1-68)
1. Blessings: If Israel will be careful to diligently obey the Lord, He promises to bless them in the city and country, with fertility, with food, on their way, against their enemies, in their work, in their relationship to Him, before the nations, in fertility, as a supplier of other nations, as a leader (28:1-14)
 2. Cursings: If Israel will not obey the Lord, He promises to curse them in the city and country, with food, with fertility, on their way, general curses, confusion, and rebuke in all their actions, pestilence, sickness, bad weather, drought, defeat before their enemies, physical and emotional illness, oppression, being overtaken by enemies, servitude to another nation, no crops, indebtedness to other countries, a besieging of Israel by a ruthless nation leading to savageness on behalf of the refined in the nation, destructive plagues, and discouraging captivity (28:15-68)
- C. Covenant Renewal: Moses renews the covenant with Israel at Mob by reviewing their historical relationship with the Lord, presenting it before those present and a future generation, telling of a future time when the nation will remember this covenant and be restored to its blessing, reminding them that these words are reachable so that they might obey the Lord, and reminding them that disobedience will bring about judgment from the Lord so they should choose obedience

and life (29--30)

1. Covenant Renewal: Moses renews the covenant which He made with Israel while in Mob which is distinct in time from the one made at Horeb (29:1)3
2. Rehearsal of Salvation History: Moses once again rehearses the Lord's historical deliverance of the nation from Egypt, through the wilderness, and against Simon and Og as a motivation for the nation to obey the covenant so that they might prosper in all that they do (29:2-9)
3. Presentation before Generations: As all of the nation stands before Moses on that day to enter into a renewed Mosaic covenant with God which has been revealed with its incumbent responsibilities, it is presented to all of those present who might one day rebel and reap judgment as well as to all of those of a future generation who will recognize the judgment as from the Lord due to the nation breaking the covenant (29:10-29)
4. Future Captivity & Deliverance: When the nation in captivity remembers all which Moses has said to them and repents, the Lord will restore them from captivity with compassion gathering them from wherever they may be to be back in the land with a circumcised heart to then inflict the curses upon Israel's enemies and prosper the nation as they obey (30:1-10)
5. Commands within Reach: The commands of the Lord are not beyond the reach of the nation but very near to her so that she may do it (30:11-14)
6. Choice of Life or Death: Moses concludes his charge by telling Israel before the witness of heaven and earth that they may choose either life or death by choosing obedience or disobedience to the commands set before them; he encourages them to choose life through obedience (30:15-20)

V. Moses' Fourth Address--Final Charge: In the final words of Moses, he charges the Nation to take the land, read the Law, know that his words will be a witness against them beside the arch of the covenant, listen to prophetic history to know that they will need to be obedient to be blessed and he blesses the nation with respect to the land tribe by tribe (31:1--33:29)

A. Do Not Fear--Enter the Land with the Law: In a recounting of final charges Moses encouraged the Nation and Joshua to not fear but enter to take the Land, he gave the completed Law to be read to the nation each Year of Remission before the Lord, he was told by the Lord to write a song as a witness against the nation when Joshua was commissioned by the Lord, and he had the Law placed by the ark of the covenant as a witness against the nation (31:1-27)

1. Exhortation to the People to Take the Land: Because Moses is 121 years old, no longer able to move about, and forbidden by the Lord to enter across the Jordan, he encourages the Nation and their new leader Joshua to not fear but to take

the land remembering that the Lord will be the one fighting before them as He has to this point (31:1-8)

2. Giving of the Law to the Priests: Moses wrote down this Law and gave it to the priests and to all of the elders of Israel with the command that at the end of every seven years during the year of remission, at the feast of booths when all of Israel was together at the Lord's chosen place, this law was to be read to all of gathered Israel in order that they may fear the Lord and obey it all (31:9-13)
3. Song of Moses--A Witness against the People: As Moses and Joshua come before the Lord at the tent of meeting, the Lord appeared and told Moses to write a song as a witness against the people for when they sin against the Lord as well as commissioned Joshua to be strong and courageous since he will bring the nation into the Land (31:14-24)
4. Law Next to the Ark as a Witness: When Moses finished writing the Law it was placed by the Levites next to the ark of the covenant as a witness against the nation whereupon Moses assembled the elders and officers to speak to because he knew of their future rebellion against the Lord (31:24-27)
- B. Exhortation to Obedience in View of Future: Gathering all of Israel together to proclaim one last time the need for obedience on their behalf for there to be blessing, Moses proclaims in prophetic history the Lord's magnificent character which Israel will rebel against, and thus suffer judgment under the hand of the nations and then be delivered after they realized that the Lord alone is God (31:28--32:47)
 1. Proclamation of Moses' Song to the People: Moses gathers the leaders of Israel together and proclaims his song as a witness against them (31:28-30)
 2. Heaven and Earth as a Witness: Moses beseeches all of heaven and earth to his penetrating song which proclaims the character of the Lord who is great, like a rock, perfect in His work, just, faithful, righteous and upright in His ways (32:1-4)
 3. Rebuke of Israel: Israel is rebuked for their corruption, defection, perversion and lack of thoughtfulness for the Lord who has redeemed and established them (32:5-6)
 4. The Lord's Choice of Israel: The Lord's historical creation of Israel from insignificance to blessing is recounted from the dividing of the nations (Gen. 10-11), through the choosing of Jacob, their deliverance from Egypt, their protection and training and their experience of blessing in the transjordan (32:7-14)
 5. Israel's Rebellion: Israel, in her blessing,

rebelled against the Lord by forgetting Him and going after other gods (32:15-18)

6. Future Judgment: The Lord will bring about severe judgment through another nation upon Israel for their evil, but it will not be complete lest the other nations consider that they had been the ones who were triumphant rather than God allowing them to be victorious (32:19-33)
 7. Future Vindication: The time will come when Israel realizes that the god's are powerless and it is the Lord who rules over life and death that He will vindicate His people with deliverance under the judgment of their enemies (32:34-43)
 8. Warning to Be Obedient: After proclaiming all of these words to the people Moses warned them once more that they need to take them to heart since it is by obedience to them that they will have life in the Land (32:44-47)
- C. Blessing of the People: Before Moses goes to Mt. Nebo to see the land which he may not enter due to his sin and then to be gathered to his people in death, He prophetically blesses the nation tribe by tribe (32:48-33:29)
1. Mt. Nebo: The Lord tells Moses to go to Mount Nebo in Moab to see the land of Canaan and then die to be gathered to his people since he was not allowed to enter the land due to his sin against the Lord at Meribah-kadesh where he did not treat the Lord as holy in the midst of the people (32:48-52)
 2. Blessing of Israel: Before his death Moses blessed the sons of Israel in a prophetic manner concerning their place in the Land: by recounting the Lord's advance with His people from Sinai, by blessing each tribe in particular: Reuben, Judah (who later absorbed Simeon who is not mentioned in this list [Joshua 19:1-9]), Levi, Benjamin, Joseph (represented by Ephraim and Manasseh), Zebulun, Issachar, Gad, Dan, Naphtali, Asher and by concluding that God is an eternal refuge for His people (33:1-29)
- VI. EPILOGUE: A SETTING CONFIRMING THE TRANSFER OF LEADERSHIP: As the last days of Moses came, he was shown the land from Mt. Nebo by the Lord, died and was buried in the plains of Moab according to the word of the Lord, mourned over by Israel, replaced in leadership by Joshua, but not replaced in Israel as a supreme prophet before the Lord (34:1-12)
- A. The Death of Moses: The last days of Moses are recounted including his journey up Mt. Nebo to the top of Pisgah where the Lord showed him all of the land which he was not allowed to enter, his death according to the word of the Lord, his burial in the valley of Moab, and the weeping of the nation for 30 days (34:1-8)
 - B. Moses' Replacement--Joshua: Joshua was filled with the Spirit of wisdom as the one commissioned by Moses and the nation listened and did as he commanded as they had with Moses (34:9)

- C. Awaiting a Prophet like Moses: No prophet has risen in Israel like Moses since Moses whom the Lord knew face to face for the sake of representing Him in such a powerful way before the nations and Israel (34:10-12)

1 The chronology does not seem to be central since Deuteronomy 1:6-8 followed 1:9-18 sequentially. There is a thematic order (cf. Ex. 18-19ff and Num. 10:11 which occurs almost 1 year later cf. Ex. 19:1 w/ Num. 10:11).

2 Note that only one verse describes the wanderings of the people (2:1).

3 Support for placing this verse as a part of the previous context is the following: (1) in the Hebrew text it is connected with the previous verses numbered verse 69, (2) there is no waw disjunctive as in 5:44 which marks off the setting for this major section, Jack S. Deere, p. 313-314. However von Rod connects this with chapter 29 (p. 178-79) and in fact it is more natural throughout the book for this type of passage to be an introduction to that which follows (cf., 29:12). Also there is no connective at all with the first word which could in itself set this off as an introduction to a new unit.

In the end the placement of this verse does not really make all that much difference with respect to interpretation since either context describes another covenant being made in Palestine. Also there is not any substantial change from the Mosaic covenant in chapters 5--28 or 29--30.

EAST TENNESSEE SCHOOL OF PREACHING

Exodus-Deuteronomy O1602

Instructor: James Meadows

Test: Number Four

1. I gave you some background material to Deuteronomy. The next two or three questions are based on that.

OPEN BIBLE a. In Genesis we saw three things found in 2 & 3, 3:15 and Genesis 12. Name them. (1) the problem of sin

(2) The purpose of God announced (3) The promise to Abraham

OPEN BIBLE b. In Exodus what did we learn primarily? The development of God's purpose and promise into the nation of Israel. In Exodus we have the redemption of the nation.

OPEN BIBLE c. Fill in the following as found in Leviticus: (all beginning with p)

(1) The problem of sin set forth again.

(2) The place of redemption was in the tabernacle.

(3) The price of redemption is the sacrifice.

(4) The persons of redemption were the priests and the Levites.

(5) The plan of redemption is emphasized in the day of atonement.

(6) The possibility of redemption and access to God is set forth in Leviticus.

(7) The principles of holiness that man might maintain his fellowship with God.

(8) The purpose of their maintaining fellowship with God was that they might be a light to the nations about them.

d. What is the besetting sin in Numbers and in Hebrews? Unbelief

2. Deuteronomy begins on the 1st day, 11th month and 40th year.

3. The book of Deuteronomy contains the last words of Moses (as God directed) who had about 30 days to live.

- The book of Deuteronomy was intended to interpret the law and show how the application of these principles would produce the right kind of life.
4. What is the main purpose of the book? Put the answer in your own words.

God set before them life and death. They could choose, but God exhorted them to love him, obey his commands and walk in his ways.

5. Name the three men still living from that first generation (20 years and above).

a. Joshua b. Caleb c. Moses

6. What man thought Deuteronomy was the most important Old Testament book?

Franklin D. Roosevelt

7. Name three key words in Deuteronomy:

a. Remember b. forget c. obedience possess

What word is probably the key word? possess

8. What is the meaning of Deuteronomy? "these words" - "second law"

9. Jesus met each temptation by quoting what is written in Deuteronomy. Name them.

a. "Man shall not live by bread alone" (Dt. 8:3)

b. "Thou shalt not tempt the Lord thy God" (Dt. 6:16)

c. "Thou shalt worship the Lord thy God, and him alone shalt thou serve" (Dt. 6:13)

10. Name four characteristics of God found in Deuteronomy.

a. Jealous c. Merciful e. Great

b. Living d. Faithful f. Eternal

11. Where did God record his name? the tabernacle

- OPEN Bible 12. We named ten vital principles listed in Deuteronomy. Name three of them.

a. No Gossip - Mutual respect and confidence (5:20)

b. Parent-Teacher program (6:4-8)

c. Old age retirement (15:12-13)

(Page 6 of your notes several others are listed)

13. If a man refused to marry his brother's widow what steps were to be taken?

(1) Go to the elders; (2) Report the brother's refusal; (3) Elders call the brother and get his refusal; (4) His brother wife loose his shoe; (5) Spit in his face; (6) Deed done (Deut. 25:5-10)

OPEN 14. Explain Deuteronomy 18:15, 18-19 (Open Bible). It is a prophecy concerning a prophet like Moses. Acts 3:22-23 explains this to be a prophecy about Christ

OPEN 15. Explain Deuteronomy 32:11 (Open Bible). A mother eagle pushes the little one out of the nest and flies under it for support. In the same way God carried Israel

16. Name the cities of refuge—those on the East and those on the West.

<u>East</u>		<u>West</u>
a. <u>BEZER</u>	(Joshua 20:7-9)	a. <u>KEDESH</u>
b. <u>RAMOTH</u>		b. <u>SHECHEM</u>
c. <u>GOLAN</u>		c. <u>KIRJATHARBA (HEBRON)</u>

17. Who would arise among the people? False prophets
Give at least one New Testament verse that warns against false teachers? Acts 20:28-32; Gal. 1:6-12; 2 Pet. 2

18. List three reasons why people are ready and willing to follow false teachers.

a. Lack of knowledge (Eph. 4:14-16)
b. "itch" for Novelities (2 Tim. 4:3)
c. Diseased craving for the marvelous (2 Thess. 2:9-13)
d. Depraved hearts (2 Tim. 3:1-8)

OPEN 19. Name three sources of temptation to desert God as found in Deuteronomy 13.

a. False prophet (13:1-5) b. The city (13:12-18)
c. Family (13:6-11)

20. What do you think the uncleanness is that is mentioned in Deuteronomy 24:1?

It probably was not adultery since that brought death. It could have been a number of things.

True or False

T 1. Deuteronomy could be thought of as a book of sermons.

F 2. They mourned 35 days at Moses' death.

1-X' F 3. The events mentioned in Deuteronomy cover a period of only 30 days.
The events mentioned cover the 40 years

T 4. John sustains the same relationship to Acts as Deuteronomy does to Joshua.

T 5. The book was written in Moses' 120th year.

T 6. Deuteronomy is the book most questioned by critics.

F 7. The "children of Belial" are not mentioned in the book.

F 8. Deuteronomy is merely a repetition of the law.

T 9. "Thou shalt" and "thou shalt not" reflect the moral and spiritual climate of the book.

T 10. Jehovah is a unique God.

T 11. Israel was a unique people.

F 12. The NT does not emphasize Deuteronomy.

F 13. The idea of one God was abolished when Jesus died on the cross.

Name. What principles are discussed in the following verses (open Bible).

Open

1. Deuteronomy 5:20 Gossip - Mutual respect & confidence

2. Deuteronomy 6:6-8 Parent-teacher program

3. Deuteronomy 16:18-19 Honesty - Impartial treatment under law

4. Deuteronomy 24:6 The Homestead law - Extending credit

5. Deuteronomy 25:13-14 Marketing Control - Weights and Measures

6. Name one great principle you have learned. _____

Match the Following:

- | | |
|----------------------------------|--|
| <u>H</u> 1. Unbelief | a. Last words of Moses |
| <u>J</u> 2. Object of redemption | b. Attributes Deuteronomy to Moses |
| <u>A</u> 3. Deuteronomy | c. 38 years |
| <u>C</u> 4. Wandering | d. Mount of blessings |
| <u>D</u> 5. Gerizim | e. Last book--Deuteronomy |
| <u>G</u> 6. Jesus | f. The land |
| <u>E</u> 7. Pentateuch | g. Appealed to Deuteronomy |
| <u>B</u> 8. Paul | h. Besetting sin |
| <u>F</u> 9. Possess | i. Mount of curses |
| <u>I</u> 10. Ebal | j. Separation, salvation, service |

BONUS QUESTION: Five extra points if you answer it correctly.

✓ What mountain did God give Esau for a possession? SEIR DT. 2:5

Question or Statement: I have said or written
all my memory verses _____.

EAST TENNESSEE SCHOOL OF PREACHING

Exodus-Deuteronomy O1602

Instructor: James Meadows

Test: Number Four

1. I gave you some background material to Deuteronomy. The next two or three questions are based on that.

a. In Genesis we saw three things found in 2 & 3, 3:15 and Genesis 12. Name them. (1) the problem of sin

(2) The purpose of God announced (3) The promise to Abraham

b. In Exodus what did we learn primarily? The development of God's purpose and promise into the nation of Israel. In Exodus we have the redemption of the nation.

c. Fill in the following as found in Leviticus: (all beginning with p)

(1) The problem of sin set forth again.

(2) The place of redemption was in the tabernacle.

(3) The price of redemption is the sacrifice.

(4) The persons of redemption were the priests and the Levites.

(5) The plan of redemption is emphasized in the day of atonement.

(6) The possibility of redemption and access to God is set forth in Leviticus.

(7) The principles of holiness that man might maintain his fellowship with God.

(8) The purpose of their maintaining fellowship with God was that they might be a light to the nations about them.

d. What is the besetting sin in Numbers and in Hebrews? Unbelief

2. Deuteronomy begins on the 1st day, 11th month and 40th year.

3. The book of Deuteronomy contains the last words of Moses (as God directed) who had about 30 days to live.

13. If a man refused to marry his brother's widow what steps were to be taken?

(1) Go to the elders; (2) Report the brother's refusal; (3) Elders call the brother and get his refusal; (4) His brother wife loose his shoe; (5) Spit in his face; (6) Deed done (Deut. 25:5-10)

14. Explain Deuteronomy 18:15, 18-19 (Open Bible). It is a prophecy concerning a prophet like Moses. Acts 3:22-23 explains this to be a prophecy about Christ

15. Explain Deuteronomy 32:11 (Open Bible). A mother eagle pushes the little one out of the nest and flies under it for support. In the same way God carried Israel

16. Name the cities of refuge—those on the East and those on the West.

<u>East</u>		<u>West</u>
a. <u>BEZER</u>	(Joshua 20:7-9)	a. <u>KEDESH</u>
b. <u>RAMOTH</u>		b. <u>SHECHEM</u>
c. <u>GOLAN</u>		c. <u>KIRJATHARBA (HEBRON)</u>

17. Who would arise among the people? False prophets
Give at least one New Testament verse that warns against false teachers? Acts 20:28-32; Gal. 1:6-12; 2 Pet. 2

18. List three reasons why people are ready and willing to follow false teachers.

a. Lack of knowledge (Eph. 4:14-16)
b. "itch" for Novelities (2 Tim. 4:3)
c. Diseased craving for the marvelous (2 Thess. 2:9-13)
d. Oppressed hearts (2 Tim. 3:1-8)

19. Name three sources of temptation to desert God as found in Deuteronomy 13.

a. False prophet (13:1-5) b. The city (13:12-18)
c. Family (13:6-11)

6. Name one great principle you have learned. _____

Match the Following:

- | | |
|----------------------------------|--|
| <u>H</u> 1. Unbelief | a. Last words of Moses |
| <u>J</u> 2. Object of redemption | b. Attributes Deuteronomy to Moses |
| <u>A</u> 3. Deuteronomy | c. 38 years |
| <u>C</u> 4. Wandering | d. Mount of blessings |
| <u>D</u> 5. Gerizim | e. Last book--Deuteronomy |
| <u>G^{or}B</u> 6. Jesus | f. The land |
| <u>E</u> 7. Pentateuch | g. Appealed to Deuteronomy |
| <u>B^{or}E</u> 8. Paul | h. Besetting sin |
| <u>F</u> 9. Possess | i. Mount of curses |
| <u>I</u> 10. Ebal | j. Separation, salvation, service |

BONUS QUESTION: Five extra points if you answer it correctly.

What mountain did God give Esau for a possession? SEIR DT. 2:5

13. What was the mark of a true prophet? if the thing happens
he is Deut 18:22 100% of the time
14. Blessings were pronounced on Mount Gerazin Deut 27:11-12
pg 14 - ch 19 - 4 - d
 and curses were pronounced on Mount Ebal Deut 27:13-26
pg 16 - ch 27 - 2 & 3
15. Who was the prophet that Moses said was coming? Christ
 Prove this Deut 18:15-19 a prophet to come Acts 3:22-26
vs 22 said to Moses would raise prophet vs 26 having raised up Jesus.
pg 5 - 9 - d - 4
16. What principles are discussed in the following verses? (Open Bible)
- Deuteronomy 5:20 shall not gossip about neighbor - Mutual respect
 - Deuteronomy 6:6-8 training program for children
 - Deuteronomy 16:18-19 no bribes or partiality
 - Deuteronomy 24:6 help those in distress honest Law
 - Deuteronomy 25:13-14 honest weights
- pg 7 - H - 1, 2, 4, 8, & 9

True and False

- F 1. From the Hebrew word BE-MIDHOR we get our word Arithmetic.
- F 2. There are 1,288 verses in the book.
- F 3. The second census counted 603,550.
- T 4. Christ is anticipated in the book of Numbers.
- T 5. Man's unfaithfulness does not hinder God's faithfulness.
- F 6. The Nazarite vow was just for a short time.
- 1-X F 7. The sons of Merari and Gershon were given six wagons to transport the tabernacle. Num 7: 7-8

8. F The sons of Kohath were given two wagons.
9. T The Levites went to do their services between 25 to 50.
10. T Those on a far journey could observe the Passover later.
11. T Deuteronomy could be thought of as a book of sermons.
12. F They mourned 35 days at Moses' death.
13. 1-X T The events mentioned in Deuteronomy cover a period of only 30 days.
The events mentioned happened over a period of 40 years
14. T John sustains the same relationship to Acts as Deuteronomy does to Joshua.
15. T The book was written in Moses' 120th year.
16. T Deuteronomy is the book most questioned by critics.
17. F The "children of Belial" are not mentioned in the book.
18. F Deuteronomy is merely a repetition of the law.
19. 1-X F "Thou shalt" and "thou shalt not" reflect the moral and spiritual climate of the book.
20. T Jehovah is a unique God.
21. T Israel was a unique people.
22. F The N. T. does not emphasize Deuteronomy.
23. F The idea of one God was abolished when Jesus died on the cross.
24. T The book of Deuteronomy sets forth some principles that will keep a person from failing in services to God.
25. T The children of Israel thought God hated them.
26. T The book of Deuteronomy is made up primarily of the last words of Moses.
27. 1-X F The book of Deuteronomy is the most questioned by critics and hated by Satan.

- T 28. It is from the book of Deuteronomy that the Lord summarized the entire old covenant in a single statement.
- T 29. The first reference to "hanging on a tree" is in Deuteronomy.
- F 30. A coming prophet is not mentioned in the book.

Match the following:

- | | | | |
|-------------|----------------------------------|---------------|---------------------------------|
| <u>1-Xj</u> | 1. Unbelief <i>h</i> | a. | Last words of Moses |
| <u>1-Xh</u> | 2. Object of redemption <i>j</i> | b. | Attributes Deuteronomy to Moses |
| <u>a</u> | 3. Deuteronomy | c. | 38 years |
| <u>c</u> | 4. Wandering | d. | Mount of blessings |
| <u>d</u> | 5. Gerizim | e. | Last book – Deuteronomy |
| <u>b</u> | 6. Jesus | f. | The Land |
| <u>e</u> | 7. Pentateuch | g. | Appealed to Deuteronomy |
| <u>g</u> | 8. Paul | h. | Besetting sin |
| <u>F</u> | 9. Possess | i. | Mount of curses |
| <u>i</u> | 10. Ebal | j. | Separation, salvation, service |

BONUS QUESTION: Three extra points if you answer it correctly.

What mountain did God give Esau for a possession? I looked it up.

Esau dwelt in Mount Seir Gen. 36:8

To Esau I gave the mountains of Seir to possess
Josh 24:4

*If you have questions, please ask.
Good job! Thank you!*

EAST TENNESSEE SCHOOL OF PREACHING AND MISSIONS

Instructor: James Meadows

Final Test on Numbers and Deuteronomy

Numbers

General Questions

1. What is the central idea in Numbers? Service
How many times does it appear? 40
2. Why do some think the God of the Old Testament is not the God of the New Testament?
3. What was the total number of men above 20 years at the first numbering? 603,550
4. What were the three vows of abstinence involved in the Nazarite vow?
 - a. Abstain from alcohol
 - b. Abstain from hair cut
 - c. Abstain from touching the deadName at least two persons (there were more) in the Bible that took the Nazarite vow.
 - a. Samson
 - b. John the Baptist
5. The Passover was to be in the first month, but there were exceptions in some cases. Name two.
 - a. Too great a distance to get there
 - b. Unclean

6. Who was the first high priest? Aaron
 Why could Christ not be a high priest on earth? Belonged to wrong tribe
7. How was Moses different from the other prophets? God spoke face to face with Moses
8. Why did God not destroy all the people at the time of their rebellion against the report of Joshua and Caleb? Moses interceded for the people
9. What was the real sin of Korah and his company? Rebellion against authority
10. Matthew Henry saw several significant references to the sacrifice of Christ in the burning of the red heifer. Name two.

11. What was the first duty of Israel upon entering the Promised Land? Destroy & drive out the nations
12. Name the cities of refuge and put them in the proper order – East and West.

East	West
a. <u>Bezer</u>	a. <u>Kedesh</u>
b. <u>Ramoth</u>	b. <u>Shechem</u>
c. <u>Golan</u>	c. <u>Kiryatharba (Hebron)</u>

What was their purpose? For those who had killed someone accidentally

EAST TENNESSEE SCHOOL OF PREACHING AND MISSIONS

Exodus- Deuteronomy 0162

Instructor: James Meadows

Test: Number 5

General Questions

1. Deuteronomy 26:1-12 gives some instructions about their worship. Name at least five things they were told to do.

- a. Bring their firstfruits
- b. The priest set the basket before the altar
- c. Profess their background
- d. Rejoice before the Lord
- e. Offer tithes

2. Verse 5 talks about their becoming a great nation. Where is that promise found in Genesis? Gen. 12:1-2

3. Name four things God uses in bringing them out of Egypt. 26:8
- a. Outstretched arm
 - b. Great terrible
 - c. Signs
 - d. Wonders

4. What verse shows that verses 12-15 is a prayer? verse 15

5. What were they to build when they passed over Jordan? An altar

27:1-12 Why and for what purpose? To offer peace offerings and write words upon it.

6. What mount was the mount of curses? Ebal

What mount was the mount of blessings? Gerizim

7. Name at least five blessings God would give them.

- 28:8-11 a. Pentecost on goods b. in the fruit of thy body
c. Establish them as a people d. The fruit of the ground
e. Open heavens for rain

8. What warning did God give about his word? Don't turn from it to the

28:14 left or the right - don't go after other gods

9. Name at least two characteristics of the nation God will bring against them?

- 28:49 a. Swift as the eagle fly b. A tongue they did not understand

10. Explain chapter 29:4. They would not listen to what the

29:4 Lord said. cf. Mt. 13:14

11. What question would nations ask about what God did to Israel? Why has God done
this to them? (29:24) What answer was given?

Because they have forsaken God's covenant (29:25)

12. What great promise did God make Israel in chapter 30:1-10? A return

from captivity

13. Where, in the New Testament, are the thoughts 30:11-16 found? Romans

10:5-11

14. What did Moses say about himself? I am 120 - No more able to
lead cf. 34:7

15. Name four things said about God in chapter 32.

- 32:4 a. There is the Rock b. His work is perfect
c. His ways are judgment d. A God of truth, without
iniquity

16. Name one thing Moses said about each of the tribes. *Chap. 33*

- a. Reuben - *Security tribe will not be extinguished 33:6*
 - b. Levi - *Confirmation of the tribe in its role v. 8-11*
 - c. Benjamin - *Secured + protected - God will dwell v. 12*
 - d. Joseph - *Material prosperity is invoked upon him 13-17*
 - e. Zebulun - *Seafaring people 18-19*
 - f. Dan - *Capacity for sudden attack - overthrow v. 22*
 - 23 g. Naphtali - *Favored by nature and the blessing of the Lord*
 - 24 h. Asher - *Prosperity invoked upon him*
17. From what mountain did Moses view the land of Canaan? *Nebo - 34:1*
- Where did Moses die? *in the land of Moab - 34:5*
18. How old was Moses when he died? *120 (34:7)*
19. Explain 28:37. *Being in subjection to a foreign nation they would become an object of honor*

True or False

- T 1. Israel accepted God as their God. *26:17*
- T 2. God accepted Israel as his special people. *26:18*
- T 3. The people were to write words on the stones of the altar. *27:8*
- T 4. There are at least 16 curses mentioned in chapters 28 and 29.
- F 5. Israel would never eat the flesh of their own children. *28:53*
- F 6. God would never bring the diseases of Egypt upon them. *28:60*
- F 7. We know where Moses was buried.

T 8. Israel provoked God to jealousy. 32:16

T 9. Vengeance belongs to God. 32:35

T 10. God called Israel the apple of his eye. 32:10

Bonus Question: Three extra points if correct.

What means would God use to provoke Israel to jealousy? By those which are

not a people — with a foolish nation 32:21

EAST TENNESSEE SCHOOL OF PREACHING
1999-2000

Exodus-Deuteronomy, O1602

Instructor: James Meadows

Books Required:

1. ETSP Lectures on Exodus
2. ETSP Lectures on Leviticus

Memory Work:

1. Exodus 20:1-17
2. Exodus 31:15-17
3. Exodus 34:6-7
4. Exodus 25:40; 40:16

November ⁷~~11~~

1. Read the first 11 chapters of Exodus.
2. Study the handout material: I - VI.

November ^{9, 11}~~16, 18~~

1. Read chapters 12-20
2. Study handout material: VII - ~~X~~
3. Test over material covered on ~~Friday~~, November ¹⁴~~18~~.

November ²³~~25~~

1. Study handout material on ten commandments.
2. Be prepared to quote Exodus 20:1-8.

November ^{28, 30}~~30~~, December ²~~2~~ - *Begin Study of Leviticus on December 2*
Test on the ten commandments, Monday, November 30.

December ^{5, 9}~~5, 9~~
1. Read Chapters 25-40
2. Study Handout Material: XI-XV
3. Test on 10 Commandments on Nov 30
1. Read chapters 25-40.
2. Study handout material: XI - XV

December ^{14, 16}~~14, 16~~
1. Read Leviticus 1-8
2. Study Handout on Introductory Material + Book Content
1. Read Leviticus 1-7
2. Study the handout on Introductory material and book content.

January ^{2, 4}~~4, 6~~
1. Read Leviticus 9-27
2. Brief Test on Leviticus at end of class
1. Read Leviticus 9-27
2. Brief Test on Leviticus at end of class

January ^{4, 6}~~4, 6~~
1. Read Numbers 1-14
2. Memorize Numbers 12:6-8. Study first few pages of handout on Numbers.
1. Read Numbers 1-14
2. Memorize Numbers 12:6-8. Study first few pages of handout on material.

9, 11
January ~~11, 13~~

1. Read Numbers 15-36. Study handout material.
- ~~2. Memorize Numbers 24:17; 32:23.~~
- ~~2 1. Learn the six cities of refuge and their purpose.~~
- ~~4. Test on Numbers on Thursday, January 13.~~

15, 17
January 18, 20

1. Read Deuteronomy 1-34.
2. Study the handout material.
3. Memorize Deuteronomy 6:4-9; 18:15, 18-19; 29:29

January 22-26
~~January 24-28 - Exam Week~~

1. Final test.
2. Comprehensive - On major points only.

Final Grade

1. The grades for each test, outlines, etc., will be the same.
2. The final grade will be determined by an average of all grades.