

## Part 1 Introduction to Deuteronomy 1:1-8

### Deuteronomy at a Glance

|           |                                 |                             |                          |                           |                          |                          |                          |  |
|-----------|---------------------------------|-----------------------------|--------------------------|---------------------------|--------------------------|--------------------------|--------------------------|--|
| FOCUS     | FIRST SERMON                    | SECOND SERMON               |                          |                           |                          | THIRD SERMON             |                          |  |
| REFERENCE | <a href="#">Deu 1:1</a>         | <a href="#">Deu 4:44</a>    | <a href="#">Deu 12:1</a> | <a href="#">Deu 16:18</a> | <a href="#">Deu 21:1</a> | <a href="#">Deu 27:1</a> | <a href="#">Deu 29:1</a> | <a href="#">Deu 31:1 —<br/>Deu 34:12</a> |
| DIVISION  | REVIEW OF GOD'S ACTS FOR ISRAEL | EXPOSITION OF THE DECALOGUE | CEREMONIAL LAWS          | CIVIL LAWS                | SOCIAL LAWS              | RATIFICATION OF COVENANT | PALESTINIAN COVENANT     | TRANSITION OF COVENANT MEDIATOR          |
| TOPIC     | WHAT GOD HAS DONE               | WHAT GOD EXPECTED OF ISRAEL |                          |                           |                          | WHAT GOD WILL DO         |                          |  |
|           | HISTORICAL                      | LEGAL                       |                          |                           |                          | PROPHETICAL              |                          |  |
| LOCATION  | PLAINS OF MOAB                  |                             |                          |                           |                          |                          |                          |  |
| TIME      | c. 1 MONTH                      |                             |                          |                           |                          |                          |                          |  |

Deuteronomy consists of a series of farewell messages by Israel's 120-year-old leader, Moses. It is addressed to the new generation destined to possess the Land of Promise. Like Leviticus, Deuteronomy contains a vast amount of legal detail, but its emphasis is on laypersons rather than the priests. Moses reminds the new generation of the importance of obedience if they are to learn from the sad example of their parents.

The name of the book comes from the Greek word *Deuteronomion*, meaning "second law," which was incorrectly used in the Septuagint to translate [Deu 17:18](#) (the KJV correctly renders it "a copy of this law"). Deuteronomy, however, is not a second law but an adaptation and expansion of much of the original law given on Mt. Sinai.

**Author** The Mosaic authorship of Deuteronomy has been vigorously attacked by critics who claim that Moses is only the originator of the traditions upon which these laws are based. The usual argument is that the book was anonymously written not long before 621 B.C. and used by King Josiah to bring about his religious reform.

Both the internal and external evidence for Mosaic authorship is strong, however. Deuteronomy itself includes about forty claims that Moses wrote it. The book appears to fit the time of Moses, not that of Josiah, and geographical and historical details indicate a firsthand knowledge of the period between the Exodus and the Conquest. Furthermore, the remainder of the Old Testament attributes Deuteronomy and the rest of the Pentateuch to Moses ([Jos 1:7](#); [Jdg 3:4](#); [1Ki 2:3](#); [Ezr 3:2](#); [Psa 103:7](#); [Mal 4:4](#)). Christ himself directly attributes it to

Moses (Mat 19:7-9; Joh 5:45-47). Finally, recent studies have shown that Deuteronomy appears to follow the treaty form used in the fifteenth and fourteenth centuries B.C., a form appropriate for this covenant renewal document.

### **Date**

Like Leviticus, Deuteronomy does not progress historically. It takes place entirely on the plains of Moab due east of Jericho and the Jordan River and covers about one month. The book was written at the end of the forty-year period in the wilderness (c. 1405 B.C.) when the new generation was on the verge of entering Canaan.

### **Themes and Literary Structure**

Deuteronomy, in its broadest outline, is the record of the renewal of the covenant given at Mt. Sinai. This covenant is reviewed, expanded, enlarged, and finally ratified in the plains of Moab. Moses accomplishes this primarily through three sermons that move from a retrospective, to an introspective, and finally to a prospective look at God's dealings with Israel.

Moses first sermon (Mention Deu. 1:1-4:43) provides the background of the covenant by stressing what God has done for Israel since the Exodus from Egypt. The theme of God's provision for and protection of His people is highlighted, together with the divine punishment which follows disobedience.

The second discourse covers the specific requirements of the covenant, adapting the laws of Exodus to the new situation which would prevail after they had entered the Promised Land. Thus special attention is given to prohibitions of idolatry and other pagan practices, the establishment of a central sanctuary, and preparation for a kingdom.

In the third discourse Moses writes history in advance. He predicts what will befall Israel in the near future (blessings and cursings) and in the distant future (dispersion among the nations and eventual return). Moses lists the terms of the covenant soon to be ratified by the people. Finally, because Moses will not be allowed to enter the land, he appoints Joshua as his successor and delivers a farewell address to the nation. Chapter 34 contains an obituary for Moses, perhaps written by his successor Joshua.

### **Book Introduction - Deuteronomy**

DEUTERONOMY contains a summary of the wilderness wanderings of Israel, which is important as unfolding the moral judgement of God upon those events; repeats the Decalogue to a generation which had grown up in the wilderness; gives needed instruction as the conduct of Israel in the land, and contains the Palestinian Covenant (Deu 30:1-9). The book breathes the sternness of the Law. Key- words, "Thou shalt"; key-verses, Deu 11:26-28.

It is important to note that, while the land of promise was unconditionally given Abraham and to his seed in the Abrahamic Covenant (Gen 13:15; Gen 15:7-18), it was under the conditional Palestinian Covenant (Mention Deu 28:1 to Deu 30:9) that Israel entered the land under Joshua. Utterly violating the

conditions of that covenant, the nation was first disrupted (1 Kings 12) and then cast out of the land (2Ki 17:1-18; 2Ki 24:1 to 2Ki 25:11). But the same covenant unconditionally promises a national restoration of Israel which is yet to be fulfilled

DEUTERONOMY is in seven divisions:

1. Summary of the history of Israel in the wilderness, Deu 1:1 to Deu 3:29
2. A restatement of the Law, with warnings and exhortations, Deu 4:1 to Deu 11:32,
3. Instructions, Warnings, and Predictions, Deu 12:1 to Deu 27:26,
4. The great closing prophecies summarizing the history of Israel to the second coming of Christ, and containing the Palestinian Covenant, Deu 28:1 to Deu 30:20,
5. Last counsels to Priests, Levites, and to Joshua, Deuteronomy 31,
6. The Song of Moses and his parting blessings, 32,33, The Death of Moses, Deuteronomy 34.

Key Thought The Divine requirement of obedience 10:13-14

Lets dig into the Book of Deuteronomy

Vs 1 Israel Deut 7:6-8, Rom 11:26

Vs 2 eleven days Prolonged by one act of unbelief to forty years Num\_14:22-24

Vs 4-8 We see again how much of the Land was in Gods mind when he gave it to Israel gave to your fathers Gen\_12:7; Gen\_13:14-15; Gen\_15:16, 18 Jer 23:5-8, Ezk 37:21-26

## **Part 2 Deuteronomy 1:9-33 Historical- Failure at Kadesh-Barnea**

Here we are again starting the 5<sup>th</sup> Book of Moses also known as the Torah.

The word translated Law, תורה Torah, actually means "instruction," not merely a body of laws in the modern sense. It is instruction in how to walk with God. Paul referred to it as our "schoolmaster" (Gal 3:24, 25). The new generation, now grown to adulthood, needed to have the Law interpreted for them in the light of 38 years' experience in the wilderness. When Moses expounded these words, Israel was east of the Jordan in Moab.

We started with an introduction and Ill read the first 8 verses again. Basically this first sermon from chapter 1-4 is a look back at what has happened over the last 38 years of wandering due to the failure at Kadesh-Barnea.

Vs 1-9 I am not. Exo\_18:18, Num\_11:11-14

Vs 10 as the stars +Gen\_13:16, +Gen\_15:5.

Vs 17 Ye shall Deu\_16:19, Lev\_19:15, 1Sa\_16:7, Pro\_24:23, Act\_10:34-35, +Rom\_2:11, Eph\_6:9, Col\_3:25, +Jas\_2:1; these passages and others speak to the fact that nobody has any greater place in God's Kingdom as some like to try and push with some kind of alternate way to get to heaven. Remember what Jesus said about salvation John 14:1-7. Also that whether Jew or Gentile it's the same way as Paul reminds us Gal 3:27-28, Col 3:11, 1 Cor 12:13

Vs 19 Came to Kadesh-Barnea Num 13:26-28.

Vs 26 Notwithstanding **ye would not**. Num 14:1-4, Psa 106:24-25, Act 7:51.

Vs 28 **The people**. Num\_13:28-33 but this next time will be different Deu 9:1-2

Vs 32 Ye did not believe Psm 106 we read already and Paul in Heb 3:7-19; Heb 4:1-2, Jud 1:5

### **Part 3 Deuteronomy 1:34-46 Historical-Penalty for Israel's Rebellion**

I found this Quote by J. Vernon MaGee from the point I have displayed here: Interesting prospective:

In that same area I stood on Mount Nebo—I have pictures which I made there—and I actually could see the city of Jerusalem from that elevation. What I saw did not look like a promised land at all. It looked like a total waste, and this reveals what has happened to that land down through the centuries. When Moses looked at it, I think he was seeing a green and a good land. Today it is a desert. It looks like the desert area of California and Arizona.

Now we are studying the ultimate penalty for there lack of Faith. I sometimes realize when some say that God can be harsh but also remember we have our sins paid in full by Jesus death on the cross recorded 6 times in the Bible all 4 Gospels Matt 27:45-50, Mark 15:33-37, Luke 23:44-46, John 19:28-30 Ill read this one as it includes the words It is Finished to be interpreted paid in full, 1 Cor 15:3, Psm 22:1. This quote from Psalms was spoken by Jesus on the cross Matt 27:46 and recorded in Mark also. I know God has not changed but what has happened is

Jesus has taken all of God's wrath meant for us and paid that cost. We have no right to question God's wrath as we are just as guilty as they were.

Let review from 2 weeks ago:

DEUTERONOMY contains a summary of the wilderness wanderings of Israel, which is important as unfolding the moral judgement of God upon those events; repeats the Decalogue to a generation which had grown up in the wilderness; gives needed instruction as the conduct of Israel in the land, and contains the Palestinian Covenant (Deu\_30:1-9). The book breathes the sternness of the Law. Key- words, "Thou shalt"; key-verses, Deu\_11:26-28.

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Key Thought The Divine requirement of obedience 10:13-14

Lets finish this chapter

Vs 35 **Surely**. Num 14:22-23; Num 14:29, Psalms 95:9-11

Vs 36 Caleb Followed Num 14:24; Jos 14:6-14,

Vs 37 Moses also lost his right to go into the promised land. **the Lord**. Deu\_3:23-26,4:21,34:4, Because he struck the rock instead of speaking to it, Thus breaking the pattern God had intended Num\_20:12,27:13-14,

Vs 40-46 here we see how they went against the Lord's punishment and were unsuccessful Zec 7:11-13

## **Part 4 Deuteronomy 2 Historical-40 years From Red Sea to Amorites**

Chapter 2 we see a review of the wilderness wanderings due to the lack of Faith at Kadesh Barnea.

As a review as many of those Moses is speaking too are the children of those who were consumed in the wilderness. Now as adults Moses is giving a history lesson to not only pass on how Blessed they are to have God on their side.

Vs 1 Deut 1:40, Num 14:25 They had to take the long way around Edom and Mt Sier as God would not allow them to mess with them as God gave them this land and they were of fear of the Israelites .

Vs 3 Lond enough Deut 1:6-7 notice how in Gods mind the chosen land goes all the way to the Euphrates. Except for a few brief periods during Davids Reign 2Sa 8:3, 1Ch 5:9; 1Ch 18:3. this whole area has not been inhabited yet. Hence why I see this a bit different as to what Ezekiel means by the inheritance in the Millennium Kingdom.

Vs 4-5 Given Mt Sier Gen 36:8. Josh 24:4

Vs 7 God Knoweth Psm 1:6, 37:18, 44:21, 69:5, Matt 6:8, 32, 2 Pet 2:9

Vs 8 Elath 1 Kin 9:26,

Vs 9 Given to Lot Gen 19:36-38

Vs 10 Emims Gen 14:5, Anakims Deut 9:2, Num 13:22, 33 All descendants mentioned after the flood. Gen 6:4-5, 11-13 notice it was through them in reference to this unnatural offspring. As we continue to study thru the conquest of Canaan you will see that certain people groups God instructed to kill all man women and children. Like there is a problem with the gene pool and they must be completely eliminated. We will see this more in the next chapter and this King Og who had a 19 ft bed. Its true they were Giants but also the word translated Giants has a slight different meaning. Notice in Num\_13:33 Anak which came by the way of the Gantes. We also know they had an interesting number of fingers and toes 6 of each. Its said that the Indians had a tradition of greeting with an upstretched

hand to see if you were of the star people 2 Sam 21:20 verifies this physical attribute.

Chuck Missler adds this note about vs 10-12

### **Inspiration**

The original texts of Scripture are "God-breathed" (2 Tim 3:16), and therefore contain no errors, for God cannot lie (Titus 1:2). The Holy Spirit superintended the work of editors just as He did the historical research of Luke (Lk 1:1-4) so that the final words of the text, though obtained by different methods, are the words intended by God. It was this final text that Jesus Christ pronounced perfect (e.g., Mt 5:18; Jn 10:35) (including editorial insertions).

### **Part 5 Deuteronomy 2:13-37 Historical-40 years From Red Sea to Amorites**

We left off with a reference to this strange people group called by various names. Giants, Mighty Ones, Nephilim, Rephaim among others

The Rephaim were an ancient tribe known for their tall stature (also mentioned in Gen 14:5; 15:20; Deut 2:20; 3:11, 13; Josh 12:4; 13:12; 17:15; 1 Chr 20:4). The Moabites called the Rephaites *Emim*, which means "terrors" or "dreaded ones." The Horim may have been the non-Semitic Hurrian people who lived in scattered groups in Palestine, Syria, and Mesopotamia. They occupied Seir before Esau moved there (Gen 14:6; 36:8-9, 20) and drove them out. The fact that the Moabites could dispossess these strong, numerous, and tall people underscored Israel's cowardice and faithlessness, who even with God's help shrank back from these same people (cf. Deut 1:28; Num 13:28, 33).

These explanatory notes leave the impression that no enemy is invincible. If the Moabites could drive out the Anakim (Emim) and if Esau's descendants could expel the Horim, then surely God could give Canaan to Israel. This puts God's command to cross the Zered Valley in Moab (Deut 2:13) in a fresh light.

Vs 14 as the Lord swear, We see here a parallel to how passing into the promised land is like when we Trust in the Lord and pass into His rest. Num 14:35, Ezk 20:15-20, Heb 3:17-19

Vs 20 Zamzummims Gen 14:15 **Zamzummims**. i.e. noisy tribes, \*S# H2157. Gen 14:5, Zuzims.

Verses 20-23 are another editorial insertion (cf. vv. 10-12).

The Ammonites' destruction of the Rephaites, called Zamzummites, and Esau's descendants' destruction of the Horites, are attributed ultimately to God. For as Paul later wrote, it was He who set the times and boundaries for all the peoples of the earth (Acts 17:26).

#### **Vs 34 Tribal Genocide?**

The command to destroy them *totally*, that is, men, women, and children, has often been thought of as unethical for a loving God. However, several points must be kept in mind concerning these people.

- First, **they deserved to die** for their sin. Studies of their religion, literature, and archeological remains reveal that they were the most morally depraved culture on the earth at that time.
- Second, **they persisted in their hatred of God**. Had they repented, God would have spared them as He spared the Ninevites who repented at the preaching of Jonah. Yet repentance seemed to be out of the question for these people.
- Third, the Canaanites constituted **a moral cancer** and even one of them—even a child left alive—had the potential of introducing an idolatry and immorality which would spread rapidly among the Israelites and bring about the destruction of God's own people.

*Two mitigating factors may be mentioned. In some ways the death of a Canaanite child could have been a blessing. For if the child died before reaching the age of accountability it is likely that his or her eternal destiny would have been made secure in heaven. Another factor to remember is that one day Jesus Christ will return to slaughter the unrepentant wicked on the earth (though nothing is said about His killing children), and that "holy war" will make Israel's holy war look pale by comparison (2 Thess 2:5-10; Rev 19:11-21).*

### **Part 6 Deuteronomy 3 Historical-King Og of Bashan**

This part has an interesting back story. Let read thru thos Chapter first and we have talked about this area before in our N.T. studies and a interesting event that happen here with Jesus and Peter, But also in Psm 22 which is a first person account of Jesus on the cross and this statement He said about Bashon.

Vs 1-13

Vs 1 King Og Num 21:33-34, Deut 29:7-8



Vs 4 3 score= 60 cities with God nothing is impossible

Vs 8 Hermon the mountain just above where Cessarea Phillipi and the mostlikely place of the transfiguration.

Vs 11 King Og bed was 4 X 9 cubits and that equates to 6 ft by 13 ft

Events in this Area that seem to have a special interest with Satan and Demons:

King Og Last of the Giants which is first mentioned in Gen 6:4, Deut 3:11

Jesus Himself delt with Satan and Demons in this area Luk 8:26-30, Mark 9:17-21, Peter praised in Mat 16:13, but by vs 22-23 Satan has had control of him.

But now we have Psm 22: 9-18 this psm speaks to a first hand account of Jesus on the Cross which BTW this Psm was wtitten over 100 years before cruxafiction was invented by the persians and not adopted by the romans until Jesus was starting his ministry. But who are these strong Bulls of Bashon. The Hebrew lends itself to speak to something evil Strong here strong<sup>H47</sup> bulls of Bashan is the Hebrew word *ab-beer'*

For H46: - angel, bull, chiefest, mighty (one), stout [-hearted], strong (one), valiant.

Amo 4:1-3,

So do Also in Cesera Phillipi is an area where the romans worshiped some gods that also lend to an area where Satan has passion of.

There was a Cave that supplied water from what seemed to be a bottomless pit.

Known as **Grotto of Pan**

The spring emerged from the large cave which became the center of pagan worship. Beginning in the 3rd century BC, sacrifices were cast into the cave as offerings to the god Pan. Pan, the half-man half-goat god of fright (thus "panic"), is often depicted playing the flute. The city's modern name, Banias, is the Arabic form of Panias.

## **Part 7 Deuteronomy 3:14-29 Historical-Success & Disappointment**

So interesting area But of the best example of God's power over Satan we see that the taking of this area by Moses was not a problem for God.

Now to continue with those who got there piece of the Inheritance prior to crossing the Jorden. Moses Here makes it known that yes they can posses this land but must help there brothers in taking of the rest of the nation.

Vs 3-17 Sea of Chinnereth is another name for the Sea of Galilee

vs 18 Help your Brothers Num 32:20-27

vs 20 returning when completed Josh 22:4-5

**vs 23-26 Moses pushes His luck with the Lord about not going into the Land. Moses has guts but also shows the type of relationship He had with the Lord. God puts it to rest in vs 26. It reminds me a bit about what Abraham did with Lot and the Sodom and Gomorrah situation. Gen 18:20-26 skipping the details but worked down to 10 vs 18:32-33. Its called chutzpah**

## Great Leaders Have Great Chutzpah

Abraham had a lot of chutzpah. He Abraham, Moses and David all had enormous chutzpah. argued with G-d over His plans to destroy Sodom and Gomorrah.

Moses had a lot of chutzpah. He, too, argued with G-d to save His own people, even when they were undoubtedly in the wrong.

King David had enormous chutzpah. He couldn't fathom how anyone could be afraid of a giant warrior who was deriding and embarrassing the Jewish nation. As some examples.

## **Part 8 Deuteronomy 4:1-24 Historical-The Lessons of Mount Sinai**

Hearken oh Israel remember what God has taught us is the theme of this chapter. Moses is going to compare Following th Lords Commandments verses not following His Commandments.

Vs 1 Statues and Judgements Deu 5:1; Deu 8:1; Lev 19:37; Lev 20:8; Lev 22:31; Eze 20:11; Rom 10:5

Vs 2 Deut 12:32, Jos 1:7, Prov 30:5-6, Deut 5:22, Here is the Old Testament version of Rev 22:18-19 is also stated. So if someone trys to say Rev 22 is only for Revelation then we have this one also. Deut is a great book to use in speaking to Mormens.

Vs 3 Here we see this incident used as an example again Baal-Peor when the men become enticed by the Canaanite women. Num 25:3-8, Psm 106:28-31

Vs 10 Psm 19:9, The "fear of the Lord," a phrase of the O.T. piety, meaning reverential trust, with hatred of evil. Exo 20:20, \*1Sa 12:23-24, Ecc 12:13-14, Luk 1:50, Rev 19:5.

Vs 15 divine essence, God, veiled in angelic form, and especially as incarnate in Jesus Christ, has been seen of men.; Gen 18:2; Gen 18:22; Joh 14:8-11

Vs 16-18 rom 1:23

Vs 19 driven to worship A strong commandment here we see happening in our day. Worship the creation rather than creator. 2Ki 17:12, Eze 8:16-17, Rev 22:9.

**which the Lord.** Gen 1:16-18, Jos 10:12-13, Neh 9:6, Psa 74:16-17

vs 24 Im reminded of Job and how God at the end purposes the question of creation. Job chapter 38-41 I like the response by Job in 42:1-6 also some say Dinosaurs are not in the Bible but God calls them a different name. Lets think about what God has created. Have you ever thought about what keeps us in orbit or the Sun at a perfect distance from us. Any closer we would catch fire and any further freeze to death. Some like to say millions of years but if the sun which burns and gets a little smaller each year would be over a million it would have been large enough to reach Jupiter. Earth would not exist. So next time someone is concerned about the planet dying lets remember God is in control and promised us at least 1007 years more before he makes everything new again. Rev 21:1-5 Job 40:15-24, 41:1, 18-21, 42:1-6

## **Part 9 Deuteronomy 4:24-44 God Predicts the Outcome of Future Generations**

As we see in this Painting God thru Moses is laying out what happens if we fail to follow the Laws of Idol worship. Starting out with a verse that is so true but not at times I think considered today.

Vs 24 Like a consuming fire (4:24) He would purify what is precious (just as fire purifies precious metals) and destroy what is worthless. As a jealous God (cf. 5:9; 32:16, 21) He will not allow another to have the honor that is due Him alone (Isa. 42:8; 48:11). Therefore Israel needed to be extremely careful to remember the covenant (cf. Deut 4:9).

This sets the tone of the rest of the Bible really. We are blessed with the fact Jesus Christ has paid this penalty for us who deserve this judgement God is speaking to here. Rom 3:23, which is certain death Rom 6:23 so the solution is so simple as we read in Rom 10:9-15. I don't think we can comprehend what Jesus did for us

on the Cross in Judea almost 2000 years ago. God never changes so don't think that somehow the OT God is different than the NT. Mal 3:6-7, Heb 13:8  
So let's continue with this somewhat a prophecy as God is all knowing. He knows us before we are even Conceived Psm 139:13-16, Jer 1:5.  
Vs 25-26 First the Corruption that we know happens many times, Deut 30:18-19, Isa 1:2

Vs 28-30 The later days (v. 30) may refer to any time after the initial dispersions, but their ultimate reference is to the time when the Lord Jesus will return to earth to establish His 1,000-year kingdom (Rev 20:4).  
At that time a repentant Israel will finally seek the Lord. (In Deut, Moses repeatedly stressed the need for wholehearted devotion to the Lord by the words "with all your heart and with all your soul"; see Deut read 4:29; 6:5; Mention 10:12; 11:13; 13:3; 26:16; 30:6, 10.)

Vs 31-36 God thru Moses reminds them of the special place God has shown to this nation things most of us have not heard or seen. Ex 19:9, 20:18-22, 24:16-17, Heb 12:19

Vs 37-39 confirming their special Inheritance as His chosen People to bring as we know our Lord and Savior Jesus Christ.

Vs 40 But with this special Honor comes responsibility to follow the Lord God. Chuck puts it this way: In light of such electing grace and such unique revelation the Israelites were to acknowledge that the Lord is God alone (cf. v. 35) and to keep His decrees and commands. Only in doing these two things would the Israelites find prosperity and long life in the land (cf. 5:33; 6:2).  
The words so "that it may go well with thee" occur eight times in this book, undoubtedly to emphasize this motive for obedience (4:40; Mention 5:16; 6:3, 18; 12:25, 28; 19:13; 22:7). The idea that righteousness lengthens life and sin shortens it is common in the OT (Prov 3:1-2, 16; 10:27).

I might add that the long life may also reflect in this age also. I personally believe that certain sins will shorten life thru medical issues like AIDS and even future plagues we see spoken of in Revelation 16:2, of those who take the Mark receive sores and other alignments in Chapter 17-18 of those who follow the beast and his Women who rides Him 17:5-7. I find that sexual sins seem to have more judgement throughout the Bible. From Sodom to Revelation, Sexual sin brings certain death if you don't repent.

Vs 41-43 seems to be more of an editorial note that Moses establishes these refuge cities east of the Jordan which when we get to the ones later in the land will

be added. It also is a pause between Moses first Sermon on the History and now we move into the 2<sup>nd</sup> Sermon The Legal Section and concentrates on the Law starting with What God expects.

Vs 44-49 An Introduction to what we will cover in Chapters 5-21

Moses set before the people God's instruction (*Torah*, the word rendered Law, means "instruction") in how to walk with Him. If the Israelites were to prosper individually and nationally they had to obey the stipulations of the covenant expressed in the form of decrees and laws. These were originally given three months after the Israelites came out of Egypt (cf. Ex 20:1-17; 21-23). Thus Deuteronomy is not a new covenant but the renewal of a covenant previously made. But it was repeated east of the Jordan River near Beth Peor.

Vs 49 is an interesting verse as to what God see's as His Land all the plain on this side of Jordan eastward which according to my compass is towards the Euphrates River also mentioning sea of the Plain, Spring of Pisgah, Most believe **The springs of Pisgah** — more frequently, Ashdath-pisgah (Deu 3:17; Jos 12:3; Jos 13:20), the roots or foot of the mountains east of the Jordan. Or a mountain peak near Mount Nebo.

**PISGAH pīz' gə** (פִּזְגָּה; LXX Φασγά meaning uncertain, τὸ λελαξευμένον, ἡ λαξευτή, Deut 4:49, meaning *that which is hewn or cut*). A height in the mountains of Abiram, NE of the Dead Sea.

The name Pisgah never occurs apart from the phrases "top of Pisgah" (Num 21:20; 23:14; Deut 3:27; 34:1) and "slopes of Pisgah" (Deut 3:17; 4:49; Josh 12:3; 13:20). The KJV and LXX transliterates the Heb. word for "slope" (*Ashdath*), except in Deuteronomy 4:49 where the KJV has "springs of Pisgah." The first occurrence of the name is in the account relating the progress of the wandering Israelites. They came "to the valley lying in the region of Moab by the top of Pisgah which looks down upon the desert" (or *Jeshimon*, KJV, Num 21:20). It was to the "top of Pisgah" that Balaam was taken to curse Israel (23:14). Not only does this height overlook the plains of Moab where the Israelites were, but to the W it looks over the Dead Sea (Deut 3:17; 4:49; Josh 12:3). The slopes of Pisgah later became part of the tribe of Reuben (Josh 13:15-20).

Pisgah was easily scaled, although very high. God told Moses to go there to look in all directions (Deut 3:27). The problem of an identification comes in Deuteronomy 34:1 where Moses went up "to Mount Nebo, to the top of Pisgah, which is opposite Jericho." From that point God showed him the Promised Land as far N as Dan and as far W as the Western Sea. The Mediterranean is not visible from any point in S Trans-Jordan. God must have shown him what was not visible.

Most scholars understand Jebel en-Neba to be Mt. Nebo and Ras es-Siyaghah as Pisgah. These two peaks are connected by a saddle. Pisgah commands a magnificent view of the Jordan Valley and even to Mt. Hermon on clear days. The *Jeshimon*, or *desert*, of Numbers 21:20 would be the Ghor el-Belqa, and the *valley* would be that of Ayun Musa.

But for me it also confirms that Eastward from here is also land ultimately belongs to God as His Chosen Land for Inheritance to Israel.

## **Part 10 Deuteronomy 5:1-22 The 10 Commandments Retaught to a New Generation**

I want to show you something that this passage and my own concern's of the commandment about Graven Images. Are we when we watch movies of Jesus Christ Picture and or our own thoughts about actors who portray Jesus a dangerous place particularly with this Commandment in Mind. So lets read thru the 10 Commandments and I want to show you a concern I have over praying to figurines we may have displayed in our Homes.

I speak with knowledge of a particular faith that holds saints and particularly Mary in a position that seems to be worship. I speak of the Catholics and how they love to have little shrines setup of there favorite Saints and or Mary the Mother of Jesus.

Vs 1-22, mention Exodus 20:3-17

I want to start with in particular vs 8 and how this particular commandment is not in the official list of the Catholic Church, But is in ours as you can see in these 2 pictures. You might add tho how do they get ten? Well the make the last 2 split up the covet of they neighbor and his wife are separate. Interestingly its probably because they love Images so much. First Lets talk about saints. We all are called saints who are part of the body of Christ Eph 4:12, Php 1:1 all called saints, Col 1:2, 4 and of course when we all join Jesus at his return at the 2<sup>nd</sup> coming Rev 19:2 There is nothing special of being a faithful follower of Christ to become a saint.

But here lies the p[roblem, Why make little statues to all these saints.

Here is a few commentaries from other teachers that speak to this David Guzik and others:

i. The second commandment didn't forbid making an image of something for artistic purposes. God Himself commanded Israel make images of cherubim (Exo 25:18-20; Exo 26:31-32). It forbade the making of images as an "aid" to worship.

ii. "To countenance its *image worship*, the *Roman Catholic Church* has left the whole of this second commandment out of the decalogue, and thus lost one whole commandment out of the *ten*; but to keep up the *number* they have divided the *tenth* into *two*." (Clarke)

iii. Joh 4:24 explains the rationale behind the second commandment: The use of images and other material things as a focus or "help" to worship denies who God is (*Spirit*) and how we must worship Him (*in spirit and truth*).

iv. Paul reminds us of the futility of trying to make God into our own image: (Rom 1:22-23)

well Ive beat up the Catholics a bit but honestly Ive had friends that had little figurines in there cars and would actually say things like Saint who ever one covers transportation to keep them safe. Or how they thing praying to Mary somehow helps there prayer get to God. Let remember what Jesus taught. Particularly in the Rich man and Lazarus. Luke 16:19-31 and How the only way to God is thryu Jesus. John 14:6-7.

So I really felt led to speak to that one. Ill just mention a few more things on the others.

Vs 10 Dan 9:4,

Vs 13 so also we see that Jesus does leave out one commandment when he listed them. Matt 19:16-19, 22:35-40 The sabbath is not mentioned in the 2 lists He mentions but also adds one just prior to his crucifixion Love one another John 13:34-35. This also is speaking to his disciples. As for the sabbath This is what Jesus says. Matt 12:5-13, So Jesus Himself is our Sabbath Rest as He tells us in Matt 11:28, I like how Dr MaGee puts it in His commentary.

The very interesting thing is that all of the commandments are repeated in the New Testament with the exception of the commandment about the Sabbath Day. Why? Because the Sabbath was not given to the church. The church has always met on the first day of the week, the day on which Christ rose from the dead. The Sabbath day has a peculiar relation to the nation Israel. Back in the Book of Exodus, God said, "Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you" (Exo 31:13). The Sabbath was given to Israel.

It is of interest to notice that in Exodus 20 the children of Israel were told to observe the Sabbath because in six days God had created the heavens and the earth. Here in Deuteronomy the Sabbath is to show the peculiar relationship between God and the children of Israel. Why was the Israelite to keep the Sabbath

Day? Because he had been a slave in Egypt, and God had brought him out by His great power.

Vs 13 This verse I believe speaks to the fact that we all need rest but not necessarily on a certain day, Jesus also did things on the sabbath but it was more about how we structure our lives. Luk 13:14-16; Luk 23:56. Here we see the Ladies observing but also realize the verse say according to the commandment which was to the Jews as we saw, I also know we will Honor Jesus on the sabbath in the Millennium Kingdome Ezk 46:1-4 but this also is a very Jewish Memorial it seems like we celebrate communion.

## **Part 11 Deuteronomy 5:23-6:25 Commandments Retaught to a New Generation Continues**

Vs 23-24 Liveth I love this story of an unlikely pair Lets see there story as how they met God and Lived. Judg 13:2-3, 6-11, 22-24 Of course it the famous story of Sampson and I look forward to when we Get to Judges, If the Lord Tarries.

Vs 27 Speak Ex 20:19,

Vs 29 Psm 81:13-14, Mat 23:37, Lk 19:42,

Vs 33 All thy ways Jer 7:23, Lk 1:5-6,

### **Chapter 6**

Vs 1 Do Them Psm 1:1-3

Vs 4-5 Mk 12:29-30

Vs 7 this command is also so important for us to do also, As a father I feel I was not very good at this. I did take them to church and maybe felt it was better coming from others but as Proverbs also reminds us \*Pro 22:6, Joe 1:2-3, +\*2Ti 3:15-17.

Vs 8-9 here we see to this day a tradition stilled practiced by devoute Jews, A literal practice of the injuncions of Deut 6:8, 9 came into practice among later Jews in the form of the phylacteries worn on the person (cf. Mt 23:5) and the mezuzah affixed on the doorpost, an encased parchment scroll attached to the doorposts of Jewish homes; contains parchment inscribed with Deut 6:4-9 (or 11:13-21).



Vs 13 Serve Him, Repeated by Jesus in Mat 4:10, Lk 4:8 when He was tempted by Jesus

Vs 16 for me this is an important verse. Jesus also used this in the Satan temptations. Lk 4:12, Mat 4:7 . Ive heard some who I feel don't understand this verse and believe they will be protected no matter what. But God gave us intellect and we should use it. I do believe God saves us when we get into situations we have no control over but I would not jump in front of a truck to see if He would save us. Jesus made this quote to a similar situation where Satan was tempting Him Matt 4:6-7

Vs 19 "to cast out" this speaks to what I commented about yesterday and the temptation to worship Idols this comes from Num 33:52-53 and how interestingly it mentions pictures.

Vs 21 with a mighty hand Exo 3:19-20, 13:3

Vs 24-25 for our good Deut 10:13, Jer 32:39-41 Our Righteous Lev 18:5, Deut 24:13, Rom 10:3,5

## **Part 12 Deuteronomy 7:1-12 Be Ye Separate & Remove their Idols**

Vs 1-4 The command here is to not make any covenants with the Pagan nations and don't worship their false Gods But kill everyone and destroy their Worship groves and Idols of Metal or stone.

Some today would say that this was basic Genocide But we need to see it thru God's Eyes.

Chuck Missler puts it this way: The point of Deut 7:1-2 is that Israel was to destroy *all* the nations within the borders of Canaan (see comments below on these groups in 20:17). The command to destroy them totally, that is, men, women, and children, has often been thought of as unethical for a loving God. However, several points must be kept in mind concerning these people.

### **Tribal Genocide?**

- They deserved to die for their sin (Deut 9:4-5)
- They persisted in their hatred of God (Deut 7:10)

- The Canaanites constituted a moral cancer (Deut 20:17-18; Num 33:55; Josh 23:12-13) Two mitigating factors may be mentioned. In some ways the death of a Canaanite child could have been a blessing. For if the child died before reaching the age of accountability it is likely that his or her eternal destiny would have been made secure in heaven. Davids loss of a Child shows this in David's statement in 2 Sam 12:18-23

- Jesus Christ will return to slaughter the unrepentant wicked on the earth (2 Thess 2:5-10; Rev 19:11-21)

So there is *no contradiction* between the God of the OT and the God of the NT. In both testaments, He is revealed as a loving and righteous.

I also want to add as we've already seen in the King Og of Bashan and also the whole reason for the 38 year delay in this take over is these Giants the spies saw in Numbers 13:26-29 and we see these same people groups and this reference to the children of Anak. **saw the children of Anak.** +Num 13:22-23,33, Deu 1:28, 2:10-11,20-21,9:2-3,+\*Jos 11:21-23, 14:12, 15:14, Jdg 1:20-21, Amo 2:9.

I believe these are either additional times that Satan sent his demons (former angels that fell) to corrupt the seed of the nation of the jews or left over from Gen 6 children who came about from Gen 6:4 to try to stop the Birth of Jesus which we see mentioned in Rev 12:3-4. Which is interestingly that its mentioned in Josh 11:22 the 3 areas mentioned are where the most attacks from the PLO come from even today. Gaza, Gath is where Goliath is from and Asdod is just south of Tel a vive add in Bashen or the Golon heights also. So my point is God knew that this corruption had happen and instructed them to wipe out these particular gene pools. This is of course speculation on my part but based on Gen 3, 6, Daniel 2, 7 and Rev 9:6, 19:20 to name a few. If this subject is interesting to you, I did a much deeper study in my Genesis 6 study or the Time of Jacobs Trouble which started with Daniel.

Vs 3-5 Now back to this passage in Deut Marriage : The command against intermarriage assumes something about human nature. Paul stated the principle well: 1 Cor 5:6-7 Marriage to an unbelieving Canaanite meant disaster for an Israelite's faith. Moses reminded the people (Deut 7:4b) that the Lord's righteous sword cuts both ways. The Canaanites were being judged for their wickedness; if the Israelites joined them in wickedness they would also join them in judgment. Therefore, everything—even the Canaanites' religious objects—which might arouse the slightest curiosity about false worship, was to be totally eradicated. The sacred stones (cf. Deut 12:3; Ex 23:24-26; mention 34:13) were possibly male fertility

symbols and the Asherah poles were wooden poles in honor of the goddess Asherah, the consort of Baal

Vs 7-8 He swore to Israel's forefathers, Abraham, Isaac, and Jacob. The Lord had promised the patriarchs that their descendants would become a mighty nation and inherit the land of Canaan (mention Gen 17:7-8; 26:3-5, 24; read 28:13-15), and He would always be faithful to His Word (cf. Heb. 6:13-18). For that reason He brought Israel out from the land of slavery (cf. Ex 13:3, 14; Deut 5:6; mention 6:12; 8:14; 13:5, 10).

Vs 9-10 Moses meant for the Israelites to draw two conclusions from God's choice and redemption of them: The Lord alone is God. He is able to control history, to raise up nations, and to bring them down; and, He is the faithful God. The thousand generations is a proverbial expression meaning "endlessly" or "forever."

Vs 11-12 Though He will never abandon His covenant of love (cf. v. 12) to Israel, rebellious individuals within the nation will be judged for their sin just as His enemies in other nations (those who hate Him) are judged by Him. Therefore each individual Israelite needed to be careful to follow His commands. This verse summarizes verses 12-16. If the nation is obedient to the Lord she will experience His covenantal love. Though God will not abandon the covenant because of His promises to the patriarchs (forefathers; cf. vv. 8, 13) the people could forfeit the *blessings* of the covenant through their own disobedience.

We will stop here and continue tomorrow with the Promises for Faithful obedience to God and Him Only. Plus a special blessing in the matter of offspring, crops and cattle in abundance.

### **Part 13 Deuteronomy 7:13-26 Promise of Victory for Faithful Service to God Only**

Picture caption: *Remember Your Covenant with God, Dt 7:1-12:32. Jehovah is the one true God. He chose you because He loved you and is a faithful covenant keeping God. Worshipping God at His central sanctuary serves to reinforce that life is theocentric. Man does not live by bread alone but by every word that proceeds out of the mouth of God. Teach your sons to fear the Lord your God, love Him and serve Him with all their heart and soul. His word will defeat your enemies and drive them out as you enter the Land.*

Vs 13-14 For their obedience, God promised the blessing of fertility of human, animal, and plant life in Israel Love John 14:21

I like how God will even use non-believers to accomplish his goals. Prior to the Jewish Nation coming back into their land a well known author decided to visit Europe including Israel. We know him as Mark Twain and He wrote a book on his journey named *Innocents abroad*. This was written by a professed nonbeliever way before 1948 or even 1912 when Israel started to become populated with Jews Again. Here is an excerpt from His book about Israel:

In June of 1867, Mark Twain embarked on a journey to Europe and Ottoman Palestine, now Israel. Unimpressed, he described the Holy Land as “unpicturesque” and “unsightly”, even “desolate”. From September 24-25, 1867, Twain stayed at the Mediterranean Hotel, now called the Wittenberg House, in the “Old Jewish Quarter” (now the Muslim Quarter of the Old City). At the time, Jews in the Old City had just become a majority, but the margins were slim.

Since then, the Old City, Jerusalem, and Israel has begun a redemption process in which in addition to the land giving fruit, there is a revival of Jewish life, an ingathering of exiles, and Jewish sovereignty in the land. Indeed, Twain’s book, which was published 30 years before the first World Zionist Congress, has often been used to support the Zionist idea that Palestine was a “land without a people for a people without a land.”

According to Daniel Luria, the Executive Director of Ateret Cohanim, an organization that works to reestablish Jewish roots in the Old City of Jerusalem, when Twain visited, the Old City was a “backwater town for the Ottomans, not a glorious city like it is today.” But now, he told *Breaking Israel News*, “We are living in the realization of the prophecies that Twain witnessed. Only when the Jewish people returned to the land was it built up. *Am Yisrael* (the Jewish people) returned and finally we see the true unfolding of the redemption process.”

Twain’s descriptions in *Innocents Abroad* gave evidence to Jeremiah’s prophecy of destruction of the Holy Land, followed by an end to desolation. Jeremiah prophesied in 25:11 and in the Book of Lamentations that “This whole land shall be a desolate ruin.” Echoing the Biblical words, Twain wrote, “Palestine sits in sackcloth and ashes.... desolate and unlovely.”

Of the Jezreel valley (in Israel’s lower Galilee region), Twain wrote, “Stirring scenes [...] occur in the valley no more. There is not a solitary village

throughout its whole extent-not for thirty miles in either direction. There are two or three small clusters of Bedouin tents, but not a single permanent habitation. One may ride ten miles hereabouts and not see ten human beings.”

He described the Galilee as “the sort of solitude to make one dreary [...] Come to Galilee for that [...] these unpeopled deserts, these rusty mounds of barrenness, that never, never do shake the glare from their harsh outlines, and fade and faint into vague perspective; that melancholy ruin of Capernaum: this stupid village of Tiberias, slumbering under its six funereal palms [...] We reached Tabor safely [...] We never saw a human being on the whole route.”

So to visit Israel today you would see a land flourishing in farms and they export a great deal of food items as God has blessed them in these latter days as described in this passage.

Im also told when it comes to offspring that most young families of the devote Jews are abundant in children and many baby carriages can be seen in Jerusalem today.

vs 15-16 The Israelites could also count on freedom from the horrible diseases that were common in Egypt (possibly including boils; cf. 28:27, 60; Ex 15:26). The Israelites’ obligation in entering the land was to destroy all the peoples within the borders of Canaan (cf. vv. 1-2). If Israel would not do so, they would become ensnared by them and their gods (cf. Ex 34:12-14) and as a result would not experience the blessings just mentioned (Deut 7:13-15).

Verse 16 naturally led Moses to the exhortation recorded in verses 17-26.

Vs 17-18 Moses knew the hearts of his fellow Israelites. He remembered how 40 years earlier the Anakim had made their hearts melt (1:26-28). So he concluded this part of his speech (on holy war) by setting the battles

in proper perspective. The Israelites were to concentrate not on the strength of their enemies but on the greatness of the Lord.

Vs 19-20 God would cause Israel's enemies to run from her in battle as if they were attacked by swarms of hornets (cf. Ex 23:28; Josh 24:12). [Some say the reference to the hornet is to be taken literally; others say it refers to the Egyptian army.]

vs 21-23 The enemies were in fact fearful of Israel (Ex 15:15; Num 22:3; Josh 2:9-11, 24; 5:1; 9:24). He would throw Israel's enemies into great confusion (Deut 7:23), that is, a divinely inspired panic would engulf the Canaanites and render them helpless in battle (v. 24). All this would happen according to a well-conceived plan so that the land would not be depopulated too quickly and overrun by wild animals.

Vs 24-26 Shall Deliver Josh 10:24-25, 42, 12:1-6 ff vs 25 snare Jud 8:27, Zeph 1:3 The Israelites could be assured of this glorious victory if only they had the faith to begin the battle and afterward the discipline to destroy the idols left behind with the silver and gold. Otherwise the Israelites would find themselves trapped by idolatry and *they* would become the objects of the Lord's holy war.

The Canaanites' idols, some of them suggestive of sexual perversions, were detestable to God. So His people were to detest them too, for the images were designated for destruction.

## **Part 14 Deuteronomy 8 Remember the Lord Your God**

Vs 1-2 This introductory verse reminded the Israelites again that the gifts of life and fertility in the land ...promised by God did not come automatically to believers but were by-products of obedience.

The wilderness experience was designed to produce both obedience and faith in the nation. The people were told to be careful (cf. 4:9) to follow every command from God. When Moses said that God tested the Israelites in order to know what was in their hearts he was using an anthropomorphism. God, of course, already knew what was in their hearts. The point is that their obedience or disobedience had to be proven in history. Led thee Deu 2:7, 29:5, Psm 136:6, Amos 2:10

Vs 3-4 God led them into the desert where they had no alternative but to trust Him or to murmur against Him. In the desert they could not produce their own food but had to depend on God for food and thus for their very lives. When Moses reminded them that they did not live on bread alone he meant that even their food

was decreed by the word of God. They had manna because it came by His command. It was therefore ultimately not bread that kept them alive but His word! "Bread alone," that is, bread acquired independently of His word, could not keep them alive. This was why Jesus refused Satan's temptation to turn the stones into bread when He was in the wilderness (Mt 4:3-4). Jesus knew that God had not decreed those stones for His food, and also that His Father would provide food apart from the Son's working of a miracle at the suggestion of Satan (cf. Mt 7:9).

Vs 7-9 In contrast with the severity of the wilderness, these verses describe the abundance of Israel's new land. It was abundant in water (essential for crops as well as for sustaining animal and human life); in agricultural produce including grains (wheat, barley), fruits (grapes, figs, pomegranates), oil from olive trees, and honey; and in minerals.[3] The people then would lack nothing (cf. Ps 23:1).

Vs 10-12 Least Prov 30:9, Hos 13:6. Moses then spelled out the danger inherent in abundant prosperity. Whereas in the wilderness they had to depend on God for the necessities of life, their newfound prosperity might conceal their need for the same dependence. Moses prescribed a sure antidote for this danger: praise the Lord your God. In fact failure to praise Him for His blessings was a step toward forgetting God and then disobeying His commands.

Vs 13-14 An Israelite who ceased to praise the Lord sincerely would find that his heart had become proud (v. 14) in his abundance. Heart be lifted up Ezk 28:17, 1 Cor 4:6-7, Forget the Lord Psm 106:21-25

Vs 15-16 He would forget the miraculous deliverance of Israel from Egypt, the land of slavery (cf. 5:6; 6:12; 7:8; 13:5, 10; Ex. 13:3, 14; 20:2) and the wilderness (cf. Deut 1:19; 32:10) with its venomous snakes (cf. Num. 21:6-7) and scorpions. (This is the only reference in the Pentateuch to scorpions in the wilderness wanderings.) Such a person who did not remember God's provisions of water (Ex 15:25, 27; 17:5-7) and manna (Ex 16) in the desert would be inclined to credit his own ability (my power and strength) for his wealth, when in reality it was as much a gift from God as the water out of hard rock had been in the wilderness. The provision of manna was a test, to see if Israel would depend on the Lord's word (cf. comments on Ex 16:4). But still tried to not follow even this when they took more than needed 16:20

Vs 19-20 Just as failure to praise God would lead to forgetting Him, so forgetting Him would lead to worshiping other gods. That in turn would result in certain destruction (death). If Moses' audience wanted an example of national destruction all they needed to do was to remember the nations the Lord destroyed, namely, the kingdoms of Sihon and Og 2:26-3:11, Dan 9:10-14

## **Part 15 Deuteronomy 9:1-12 Remember the Lord Your God & His Forgiveness**

This chapter continues with Moses reminding this new generation of how their forefathers had really tested God and how much God's wrath was overdue.

Vs 1-6 Not because of your Righteousness But God's Some might say why did God chose these people. It definitely was not because they were some how perfect. As none of us are. But solely because God as I like to say doesn't choose the Able but equips the chosen. I can see that the Jewish nation may be stiff-necked as God puts it but also are loyal to their beliefs. What nation who was pushed out of their land in 70 AD has maintained there heritage some 1900 years along with a forgotten language revived and the main language of Israel today. No other country has accomplished that. Lets take a look at this chapter.

Vs 1 walled cities. City defenses were of most concern in troubled, insecure times. The latter part of the Middle Bronze Age in Canaan (eighteenth-sixteenth centuries) was one such time, and many fortified cities were built. The end of that period brought the destruction of many of these cities, and many were not rebuilt during the Late Bronze Age (1550-1200). It is generally assumed that this was because Egypt controlled the region and offered security to it. There were, however, still a number of fortified cities that served as administrative centers for Egyptian control. The fortification techniques developed in the Middle Bronze period included steep earthen slopes (some reaching fifty feet) at the foundation of the walls and a ditch around the outside dug to bedrock. These features would both hamper the approach of siege machines and prevent tunneling. The stone walls were twenty-five to thirty feet wide and perhaps thirty feet high.

Vs 2 and as Ive talked about a lot the Anakites The descendants of Anak are specifically mentioned in Num\_13:22, 28. When names are given, they are Hurrian (biblical Horites; Horites. i.e. cave dwellers, \*S# H2752. Deu\_2:12,22,). The descendants of Anak are generally considered "giants" (Num\_13:33; Deu\_2:10-11; 2Sa\_21:18-22), though the description "gigantic" may be more appropriate. There is no mention of the Anakites in other sources, but the Egyptian letter on Papyrus Anastasi I (thirteenth century B.C.) describes fierce warriors in Canaan that are seven to nine feet tall. Two female skeletons about seven feet tall from the twelfth century have been found at Tell es-Sa'ideyeh in Transjordan.

2Sa\_21:19. spear shaft like a weaver's rod. The spear in question must have been equipped with a thong and a ring for slinging which resembled the wooden rod and rings, tools used to lift the heddle in weaving. This type of spear was a weapon used in the Aegean and in Egypt in the early Iron Age (c. 1200-900 B.C.). There are artistic depictions in both Egypt and Greece of women weaving with the aforementioned tools.



Goliath version replica For the physics of our Goliath's spear beam to work properly with a 16lb 11oz spear head and the height of Goliath, we choose a 10' length 2in diameter pole, including a 6lb 1.2oz counterweight, giving our spear a total length of 12 ft 7in. This is not to say the spear could not have been even longer. The Bible doesn't give us the exact length. However, the length we calculated for our replica would allow Goliath to have a center of balance to hold the spear easily with one hand about 62 inches from the tip. This would allow him to thrust it directly at the enemy to achieve the best leverage and killing force. A spear of much longer length would cause the weight of the head to become overwhelming to wield and bend the shaft making it too flexible and cumbersome for effective hand to hand battle. At the time of David and Goliath, around 1020 BC, spears were a normal battle weapon.

#### Vs 7-15 Remembering the Events at Sinai

Vs 11 has an interesting comment about another covenant which may be just another reference to the stone tablets, or maybe a hint to another covenant which we know that the law was a foreshow of. Looking at heb 8:6-10 we see there was a promise of another covenant and maybe this is a hint that Moses was a foreshow of. Most commentaries I normal read don't say anything about this mention of a table of the covenant .lets just briefly look at the word as we know God had given such a covenant way back in Gen to first Noah and the World with the Rainbow as a reminder of this one Gen 9:9-17 Abraham also to the 12 tribes Gen 15:18 to include Isaac and Jacob Ex 2:24.

Covenant. The Hebrew berith means primarily "a cutting", with reference to the custom of cutting or dividing animals in two and passing between the parts in ratifying a covenant. (Genesis 15; Jer\_34:18-19. In the New Testament, the corresponding Greek word is diatheke, which is frequently translated testament, in the Authorized Version.

The one mentioned in Gen 15:18 was called an unconditional one as only God passed between the two halves. Gen 15:17

#### Part 16 Deuteronomy 9:12-29 The Golden Calf Incident Remembered

Vs 12-14 The famous Golden Calf scene. God could not be madder. After the events of the past few months with the plagues and the red sea crossing some still I guess thought the one true God of the Bible did not exist. Its as I see it a foreshow of what again will happen when Jesus Himself came to earth and still many did not see and were blinded to what some knew was the son of God like John the Baptist John 1:29-34. And even today how we see so many who want to worship the creation rather than the Creator. Romans 1:25 which is really speaking about the father of lies Satan who used a tree to fist convince Eve. But we see all thru the Bible almost on every page how worship of things besides God is what led to idolatry and today its no different. God is the one in control, but some want you to believe man can somehow influence nature. God made that

promise that until Gods plan is complete, he controls the events on earth. Job 38:1-22 ff God promises in Ecc 3:1-8 and gen 8:22 yyes,we should help to maintain things like clean water and not trashing our planet but ultimately we don't have control over when the earth will be destroyed as God has decided that in Rev 21;1 where God will make a new earth. So, to stop eating animals which God gave us Gen 9:3 is not going to stop the cycle of the earth.

Vs 16-21 Moses sees what God is angry about, Shows His displeasure and breaks the tablets god just gave Him as these people had broken every one of them in there actions. Then destroyed the calf and made them drink the gold.

Vs 22-29 God wanted to destroy this group but thru Moses' repentance for the people God gave them another chance. We do see God did purge out the ones who did this evil thing so that those true to God would see God meant business. We see thru the Snake plague Num\_21:6-9, and the Korah incident Num 16:49, 26:9-10 plus the wonderings in the wilderness for 38 years +Num\_14:35; Num\_26:64-65, Jud\_1:5. ended up purging out the ones who were not ready to follow God faithfully.

## **Part 17 Deuteronomy 10 Moses Ascends Mount Siniah with 2<sup>nd</sup> Set of Tablets**

Vs 1-5 I remember reading this passage in Exodus and my first thought was Speculating I can see God thinking of Moses you broke them so now make some new ones and carry them up the mountain so I can write on them again. To me God has a bit of sense of humor. Praise God he didn't get mad at Moses as they had a great relationship. Num 12:1-ff But to make a point he had to bear the weight of the tablets back up the mountain BTW its like about an 8000 ft mountain and Moses was 80 years old. But in great shape as he did live another 40 years wandering in the wilderness. I also read one commentary that God probably was not to mad about the tablets as it was a great visual presentation to the Nation that you broke Gods law.

Ark of Shittim or Acacia also to show the importance of this word from the Lord God also wanted a nice location to store them. So the theory is that while Moses was gone up the mountain again He had the Arc of the Covenant and mercy seat made to receive the word of God. What a beautiful picture of holding Gods word in Reverence. I'm reminded of a missionary story and a young girl who was honored to carry the Bible for the missionary. Here is her story. When the missionary arrived a young girl asked if She could carry the Missionary's Bible and He said sure thank you. Well this went on for days and finally the Missionary ask why she wanted to carry it. She replied that her village only had one copy of the Bible and had divided it into separate parts to share among all the different families to read for a time and swap. She felt so honored to hold the entire Bible at one time as She had never had the opportunity. I have to ask myself with my 3 or 4 Bibles and

just as many on my Computer and phone. Do we honor God's word the way we should.

Vs 6 Deu\_10:6. wells of the Jaakanites, Moserah, Gudgodah, Jotbathah. These sites are also in the itinerary of Num\_33:30-34. Most of them are unidentified, but Jotbathah has been associated with Tabeh, an oasis along the western shore of the Gulf of Aqaba.

Aaron Buried Aaron's death seems to have followed very speedily. It took place on Mount Hor, after the transference of his robes and office to Eleazar. Num 20:23-28; Num 33:38. This mount is still called the "Mountain of Aaron." See Hor.

Vs 7-12 What does the Lord require **what doth**. \*Jer 7:22; \*Jer 7:23, +\*Mic 6:8, \*Mat 11:29; \*Mat 11:30, 1Jn 5:3.  
Fear the Lord Psm 19:9-11 The "fear of the Lord," a phrase of the O.T. piety, meaning reverential trust, with hatred of evil.

Vs 17 God of gods, Lord of lords Josh 22:22, Psm 136, Dan 2:47, 11:36, Rev 17:14; Rev 19:16.

Vs 22 Down into Egypt Gen 46:27, Ex 1:5, Acts 7:14

## **Part 18 Deuteronomy 11:1-17 Love and Serve The Lord**

This Chapter we have divided into 4 topics:

Vs 1-7 The great work God wrought for Israel.

Vs 8-17 Promises and threatening's.

Vs 18-25 Careful study of God's word required.

Vs 26-32 The blessings and the curse set forth.

We will take the first 2 today

Vs 1-7 a short list of the things the nation has seen done by God in the journey out of Egypt on the cusp of the Day at hand preparing to enter the Land promised.

Vs 1 First off to remember that its up to you to either follow the Lord to receive his blessing which we expand upon next

Vs 2 **mighty hand, and his stretched out arm** found in 14 verses here are a few as a reminder to the nation of God's great power. Exo\_6:6, Deut 4:34, 5:15, 7:19, 9:29, and here in 11:2 but also into the future 1 Kin 8:42, 2 Ki 17:39, 2 Chr 6:32, Psm 136:12, Jer 32:17, 21, Ezk 20:33-34 read first and last

Vs 3 and his miracles Psa\_78:12-13, Psa\_136:10-12, Jer\_32:20-21

Vs 6 Dathan & Abiram The Korah event Num\_16:1,31-33; Psa\_106:17, Jud\_1:11

Vs 8-17 Promises and threatening's

Vs 10 as the land of Egypt. Rain very rare in Egypt. Compare Zec\_14:18.

wateredst . . . foot. Referring to the system of irrigation, by which the water was turned into different channels by the foot.

So if the Nile went dry no crops that's why the worship of the Nile the Egyptians did and how God had it made into Blood. Remember all of the plagues Moses proclaimed were against objects that Egypt worshiped. We have a similar period here also when Israel complained to God over water and their children dying Ex 12:27 But God used that to say so you think your children will die well it will be you that dies and your children shell inherent the land. Num 14:33

Vs 11 the land. See on Deu\_8:7-9,

Vs 12 Eyes are used of God's grace and favor. 1Pe\_3:12 which as the Aaronic Blessing reminds us when we Bless His land from the Euphrates to the River of Egypt your land will also be blessed. Num 6:22-26, Deut 11:24, Gen\_15:18, Jos\_1:3-4 I point this out because of the constant battle especially today over land for peace. Israel has never had all the land God has promised them and as Bill Koenig always says whenever our government tries to divide Israel God takes notice and usually brings wrath in some form to the person pushing it. The latest I believe is when the Abraham Accords were signed Sept 15<sup>th</sup> 2020. I believe it why Trump did not win reelection. And possibly why we had the greatest plague to hit America in 100 years. Besides a very active Hurricane season to follow. Bill Koenig believes so as the signing was being done a Hurricane Sally (which in Hebrew Sally is Sarah Coincidence??) was preparing to slam the gulf coast Sept 15, 2020 just a few hours after the signing happened in Washington. Realize God sets up nations and removes them and we are overdue for Gods wrath. The question is can we as a country repent Like Nivea did? Or are we to far gone.

Vs 13 One of the Phylacteries (worn on the head and arm also door post). See note on Deu\_6:4-9 we will look at this tomorrow in the next lesson.

Vs 14 here is an example of blessings which even in the Millennium Kingdom will be withheld if you refuse to come and worship the Lord Zec 14:17-18 Also the 2 Witnesses will have this power Rev\_11:6 To a farmer and anyone who eats this is an important necessary.

Vs 15 Cattle where the land of MILK and Honey comes from. The honey part are the abundance of be hives in Israel the fertile ground along with an abundance of flowers brings the bees. Here ae some pictures of some Hives from the time of

Solomon they believe.

Article under picture: Archaeologists digging in northern Israel have discovered evidence of a 3,000-year-old beekeeping industry, including remnants of ancient honeycombs, beeswax and what they believe are the oldest intact beehives ever found.

The findings in the ruins of the city of Rehov this summer include 30 intact hives dating to around 900 B.C., archaeologist Amihai Mazar of Jerusalem's Hebrew University told The Associated Press. He said it offers unique evidence that an advanced honey industry existed in the Holy Land at the time of the Bible.

Vs 17 shut up. The power of the Creator thus manifested. Compare 1Ki\_8:35. Jam\_5:17.

## **Part 19 Deuteronomy 11:18-32 Blessings (Mt Gerizim) & Curses(Mt Ebal)**

We started this Chapter with the promises God bestowed on a people that trusted in Him and we continue here in further instruction as to how they should remember this. In vs 28 its true as we have seen that with God of the Bible and the one that brought them out of Egypt they have seen and heard His voice. They know Him but as the verse says why would you worship gods you don't know. Puzzling to me also. Here is the outline of this Chapter

Vs 1-7 The great work God wrought for Israel.  
Vs 8-17 Promises and threatening's.  
Vs 18-25 Careful study of God's word required.  
Vs 26-32 The blessings and the curse set forth.  
And we will cover the last 2 topics today

Vs 18-25 This is still true today. We are blessed to have the entire Word of God and be the recipients of the Blessings of the sacrifice by Jesus as we look back to the Cross and we are reminded that the Word of God was Jesus as John 1:1-3, 14 tells us.

Vs 18-20 Phylacteries or Hebrew Tefillin, I physical reminder of the Word of God. Something we have also is a Bible for every person. Something they in the old Testament were not available. The main purpose to attend Synagogue each Saturday as we see Jesus did was to read from the Torah which at first was these books we have been studying these last few months. Luke 4:17-21. But also as verse 19 says which is great advice with our children today. The Lord should be front and center on our Minds every moment.

Vs 21 Psm 72:5, 89:28-29 about David . I also believe that with a proper following of the Lord our days are prolonged as it seems, we see that in a few stories those chosen as faithful to the Lord lived long lives. But when you defy the Lord there days are cut short as we see that the fathers of this group over the age of 20 were eliminated by various means in only 38 years. That would put some of them only around 58 when they died in the wilderness. But Men like Moses was about 120 Deu 34:7 and Joshua lived until 110 Joshua 24:29, So if your looking for a long life besides our souls living in Heaven when we do die we also will live long even now. I love to kid with the older ladies I love dearly when ever the topic comes up about Sarah having a baby at 90 years old Gen 17:15-17. Even She laughed at that one Gen 18:9-12 but God was not kidding and Sarah lived until 127 and one of the few women recorded deaths in the Bible. Gen 23:1-2. So remember ladies with God nothing is impossible. Im guessing God basically turned back the hands of time in her body since we know she had already went thru menopauses 18:11 So she got an extended life as Isaac's Mom.

Vs 24 Every Place confirmed in Josh 1:3-4, 14:9-11

Vs 26-32 The blessings and the curse set forth Mt Gerizim(Blessings), Mt Ebal (Curses)

Vs 26 Deut 30:1, 15, 19

Vs 29 Curses Dt 27:12-26, Blessings would be the same verse except in the negative and then all the people would respond with an Amen.  
We will be studying those Blessings and Curses in Chapter 27-28 more in-depth but you get the idea it will be a yearly commandment to remind the people of God's commandments.

## **Part 20 Deuteronomy 12 Conditions for Blessings in the Land**

Vs 2-3 Worship places of idol worship. Most of the people who worship other gods used areas like groves of trees on mountain tops. This I believe is actually similar to practices today. There are those known as druids who originally came from the area of northern Europe or of the Celts. Here is the opening paragraph from Wikipedia:

Druidry, sometimes termed Druidism, is a modern spiritual or religious movement that promotes the cultivation of honorable relationships with the physical landscapes, flora, fauna, and diverse peoples of the world, as well as with nature deities, and spirits of nature and place.[1] Theological beliefs among modern Druids are diverse; however, all modern Druids venerate the divine essence of nature.[2]

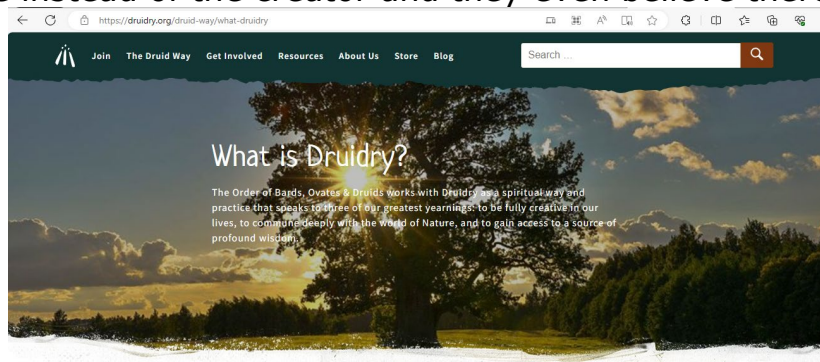
While there are significant variations in the expression and practice of modern

Druidry, a core set of spiritual and devotional practices may be observed, including: meditation; prayer/conversation with deities and spirits; the use of extra-sensory methods of seeking wisdom and guidance; the use of nature-based spiritual frameworks to structure devotional practices and rituals; and a regular practice of nature connection and environmental stewardship work.[3] There main area of worship is in groves and particularly Oak trees have a special place. Here are example of such a place. As the Oak and Willow seem to be in high regard: Source <https://wicca.com/celtic/sacred-trees>

Oak has been considered sacred by just about every culture that has encountered the tree, but it was held in particular esteem by the Celts because of its size, longevity, and nutritious acorns. The oak was the "King of Trees" in a grove. Magick wands were made of its wood. Oak galls, known as Serpent Eggs, were used in magickal charms. Acorns gathered at night held the greatest fertility powers. The Druids and Priestesses listened to the rustling oak leaves and the wrens in the trees for divinatory messages. Burning oak leaves purifies the atmosphere. It can be used in spells for protection, strength, success and stability; the different varieties will lend their own special 'flavour' to the magic.

Also known as White Willow, Tree of Enchantment and Witches' Asprin. Once of the seven sacred trees of the Irish, a Druid sacred Tree. The willow is a Moon tree sacred to the White Lady. Its groves were considered so magickal that priests, priestesses and all types of artisans sat among these trees to gain eloquence, inspiration, skills and prophecies. For a wish to be granted, ask permission of the willow, explaining your desire. Select a pliable shoot and tie a loose knot in it while expressing what you want. When the wish is fulfilled. return and untie the knot. Remember to thank the willow and leave a gift.

So we see now why God wants these places of worship destroyed. Now don't get me wrong I love to hike and camp in the woods but these groups actually worship nature instead of the creator and they even believe there are gods that inhabit the



trees.

So we also are now aware that God loves them too. And we as Christians need to be ready to help others understand that the Bible is the authority of all things God

of creation and that like we are studying here in Deut how God feels about sharing our worship with anything other than Him. He even states in Deut 16:21 not to plant them in His area of worship.

Vs 5 When Israel entered the Promised Land, God would choose a place to put His name as we see in verses ill read a few 11, 21; 14:23-24; 16:2, 6, 11; 26:2) that is, He would choose a site for the tabernacle, the place where God and the people would meet (cf. Ex 33:7-11).

- Shechem, between Mt. Ebal (cursing) and Mt. Gerizim (blessing) (Josh 8:30-31, 24:1-8)

- Shiloh: Jos\_18:1, Judges 18:31, 21:19, 1 Samuel 1:3.

[No mention of Jerusalem!] The ultimate fulfillment of this command came centuries later when God let David move the tabernacle to Jerusalem where his son Solomon built the temple.

OK but this was not the permanent place that doesn't appear until Solomon in the future. Ill show this vers a bit later

Vs 8-10 Earlier in Israel's wilderness experience, the Lord instructed Moses to command the people not to slaughter a cow, sheep, or goat without first bringing the animal to the entrance of the tabernacle to present it as an offering to Him (Lev 17:1-4). God had two reasons for this.

- First, the prohibition was designed to keep the Israelites from worshipping as pagans (Lev 17:5-9).

- Second, it was to keep worshipers from eating the blood of the sacrifice (Lev 17:10-13).

"Everyone does as he sees fit" may imply some laxity on the people's part in observing the prohibition (Lev 17:3-4). Or Moses may have meant that there had been some confusion as to how to apply the original prohibition. The following legislation, however, removes any ambiguity about the eating and sacrificing of meat. (Missler)

Vs 11-14 Here God confirms that worship should only be where he has designated. Note in vs 12 that because the Levites actually lived in cities of the other tribes that those tribes were responsible to insure they had what they needed.

Vs 15-16 Here we see that for everyday preparing of food and not designated as sacrifice that they could kill and cook any clean animal and that you did not have to ceremony be clean yourselves which included relations with your spouse as David was told in 1 sam 21:4-5, Lev\_15:32-33, No blood tho a very Strick rule Gen Deu 15:23, 9:4, which I believe is an indication that God program for each person is in the DNA and is sacred. I can see that as they continue to mess with alternating our DNA will result in things not human anymore. Like it seems to indicate in Dan 2:13, Rev 13:16-17, 14:10-11,

Vs 17-18 like in vs 11-14 again sacrifice to God only in places designated by God.



Vs 19-27 speaking to when the nation enlarges and rules about sacrifice and blood extend to wherever you're at. But also its when the requirement to travel to Jerusalem will become a few times a year I believe. Based on vs 26-27 seems to indicate that to sacrifice they must travel to most likely Shilo at first then when David moved the tabernacle to Jerusalem 2 Sam 6:15-18 and Solomon built the permanent temple 2 Chr 7:1-5 What a scene that must have been, The Glory of the Lord finally had a Home but not forever yet. Im looking forward to when it happens again and we will probably be their. Ezekiel 44:4-8 and again God speaks to worship anything other than Him.

Vs 29 Lord thy God Exo 23:23, Deut 19:1-2, Josh 23:4,

Vs 32 I love finding this verse. Some particularly the Mormons try and say the passage in Rev 22:18 only applies to Revelation but here we have the same statement in Deut. I'm pretty sure God meant the entire Bible. Also hinted at in Deut 4:2, 13:18

## **Part 21 Deuteronomy 13:1-8 False Prophets and Teachers**

**Vs 1-5 a prophet.** That is in this passage not a real prophet sent by God, one pretending to the divine inspiration and authority of the prophetic office, or a dreamer of dreams, one who pretends that some deity has spoken to him in the night season, and giveth thee a sign, what appears to be a miraculous proof of his mission, or a wonder, Using some sign, such as an eclipse, which he, who knew when it would happen, might predict to the people, who knew nothing of the matter, and thereby accredit his pretensions. But no pretended miracles must be admitted as a proof that the people might violate the first and great commandment. 1Ki 13:18; Isa 9:15; Jer 6:13; 23:11; Eze 13:2-3,23; Zec 13:4; Mt 7:15; 24:11; Lu 6:26; 2Pe 2:1; 1Jo 4:1

**a dreamer.** Jer 23:25-28; 27:9; (margin) Zec 10:2, And my personal favorite is to remember Acts 17:11. The best way to not be deceived is to be in the world daily. That's how God speaks to us.

**General references.** Pr 19:27; Mt 24:23-24; We see this a lot these days and if we applied the test used in this time frame there would be a lot of dead prophets. Stoning was the punishment if even one prophecy did not come true. YouTube is full of those who are predicting all sorts of things. I remember the biggest one lately was that President Trump would win the election and prevail over the voting deceptions. I'm not sure about some of the voting irregularities but I also remember God sets up leaders and brings them down Dan 2:21, Rom 13:1-3. I got a feeling due to events in Israel over dividing the land is why God

allowed Trump to loose. But who knows who may be next. God knows.

6-8. how near soever unto thee, What Aaron did at Mt Siniah is a perfect example Ex 32:2-6 and lied about it also, trying to make it sound like the calf just appeared out of the fire but knowing he had fashioned it and worshipped it Ex 32:2-6. Reminds me of a saying: Oh, what a tangled web we weave when we first decide to deceive" But this becomes a real big problem by the time of the next captivity in Babylon. Jerimiah and Ezekiel speak volumes about this. Eze 5:11-13; 9:5-7

## **Part 21 Deuteronomy 13:9-18 Punishment of False Prophets and Idolatry**

9-11. are to be stoned to death. De 21:21; Le 20:2,27; 24:14-16, and others Pretty severe punishment but also God was trying to put fear into them as he knew that they had been completely indoctrinated in Egypt to worshipping other gods. A tough habit to break as we continue to study this period which lasts pretty much until Jesus comes on the scene. Im reminded of the woman caught in Adultery, by the way the law said both were to be stoned. Interestingly the man was not brought to be stoned. Probably was some official or a friend of those in the crowd. John 8:4-7

12-18. Idolatrous cities are not to be spared.  
The first and second commandments are directed against idolatry of every form. Individuals and communities were equally amenable to the rigorous code. The individual offender was devoted to destruction (Ex 22:20). His nearest relatives were not only bound to denounce him and deliver him up to punishment (De 13:10-18), but their hands were to strike the first blow when, on the evidence of two witnesses at least, he was stoned (De 17:2-7). To attempt to seduce others to false worship was a crime of equal Wickedness (De 13:6-10). An idolatrous nation shared the same fate. No facts are more strongly declared in the Old Testament than that the extermination of the Canaanites was the punishment of their idolatry (Ex 34:15-16; De 7:1-7, 12:29-31; 20:17-18), and that the calamities of the Israelites were due to the same cause (Jer 2:17). "A city guilty of idolatry was looked upon as a cancer in the state; it was considered to be in rebellion and treated according to the laws of war. Its inhabitants and all their cattle were put to death." Jehovah was the theocratic King of Israel, the civil Head of the commonwealth, and therefore to an Israelite idolatry was a state offence (1Sa 15:23), high treason. On taking possession of the land, the Jews were commanded to destroy all traces of every kind of the existing idolatry of the Canaanites (Ex 23:24,32; 34:13; De 7:5).  
In the New Testament the term idolatry is used to designate covetousness (Mt 6:24; Lu 16:13; Col 3:5-6; Eph 5:5).

## Part 23 Deuteronomy 14 Dietary Laws & Tithe's

Vs 1-2 These first 2 verses speak to a custom that the Pagens would do during mourning for the death of someone.

1. ye shall not cut yourselves . . . for the dead--It was a common practice of idolaters, both on ceremonious occasions of their worship (1Ki 18:28), and at funerals (compare Jer 16:6; 41:5), to make ghastly incisions on their faces and other parts of their persons with their finger nails or sharp instruments. The making a large bare space between the eyebrows was another heathen custom in honor of the dead (see on Cmt. on Le 19:27; Cmt. on Le 21:5). Such indecorous and degrading usages, being extravagant and unnatural expressions of hopeless sorrow (1Th 4:13), were to be carefully avoided by the Israelites, as derogatory to the character, and inconsistent with the position, of those who were the people of God [De 14:2]. (Jamieson-Fausset-Brown)

Vs 3-21 Rules on Diet which we need to remember was directed at this people group as I believe it was mostly based on proper ways to prepare certain foods. Like Pork for instance has to be thoroughly cooked to ward off germs. But I might be wrong, either way Paul thru the Holy Spirit and also Peter Both reverse some of this in the NT Acts 10:13-15, 1 Tim 4:3, Col 2:16. But lest point out a few things that were probably due to not allowing themselves to be corrupted by the pagan cultures in this passage.

Here is a summury of the different animals mentioned in other passages.

Vers. 4-20.—The regulations here concerning food, and the animals the use of which is forbidden, are substantially the same as in Le 2.

There are, however, some differences between the two accounts which may be noticed.

1. In Deuteronomy, the mammals which may be used for food are severally specified as well as described by the general characteristic of the class; in Leviticus, only the latter description is given.
2. In the list of fowls which may not be eaten, the raah (glade) is mentioned in Deuteronomy, but not in Leviticus; and the bird which in the one is called da'ah, is in the other called dayyah (vulture).
3. The class of reptiles which is carefully described in Leviticus is wholly omitted in Deuteronomy.
4. Winged insects are forbidden without exception in Deuteronomy; in Leviticus, the locust and certain other insects of the same kind are excepted.

Vs 7 coney. Heb. shaphan. R. V. margin, called "Hy-rax Syriacus", or rock-badger, Hare I find interesting as the rabbit was eaten a lot in my grandfathers day. But also there are differences between them Rabbit is a white meat similar to chicken where hare are darker and more gamey, Also rabbits are not native to the middle east.

Vs 8 the swine I can understand as if not cooked well can be dangerous. Which is interesting that in Lu 15:15-16 the prodigal son was forced to feed them. And Jesus sent some demons into them Mat 8:30-31 It seems to everyone besides the Jews it was a food eaten often.

Vs 9 seems to omit shellfish which I happen to love. But again, this may be due to the fact a disease called red tide can affect these type fish more than swimming fish. But again, I find it interesting that Pearls as a gem were popular adornment which come from oysters. Also mentioned in our forever home in Rev 21:21. But the penalty was pretty severe. Le 7:21 any unclean

Vs 21 has an interesting history. Have you ever been in the kitchen of a devout Jew? They separate all cooking storage, cups and plates, even separate dishwasher for meat and dairy based on this verse. Which has nothing to do with what they think it does.

Thou shalt not seethe a kid in his mother's milk - Mr. Calmet thinks that this precept refers to the paschal lamb only, which was not to be offered to God till it was weaned from its mother; but see the note on Ex 23:19.(Clark)

But here is another opinion:

Thou shalt not seethe a kid. The true sense of this passage seems to be that assigned by Dr. Cudworth, from a MS. comment of a Karaite Jew. "It was a custom with the ancient heathens, when they had gathered in all their fruits, to take a kid, and boil it in the dam's milk; and then in a magical way, to go about and sprinkle all their trees, and fields, and gardens, and orchards with it, thinking by these means, that they should make them fruitful, and bring forth more abundantly in the following year. Wherefore, God forbade his people, the Jews, at the time of their in-gathering, to use any such superstitious or idolatrous rite." Ex 34:26; Pr 12:10; Jer 10:3-5

But also that it just seems to be immoral to eat the milk of the kid's mother together. So when eating any meat with dairy products like cheese and milk. I guess no cheese on that burger for the Jews?

Vs 22-29 General process of bringing tithes. We see here the process of bringing your sacrifice to the place God had choose for sacrifice. If the place was a far distance as those who lived many days travel away would turn it into money and as we see often they would purchase the required offering when they got to the Tabernacle, It was also required that the offering be made before you would enjoy a feast

yourself we see in vs 26 In Jewish law God claimed tithes and gifts for the worship of the sanctuary and the necessities of the poor. Conspicuous features of these demands are — the priority of God's claim — that provision for it be made before man's self-enjoyment, that it bear some suitable proportion to the Divine glory and grace, and that for fullness and power, system is essential; i.e. that the work of God be provided for before man's indulgence (Le 19; Nu 18; De 14). The New Testament has also its plan of meeting God's claim, containing the same elements of priority, certainty, proportion and system. See 1Co 16:2, sustained and illustrated by the weighty arguments and motives of 2Co 8; 9.

Vs 26 Or for strong drink.—From this it is clear that the use of strong drink is not sinful in itself. The same word appears in its Greek form (Heb., shêcar; Greek, sikêr) in Lu 1:15.

Or for strong drink - What the sikera or strong drink of the Hebrews was, see in the note on Le 10:9 (note). This one verse sufficiently shows that the Mosaic law made ample provision for the comfort and happiness of the people. (\*Clark)  
Now my take on this is also that used properly is OK but it should not affect your relationship with God. But also it seems that wine is also fermented as the difference during this period was that water went bad during long travel. Grapes have a natural ability thru the skin to ferment on there own and actually after a certain period turn into vinger so I believe it more about use of when appropate and if it makes you do things not acceptable by God it's a no no.

Vs 28-29 Every 3 years a tithe was also to be given to the Levites

28, 29. At the end of three years . . . the Levite . . . shall come, &c.--The Levites having no inheritance like the other tribes, the Israelites were not to forget them, but honestly to tithe their increase [Nu 18:24]. Besides the tenth of all the land produce, they had forty-eight cities, with the surrounding grounds [Nu 35:7], "the best of the land," and a certain proportion of the sacrifices as their allotted perquisites. They had, therefore, if not an affluent, yet comfortable and independent, fund for their support. (Jamieson-Fausset-Brown)

## **Part 24 Deuteronomy 15 The Sabbatical Year & Bond Servant**

(Deu\_15:1-11) The year of release.

I truly believe even if the Government should deny it I can see thru this particular law that the famous 7 year release of a bad mark on our personal credit score probably was first adopted based on this 7 year release.

7's a very popular number in the Bible. The number of completeness. Here are some other examples seven. Deu\_31:10-11, Exo\_21:2; Exo\_23:10-12, Lev\_25:2-5, Isa\_61:1-3, Luk\_4:18-19 Jesus quoting Isa 61:1 and notice what's missing. There lies another 7 The tribulation spoken of by Daniel 9:27 The time of Jacobs trouble Jer 30:7 . and its what Jesus left out of Isa 61:2

Vs 8 1 Jn 3:17

Vs 11 Mat 26:11, Mark 14:7, John 12:8

(Deu\_15:12-18) Concerning the release of servants.

This is a parallel passage to us as we our Bond-servants to the Lord Paid with a price But also we will enjoy the fruits of our labor with the Lord as He so much has blessed us.

Got Questions put this well in this quote:

In many places in the New Testament, the apostle Paul refers to himself as "a servant of Jesus Christ" (e.g., Romans 1:1; Colossians 4:12; Philippians 1:1; 1 Timothy 4:6). The Lord's half-brother Jude refers to himself in the same way (Jude 1:1). Rather than capitalize on his close relationship to Jesus, Jude relegated himself to the status of a servant. Jesus' family, friends, and chosen apostles refer to themselves as His servants, the plain implication being that Jesus is Lord.

"Servant" is a translation of the Greek word *doulos*, which means more literally "a slave or bondservant, someone who sets aside all rights of his own to serve another." Because the word slave carries such a negative connotation to our modern sensitivities, we often choose the word servant instead. However, servant does not quite capture the real meaning of *doulos*. Paul said he was a "slave" to Christ.

In ancient times, slaves were purchased or born into a slave family and served the master until they died or until the master decided to free them. Some slaves had developed such a close and loving relationship with the master's family that they wanted to continue serving, even when they could go free. That's the idea Paul and others were conveying when they referred to themselves as servants of Christ. The Lord has bought us with a high price (1 Corinthians 6:20), and those who come to know Him desire to abandon all rights to Him and choose to serve Him faithfully.

A servant of Christ knows who is the King. A servant of Christ is one who has voluntarily set aside his or her personal rights in order to love, serve, and obey the will of God in Christ Jesus. Servants of Christ die daily to sin and fleshly desires, allowing Christ's life to flow through them (Galatians 2:20).

To be a servant of Christ is to seek His will in all things. Our primary desire every day, as servants of Christ, is to honor and glorify the One who bought our freedom from sin (1 Corinthians 10:31). This means we must die to ourselves (Luke 9:23), renounce our right to direct our own lives (Luke 6:46), and seek ways to bring our Master pleasure (Psalm 37:23; Proverbs 11:20). Just as a master in ancient times took on the responsibility of caring for his bondservants, so our Lord says that He will provide all we need when we seek first His kingdom and His righteousness (Matthew 6:33; Philippians 4:19).

So Are you a Bond-servant of our Lord?

Vs 12 If Thy Brother Ex 21:2-6, Lev 25:39-43, Jer 34:14

(Deu\_15:19-23) Respecting the firstlings of cattle.

First born like a tithe of sorts belongs to the Lord. This can be interpreted as the first born of a family. Ex 13:2; 22:29, Nu 18:15, Luk 2:23

## **Part 25 Deuteronomy 16 The 3 Required Feasts-Passover, Weeks & Tabernacles**

Vs 16-17 So in this chapter we will only look at the 3 required feast that every able-bodied male was required to attend. Seeing that the distance to the Place God will say is the location of the tabernacle and later on the temple. I started with vs 16-17 and now we will review each of the 3 required feast. But the first one of unleavened bread includes 2 other Starting with Passover.

First place Mt Sinia then Kedesh for 35 years, Then upon entry into the land Shiloh for about 400 years until David brought it to Jerusalem and under Soloman transferred to the temple. Shiloh Jdg 21:19, about 19 miles north of Jerusalem

Vs 1-8 Passover when the death angel passed over all those jews during the plagues in Egypt. Symbolically shows us the perfect sacrifice to come of Jesus Christ and how putting blood over the mantle symbolizes the Cross. Which is again a prophecy of a capital punishment not even invented yet. Cruxafiction.

Vs 1 celebrated in April (abib) the Passover. Note (from the Treasury of Scripture Knowledge, not in the Comprehensive Bible): This word comes from the Hebrew verb pasach, to pass, to leap or skip over. The destroying angel passed over the houses marked with the blood of the paschal lamb, so the wrath of God passes over those whose souls are sprinkled with the blood of Christ, 1Co\_5:7, As the paschal lamb was killed before Israel was delivered, so by the death of Christ, we have redemption through his blood, Eph\_1:7, It was killed before the tables of the law were delivered to Moses, or Aaron's sacrifices were enjoined; thus deliverance comes to men, not by the works of the law, but by the only true passover, the Lamb of God, Joh\_1:29, Rom\_3:25, Heb\_9:14, It was killed the first month of the year, which prefigured that Christ should suffer death in that month, Joh\_18:28, +1Co\_15:4, It was killed in the evening, Exo\_12:6, Christ suffered at that time of day, Mat\_27:46, Luk\_23:44 note. Heb\_1:2, At even the sun sets; at Christ's passion, universal darkness was upon the whole earth. The passover was roasted with fire, denoting the sharp and dreadful pains that Christ should suffer, not only from men, but from God also. It was to be eaten with bitter herbs, Exo\_12:8; not only to put them in remembrance of their bitter bondage in Egypt, but also to testify our mortification to sin, and readiness to undergo afflictions for Christ, Col\_1:24; and likewise to teach us the absolute necessity of true repentance in all that would profitably feed by faith on Christ, the true paschal lamb. Lev\_23:5-8,

Num\_28:16-25(Mention), 2Ki\_23:23, 2Ch\_35:13, Mat\_26:2; Mat\_26:19; Mat\_26:26-29, 1Co\_5:6-8.

Vs Since no leavened bread may be eaten during all seven days of Passover, we make a special effort to remove leaven entirely from our homes, in obedience to the Torah's command (see Exod. 12:15). This means we clean every room of the house so that all "chametz," or leavened products, are removed.

1 Cor 5:6-8 hints at this also. That we just read

Vs 7 now at the moment Moses is talking about this they are all together with the tabernacle but as they occupy the land the tabernacle is first in Kedesh during the 35 years of wandering, then Shiloh once the land was taken under Joshua and finally moved to Jerusalem during Davids Reign before the Temple was built by Solomon.

Vs 9-12 Feast of Weeks. This second of the three major harvest festivals comes seven weeks after the harvest of the early grain (Exo\_34:22) and is also known as the Feast of Harvest or Pentecost (Exo\_23:16). In the agricultural cycle it marks the end of the wheat harvest season, and by tradition it is tied to the giving of the law on Mount Sinai. It is also associated with covenant renewal and pilgrimage. Celebration includes the bringing of a "wave offering" of two loaves of bread, animal sacrifices (seven year-old lambs, one bull and two rams) and a drink offering in thanksgiving for a good harvest. A goat is also to be sacrificed as a sin offering for the people. Also the Day the Church age started in Acts 2:1-6

Deu\_16:13-15. Feast of Tabernacles. The final harvest of the year occurred in the autumn prior to the onset of the rainy season and marked the beginning of a new agricultural year (fifteenth day of the seventh month). At this time the last of the ripening grain and fruits were gathered and stored. The seven-day event is also known as the Feast of Ingathering (Exo\_23:16) and is symbolized by the construction of booths decorated with greenery for the harvesters. The use of the term booths for this festival appears first in Deuteronomy and is probably a reflection of the practice of harvesters of setting up shelters in the fields so that they could work throughout the day without returning to their homes (see Lev\_23:42). The festival was tied into Israelite tradition as a commemoration of the wilderness wanderings. It was also the occasion for the dedication of Solomon's temple in Jerusalem (1Ki\_8:65). Also points to the Millennium Kingdom Ezk 40-48, Rev 20:3



Vs 18-20 Judges These verses are closely connected in subject with the following chapter and introduce certain directions for the administration of justice and the carrying on of the civil government of the people in Canaan. During the lifetime of Moses, he himself, especially inspired and guided by God, was sufficient, with the aid of the subordinate judges (compare Ex 18:13, 20-22 ff), for the duties in question. But now that Moses was to be withdrawn, and the people would soon be scattered up and down the land of Canaan, regular and permanent provision must be made for civil and social order and good government.

Officers, who were inferior and subordinate to the other, to bring causes and persons before them, to acquaint people with the mind and sentence of the judges, and to execute their sentence, De 20:5,9; Jos 1:10; 3:2-3. In all thy gates, i.e. thy cities, which he here calls

gates, because there were seats of judgment set. Compare 1Ch 23:4.

Vs 21-22 A grove ... - Render, Thou shalt not plant for thee any tree as an idol: literally as an Asherah, "i. e." an image of Astarte or Ashtarothe, the Phoenician goddess (compare De 7:5 note, De 7:13 note). The word is rendered "grove" by the King James Version also in De 7:5; 12:3; Ex 34:13; Jg 6:25, grove

The groves (Heb. Asherim) so often mentioned in the OT were devoted to the worship of Ashterothe, the Babylonian goddess Ishtar, the Aphrodite of the Greeks, the Roman Venus. CF. not really a group of trees

## **Part 26 Deuteronomy 17 Obedience to Authority & Punishment**

This Chapter has a mix of different topics centered around Good Leadership and punishment of Evil. But first one verse that seems a bit out of topic. Vs 1 is about unblemished sacrifice which we know is a prelude to the perfect Sacrifice of God thru His Son Jesus Christ, Lamb of God, Joh\_1:29,34-36 Rom\_3:25, Heb\_9:14

Now for the next topic of which I cant wait for Jesus to be King and be the perfect judge. But for now, let's see what Moses has received from the Lord.

Vs 2-7 Punishment of Idolatry and requirements for capital punishment.

Vs 5 Stone them Lev 24:14-16, Josh 7:24-26 as an example

Vs 6-7 is a policy I like to use for verifying the Bible and whether what I hear corresponds with the Word of God. Acts 17:11, \*Mat\_18:16, Joh\_8:17-18, 2Co\_13:1-2, 1Ti\_5:19, Heb\_10:28, But also 2 Tim 3:16-17 also is important to remember.

Vs 8-13 Obedience to Authority

Because the Law didn't cover every situation, disagreements were to be taken to the priest. Then the people were to abide by the decision given. Disobedience to the judgment of the priest was to be punished with the death penalty.

The only instance we have recorded of this being used is in Hag\_2:11-13. I'm sure there were many instances like this. If the Law specifically covered an issue, and dogmatically gave a ruling about it, then, obviously, there was no need to take the matter to the priest. If, however, a matter had to be taken to the priest or the judge for a decision, that decision was final and was to be obeyed. A new testament version is in Acts 15:2, 5-6, Decision was James vs 13 elder of the Jerusalem Church said vs 19-22 where Paul had a question about circumcision and took it to the Apostles who thru Jesus had authority to decide on these matters. Paul was an Apostle also but in this case wanted to seek counsel of the others.

Vs 12 the Man Num 15:30, ezs 10:8, Ho 4:4

Vs 14-20 Things to remember when you decide to have a King. Now as we will see of the ones chosen to be King a lot of them broke almost all these rules. Like Saul was not chosen by God 1 Sam 8:4-9ff, David the first King Chosen by God 1 Sam 16:7, 11-13 had multiple wives 1 Chro 3:1-5 8 total, and Solomon multiplied many wives 1 Kin 11:1-4ff. But either way God raises up and brings down rulers but not always for the Good of the People. God has shown that he will not stop us from not following His advice. As the saying goes you reap

what you sow. So what should we do well its spelled out in vs 18-20 and we see in 2 Kin 11:12 King Jehoiada did receive the testimony (Bible) and followed it vs 17-18. I am also convinced that all my problems especially medically was because I did not seek the Lords advice in my early years. Live and learn. I do try now but Im still human.

## **Part 27 Deuteronomy 18 Priests and Levites Due, Idolatry Forbidden, Messiah Prophecy**

Deu\_18:1, The LORD is the priests and Levites' inheritance.

Deu\_18:3, The priests' due.

Deu\_18:6, The Levites' portion.

Deu\_18:9, The abominations of the nations are to be avoided.

Deu\_18:15, Christ the Prophet is to be heard.

Deu\_18:20, The presumptuous prophet is to die.

Deu\_18:1-5. provision for Levites. Whether or not the worshiper ate a portion of the sacrifice, a number of the sacrifices provided an opportunity for the priests to eat. This was also true in Babylonian practice, where the king, the priest and other temple personnel received portions of the sacrifices. As early as Sumerian texts it was considered a grievous crime to eat that which had been set apart as holy. See also the comment on Num\_18:12-19 for tithes paid to the priests.

Deu\_18:6-8. function of the Levites in the towns. During the early settlement period, Levites officiated at local shrines and altars. It would have been their role to serve as religious professionals, performing sacrifices and instructing the people on the law. While some Levites may have been tied to these places for generations (1Sa\_1:3), there is also evidence of itinerant Levites, who traveled about the country and were hired to serve for a time at a local

shrine or high place (Jdg\_17:7-13). Without an inheritance of their own (Jos\_14:3-4), the Levites stood out within a society that was territorial. The Levites were supposed to instruct the people in proper worship, though the book of Judges makes it clear that sometimes they were a major part of the problem rather than the solution. They were supposed to be preservers of tradition and law and would have often served as judges.

Deu\_18:9-14 , The abominations of the nations are to be avoided.

familiar spirits. These are evil spirits personating dead human beings, and attaching themselves only to "mediums" and those who give up their will to them. A dread reality is provided against by these enactments. Compare Lev\_20:27. Deu\_18:10-12. 1Ch\_10:13-14. Isa\_8:19. The Hebrew 'ob, borrowed from an Akkadian word, ubi = a charm, used of one who was mistress of the spell, or spirit. Isa\_29:4. See Act\_16:16, where it is defined as "a spirit of Python" (= Pythius Apollo), i.e. the devil.

Wizards = knowing ones: those having occult knowledge,

necromancer = a seeker unto the dead; a medium. A definite issue Saul used that caused His early departure. Surprised the Medium also. 1Sa\_28:7-12, Saul Paid with his life vs 19

Deu\_18:15-19 , Christ the Prophet is to be heard.

Prophecy of the day Jesus will come. Acts 3:22-23,7:37-38 John 1:21-25, 28-34

Vs 18 Prophecy fulfilled John 7:16-17, 8:28-29, 12:49-50

Vs 19 Acts 3:23-24

Deu\_18:20-22, The presumptuous(False) prophet is to die.

How to tell if a Prophet has been sent by God which I personally believe ended with the Apostles

Vs 20 The prophet Deut 13:5, Jer 14:14, Zec 13:3

Vs 22 When a prophet Jer 28:9 here Jerimiah is speaking to how to ID a true prophet. His prophecy must come to pass.

## **Part 28 Deuteronomy 19 Cities of Refuge, Markers & Law of Witnesses**

Vs 1-13 vs 2 Here we have a review of what was introduced in Num 35:10-15ff & will again in Joshua 20:2-4ff, Also mentioned in Deut 4:41-43 and names the 3 we are talking about in this passage.

Vs 4 Num 35:15 Deut 4:42

Vs 6 Goel Kinsman type Isa 59: 20 a type of Jesus our Kinsman Redeemer.

Redemption: Kinsman type, summary. The goel, or Kinsman-Redeemer, is a beautiful type of Christ.

(1) The kinsman redemption was of persons, and an inheritance Lev\_25:48-49; Lev\_25:25; Gal\_4:5; Eph\_1:7; Eph\_1:11; Eph\_1:14

(2) The Redeemer must be a kinsman Lev\_25:48-49(read above); Rth\_3:12; Rth\_3:13; Gal\_4:4; Heb\_2:14; Heb\_2:15.

(3) The Redeemer must be able to redeem Rth\_4:4-6; Jer\_50:34; Joh\_10:11; Joh\_10:18

(4) Redemption is effected by the goel paying the just demand in full Lev\_25:27; 1Pe\_1:18-19; Gal\_3:13. (See Scofield on Exo\_14:30; Rom\_3:24).

Vs 8-9 The other 3 are also mentioned in the future

vs 15 2 cor 13:1 Paul also confirms this policy

vs 21 Life Ex 21:23, -25, lev 24:20, Matt 5:38-39

## Part 29 Deuteronomy 20 Laws Concerning Warfare

Deu\_20:2. priest addressing the army. Since warfare was considered a religious enterprise, it was expected that priests and other religious functionaries would accompany the army. They carried or attended the images and emblems of the gods (see Jos\_6:4-5; 1Sa\_4:4), performed religious rituals and sacrifices, and undoubtedly addressed the army in the name of the gods. To also assist the King or leader Like Joshua and later David to speak to God. 1 Sam 30:6-8, 1Sa\_23:9-12; %1Sa\_28:6, +Exo\_28:4,30, Num\_27:21

I'm particularly interested in the fact that the Ephod or Urim-Thummim was used to speak to God. Maybe some kind of communication via light. Im speaking to what seems like its used of the new Jerusalem Rev 21:10-11, 19-20 For a deeper study of that subject you can look at my study on the Exodus Part 50a & 50b, also Time of Jacob's Trouble Part 30.

Deu\_20:5-9. exemptions from military duty. While every able-bodied free man was expected to serve in the military, in practice exemptions were allowed for special categories, newlyweds (Deu\_20:5, 24:5

If a man has built a new home and has not had the opportunity to live in it, he was not to go into battle. Why not? Because his heart, naturally, would be in that new home. He had set his heart and his affection on it. He wanted to live in that new home, and he is to be given the opportunity to live in it.

[Deu\_20:6].

These people were agrarian; they were farmers. Here is a man who has just gotten started in business; he had just planted a vineyard. Because he hasn't had the opportunity to eat a grape off it yet, he is not to go to battle. His heart is in his vineyard; his interest is there. He is to stay until he gets to eat of it, until he gets established. Otherwise he might be killed in battle, and another man would reap the fruit of his labors. This is quite interesting, is it not?

[Deu\_20:7].

Here is a young man who is engaged to a girl and he gets drafted. He is not to be taken. He is in love with that girl, he wants to marry her. Let him stay home, and let him marry the girl. That is where his heart is, and he is not to go to battle. Now here is the fourth excuse:

[Deu\_20:8].

There might be a man who very frankly says, "I am a coward. I am afraid to fight, and I don't want to fight." So here are four good reasons for a man not to go to war.

If a man was afraid, faint-hearted, fearful, he was not to go

The biblical injunction to allow the "frightened" to leave the army may have had its basis in maintaining discipline in the ranks, but it is also an assurance that those

who fight are certain of Yahweh's aid in battle (see Jdg\_7:1-3).

Deu\_20:10-15. normal warfare practices. In the ancient world, the standard procedure was not to pay soldiers a wage. Instead they were given a portion of the loot taken in the capture of villages and towns. Because warfare was also seen as a divine mission, ordered by the god(s) and facilitated by divine intervention, all plunder taken in battle was technically the sacred property of the god(s). As a result strict procedures had to be followed in its division in order to prevent a violation of sacred taboos. For instance, in the Mari texts officers took an oath not to "eat the asakkum" (i.e., infringe on the rights) of their peers or of lesser ranks. Violators were punished with heavy fines. Following this pattern, Mesopotamian as well as Israelite armies commonly took women and children as spoils, along with animals and moveable property, while the men were killed (see Gen\_34:25-29; Assyrian Annals of Sennacherib). In this way the efforts of the victorious were rewarded, and the psychological effect of the sight of devastated cities served the purpose of enhancing the reputation of the conquering nation and its god(s).

Deu\_20:16-18. holy war procedures. In unusual circumstances, an army chose to forego taking prisoners or spoils and dedicated it entirely to the god who had given them the victory. This practice is known as herem in Hebrew and is used very sparingly as a method of warfare. Only in a few instances is the total destruction of a city called for: Jericho in Jos\_6:17-24, Hazor in Jos\_11:10-11, Zephath in Jdg\_1:17 and the Amalekites in 1Sa\_15:3. There are several instances where some variation on utter destruction is allowed, as in Deu\_2:34-35 and Deu\_3:6-7 (people killed, livestock taken as spoil). Outside the Bible, this perspective on war is attested as early as the ninth century B.C. in the war against the tribe of Gad by the Moabite king Mesha. A similar concept may be reflected in the annals of several of the Assyrian kings, who used total destruction as a psychological ploy to make revolting nations submissive.

Deu\_20:20. siege works. To capture a walled city, it was necessary to employ a variety of siege works, including ramps (2Sa\_20:15; 2Ki\_19:32), towers (Isa\_23:13; Eze\_21:22) or perimeter walls to prevent escape (Eze\_26:8; Mic\_5:1). Battering rams (Eze\_26:9) as well as supports for tunnels undermining the walls also required the use of timbers. This explains the dispensation allowed in Deuteronomy for the cutting of trees during a siege. The Assyrian reliefs of Ashurnasirpal II (883-859 B.C.) at Nimrud portray many of these siege engines and simultaneous methods of warfare.

I cant help but think of the future war in Israel where 2/3rds of the people will perish and as for unbelievers there will be over ¾ of the population killed from Gods wrath of this world who just don't understand God. Rev 6:8 ¼ in the opening period, then Rev 9:15-16 plus the Jews are left only 1/3<sup>rd</sup> Zsc 13:8-9 and all those who follow the antichrist for what he offers it seems to many to be a great thing

Rev 19:17-21 we know the blood from this battle alone is over 200 miles long Rev 14:19-20. And the sad part is God only wants to give us peace, Love and Eternal Life. Why so many want evil, death and destruction like we see happening to the Israelites on Oct 6<sup>th</sup> is beyond comprehension for me. Reminds me of something I heard about the Roman Army who would debate how many children they could hold on a sword during Herod's Reign. Matt 2:16-18. Sounds real familiar even today as we just found a new way to make it seem OK. We do it when the baby is in the womb. I can imagine how God feels.

War is not pleasant ever But necessary as long as there are those who want evil over good.

## **Part 30 Deuteronomy 21 Laws regarding murder, marriage, and delinquent sons**

This chapter concludes the section concerning religious and national regulations which began with chapter 8. We find here interesting and remarkable laws regulating many different aspects of the life of Israel.

Vs 1 If anyone is found slain: Presumably, death from natural causes had been ruled out and it was evident that the deceased had been murdered; yet, it was not known who killed him.

**It is not known who slain him:** This was important based on a principle stated in Num\_35:33-34. This passage shows that the blood of unsolved, unavenged murder defiles and pollutes the land. Therefore, if there is a murder unavenged, some kind of cleansing is necessary, so the land will not be defiled.

(2-6) The procedure for atoning for murder-polluted land.

- a. The elders of the city nearest to the slain man: First, the matter of jurisdiction had to be settled. These elders were responsible to make the sacrifice to atone for and cleanse the murder-polluted land.
- b. A heifer which has not been worked: Then, appropriate sacrifice had to be made. This heifer was sacrificed by the sons of Levi in the presence of the city elders, who washed their hands over the sacrificed animal.
  - i. This washing of the hands, done in the presence of the sons of Levi, who by their word every controversy and every assault shall be settled, was a powerful proclamation by the elders: "We have done all we could to settle this case, but cannot. We are clean from all guilt in the matter of this slain man."
  - ii. Of course, this ceremony of washing the hands over the sacrificed animal meant nothing if the elders had in fact not done what they could to avenge the murder; apart from that, this washing of the



hands was just as much an empty gesture as Pilate's washing of his hands at the trial of Jesus (Mat\_27:24).

(7-9) The prayer said by the elders as they washed their hands.

- a. Provide atonement, O LORD: Again, Num\_35:33-34 makes the principle clear, that unavenged murders defile and pollute the land and atonement must be made for the land itself.
- b. So you shall put away the guilt of innocent blood: When Israel followed God's instructions for atonement, He honored His word by taking away their guilt. But the removal of guilt was always based on blood sacrifice, on a substitutionary atonement - looking forward to the work of Jesus on the cross for the entire world.

Do you know that Christ was murdered outside a city? Yes, He was. But His death could save His murderers. I think the Roman centurion who had charge of His crucifixion is one of the men who was saved. Mt 27:54, mk 15:39, Luk 23:47

Vs 10-14 Laws regarding the taking of a wife from conquered peoples

- a. **And seest among the captives a beautiful woman**, and desire her: In the ancient world, it was not uncommon for a man to take a wife from among the captives, especially if she was a beautiful woman. Yet obviously, this was open to great abuse, so God give specific guidelines to govern this practice in Israel.
- b. **shave her head, and pare (trim) her nails**: First, the captive woman had to be purified and humbled. This denoted a complete break with her past, and the willingness to start anew, humbly as a child
- c. **And she shall put the raiment of her captivity from off her**, remain in your house: Second, the captive woman had to show a change of allegiance. This showed that the captive woman no longer regarded her former nation and her former family; now she was a citizen of Israel.

Ruth an example of this part. Even Tho not a captive but completely bound herself unto the Jewish nation Ruth 1:14-18 and became ultimately in the genealogy of Jesus Ruth 4:15-17

- d. **bewail her father and her mother a full month**: Third, the captive woman had to mourn her past associations. This would be time when she could resolve issues in her heart regarding her family, and when her husband-to-be could live with her a month without intimate relations - so he

could see if he really wanted to take this woman as a wife, and to make sure he was not making a decision based only of physical appearance or attractiveness.

- e. **but thou shalt not sell her at all for money;** you shall not treat her brutally: After the month of mourning, the potential husband was free to marry the captive woman - yet, he did not have to. But if he decided not to, he had to set her free with dignity. This was a remarkable protection of the rights of a captive woman. Reminds me of Abraham and Hagar. God in that case insured this was followed Gen 21:11-19

#### 15-17 The protection of inheritance rights

- a. If a man has two wives: Obviously, there are going to be problems in a home like this, especially if there is one loved and the other unloved. Yet, God commanded that the inheritance rights of the firstborn son be respected, even if he were the son of the unloved wife.
- b. A double portion of all that he has: This was the right of the firstborn in ancient Israel; the firstborn son was to receive twice as much inheritance as any other son. For example, if there were three sons, the inheritance would be divided into four parts, with the firstborn receiving two parts, and the other three sons each receiving one part. Jacob is a definite example of this. Even tho some of them were favored over others Like Joseph still there inheritance was to be divided evenly. Except the first born did lose privileges

Reuben. See Gen\_49:28, Compare Gen\_46:8 when compared as the 12 tribes of Israel it was even but Reuben was stated as first born but due to his curse of lying with one of Jacob's wives he doesn't seem to get a double portion Gen 49:3-4

Vs 15 hated. FS121C2C2, +Gen\_29:31, i.e. the one loved more than the other, as in the case of Rachel and Leah. In scripture language that which is loved less is said to be hated (Young). Same here as more of a comparison of who we should love the most \*Luk\_14:26.

## **Vs 18-21 The penalty for a rebellious son.**

- a. A stubborn and rebellious son: This does not mean a small child, or even a young teen - but a son past the age of accountability, who sets himself in determined rebellion against his father and mother.
- b. Who, when they have chastened him, will not heed them: The parents must have done a good job raising the son, calling him to obedience, and chastening him as appropriate before the LORD.
- c. Bring him out to the elders of his city: Such a stubborn and rebellious son was to be put on trial before the elders of the city. If they determine him to be chronically rebellious, then the son was to be stoned to death.
  - i. It is important to note that the parents could not, by themselves, execute this penalty. They had to bring the son on trial before impartial judges. This is in contrast to ancient Greek and Roman law, which gave fathers the absolute right of life or death over their children. This was a control of parental authority more than it was an exercise of it.
  - ii. The parents had to take the boy to the elders of the community; not only because the decision of life or death should be taken out of their direct hands, but because the guilt of the stubborn and rebellious son was not only against his parents, but against the whole community. He sowed the seeds for cultural suicide in Israel.
- d. And all Israel shall hear and fear: This law was clearly intended to protect the social order of ancient Israel. No society can endure when the young are allowed to make war against the old.
  - i. Perhaps just the presence of this law was deterrent enough; we never have a Scriptural example of a son being stoned to death because he was a stubborn and rebellious son.
  - ii. "Yet the Jews say this law was never put into practice, and therefore it might be made for terror and prevention, and to render the authority of parents more sacred and powerful." (Poole)
  - iii. "Stoning was the punishment appointed for blasphemers and idolaters; which if it seem severe, it is to be considered that parents are in God's stead, and entrusted in good measure with his authority over their children; and that families are the matter and foundation of the church and commonwealth, and they who are naughty members and rebellious children in them, do commonly prove the bane and plague of these, and therefore no wonder if they are nipped in the bud." (Poole)

iv. "If such a law were in force now, and duly executed, how many deaths of disobedient and profligate children would there be in all corners of the land!" (Clarke)

### **(22-23) The curse upon one who hangs on a tree.**

a. And you hang him on a tree: In the thinking of ancient Israel there was something worse than being put to death. Worse than that was to be put to death and to have your corpse left exposed to shame, humiliation, and scavenging animals and birds.

i. Hang him on a tree does not have the idea of being executed by strangulation; but of having the corpse mounted on a tree or other prominent place, to expose the executed one to disgrace and the elements.

b. His body shall not remain overnight on the tree, but you shall surely bury him that day: Therefore, if anyone was executed and deemed worthy of such disgrace (and you hang him on a tree), the humiliation to his memory and his family must not be excessive. This was a way of tempering even the most severe judgment with mercy.

i. "It is worthy of remark that in the infliction of punishment prescribed by the Mosaic law, we ever find that Mercy walks hand in hand with Judgment." (Clarke)

c. For he who is hanged is accursed of God: The punishment of being hanged on a tree, and left to open exposure, was thought to be so severe, that it was reserved only for those for which it was to be declared: "this one is accursed of God."

i. Paul expounds on Deu\_21:23 in Gal\_3:13-14 : Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, "Cursed is everyone who hangs on a tree"), that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith. Jesus not only died in our place; but He also took the place as the accursed of God, being hung on a "tree" in open shame and degradation. He received this curse, which we deserved, and He did not, so that we could receive the blessing of Abraham, which He deserved, and we did not.

ii. We are redeemed from the curse of the law by the work of Jesus on the cross for us. We no longer have to fear that God wants to curse us; He wants to bless us, not because of who we are, or what we have done, but because of what Jesus Christ has done on our behalf.

## **Part 31 Deuteronomy 22:1-12 Being a Good Neighbor, & Various Other Laws**

- I. For the preservation of charity and good neighborship, in the care of strayed or fallen cattle (Deu\_22:1-4).
- II. For the preservation of order and distinction, that men and women should not wear one another's clothes (Deu\_22:5), and that other needless mixtures should be avoided (Deu\_22:9-11).
- III. For the preservation of birds (Deu\_22:6, Deu\_22:7).
- IV. Of life (Deu\_22:8).
- V. Of the commandments (Deu\_22:12).
- VI. Of the reputation of a wife abused, if she were innocent (Deu\_22:13-19), but for her punishment if guilty (Deu\_22:20, Deu\_22:21).
- VII. For the preservation of the chastity of wives (Deu\_22:22). Virgins betrothed (Deu\_22:23-27), or not betrothed (Deu\_22:28, Deu\_22:29). And, lastly, against incest (Deu\_22:30).

Vs 1-4 For the preservation of charity and good neighborship, in the care of strayed or fallen cattle

- a. You shall not see... and hide yourself: God here condemned the sin of doing nothing. To see your brother in need, and to do nothing, is to do evil. When one has the opportunity to do good, you must not hide yourself.
- b. Until your brother seeks it; then you shall restore it to him: Simply put, when something is lost, a finder cannot claim it as theirs without taking all due diligence to restore it to the owner. If the owner seeks the missing object, it must be restored to him.
  - i. Exo\_23:4-5 commands Israel to also help stray animals but extends the obligation to the stray animals of an enemy, not just a brother.

c. You shall surely help him lift them up again: Also, if someone's donkey falls down, and you can help them, then you must. To pass by your brother in need and to hide yourself from them is to sin against your brother and against God.

Vs 5 For the preservation of order and distinction, that men and women should not wear one another's clothes \*1Co\_11:4-7, 14-15, +\*1Ti\_2:9, Tit\_2:4-5, 1Pe\_3:3-5.

- a. Anything that pertains to a man: In Old Testament times, men and women wore clothing that was superficially similar - long robes and wrapping garments were common for both sexes. Yet, the specific types of garments and the way in which they were worn made a clear distinction between the sexes, and this command instructs God's people to respect those distinctions.
- i. Some have taken this command to be the "proof-text" against women wearing pants and some Christian groups command that women wear only dresses. Yet, this is not a command against women wearing a garment that in some ways might be common between men and women; it is a command against dressing in a manner which deliberately blurs the lines between the sexes
- b. Nor shall a man put on a woman's garment: This does not prohibit a man from wearing a kilt; yet it clearly prohibits a man dressing like a woman, as is all too common - and all too accepted - in our modern culture.
  - i. The dramatic rise in cross-dressing, transvestitism, androgynous behavior, and "gender-bender" behavior in our culture is a shocking trampling of this command and will reap a bitter harvest in more perversion and more gender confusion in our culture.
- c. All who do so are an abomination to the LORD your God: This command to observe the distinction between the sexes is so important, those who fail to observe it are called an abomination to the LORD. This was not only because cross-dressing was a feature of pagan, idolatrous worship in the ancient world, but also because of the terrible cultural price that is paid when it is pretended that there is no difference between men and women.
  - i. "Later writers, such as Lucian of Samosata and Eusebius, speak of the practice of masquerading in the worship of Astarte. Apparently women appeared in men's garments and men in women's garments." (Thompson)

Vs 6-7 For the preservation of birds Gen\_1:22, Lev\_22:28,

If a bird's nest happens to be before you along the way: God simply and plainly commanded kindness to animals. Even a bird's nest was to be given special consideration and care.

- i. Some Jewish commentators say that this is the smallest, or least of all the commandments; yet even it has a promise of blessing for the obedient attached to it: That it may be well with you and that you may prolong your days.

You shall surely let the mother go: Puritan commentator Matthew Poole wrote on this, "Partly for the bird's sake, which suffered enough by the loss of its young; for God would not have cruelty exercised towards the brute creatures; and partly for men's sake, to restrain their greediness and covetousness, that they should not monopolize all to themselves, but might leave the hopes of a future seed for others."

- D. That it may be well with you and that you may prolong your days. If Israel would obey this commandment, they would find blessing and long life, both as individuals and as a nation. What possible connection can there be between showing kindness to bird's nests and eggs and little baby birds and national survival?

- i. First, because obedience to the smallest of God's commands brings blessing. It puts us into a properly submissive relationship to Him, that this always brings blessing to us.
- ii. Second, because kindness and gentleness in the small things often (but not always) speaks to our ability to be kind and gentle in weightier matters. If someone is cruel to animals, not only is that sin in itself, but they are also much more likely to be cruel to people. If Israel allowed such cruelty to flourish, it would harm the nation.

Vs 8 Since roofs were considered living space (see 2Sa\_11:2; 2Ki\_4:10), a parapet would have been an appropriate safety measure. This law deals with the liability of a homeowner for injury to a visitor in the case of negligent building practices. Hammurabi's code (laws 229-33) cautions builders against doing a substandard or unsafe job that could lead to injury or death. Penalties ranged from

finer to capital punishment.

- a. You shall make a parapet for your roof: God commanded that a railing be made for the rooftop, so someone was protected against falling.
- b. That you may not bring bloodshed on your house: Failure to build in a safe way would bring guilt (liability) on the owner or builder of the home. They were responsible for the safety of those who would use the home.

i. In his sermon on Deu\_22:8, titled "Battlements," Charles Spurgeon shows how just as there was to be a railing for the protection of people on the roofs of Israel's homes, there are also spiritual railings for our protection. Many people, in regard to sin, get too close to the edge and fall off. Then it's too late! We need to have "railings" protecting us from the edge. Such railings will not only protect us, but others also.

Vs 9-12 and that other needless mixtures should be avoided

mixing. Some mixtures were considered to be reserved for sacred use. The mixture of wool and linen was used in the tabernacle and in the high priest's outer garments, and was reserved for those uses. This interpretation is offered in the Dead Sea Scrolls (4QMMT).

Sowing of two types of seed is also prohibited in the Hittite laws with a death threat to violators.

In Lev\_19:19 the prohibition is against mating two kinds of animals, while here it concerns plowing with them together. Experiments with hybridization and crossbreeding are attested as early as the third millennium B.C.

a. You shall not sow your vineyard with different kinds of seed: Each of these laws was meant to separate Israel from her pagan neighbors, who would commonly combine unlike things to achieve what was thought to be a "magical" combination.

- a. You shall not plow with an ox and a donkey together: So, in pagan cultures it was common to combine different kinds of seed in a vineyard; or to plow with an ox and a donkey together; or to wear a garment of wool and linen mixed together. When God commands Israel to not do these things, it isn't so much for the sake of the combinations themselves, but so Israel would not imitate the pagan, occult customs of their neighbors.

i. There is a spiritual application of this principle; the commands forbidding unholy combinations, "though in themselves small and trivial, are given... to forbid



all mixture of their inventions with God's institutions, in doctrine or worship."  
(Poole)

- ii. As Paul says, do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness? (2Co\_6:14)
  - iii. One commentator believes that these laws were also given, in part, to protect other animals from the bad breath of donkeys: "Besides, the donkey, from feeding on coarse and poisonous weed, has a fetid breath, which its yoke-fellow seeks to avoid, not only as poisonous and offensive, but producing leanness, or, if long continued, death." (Jameison-Fauset-Brown, page 673)
- c. You shall make tassels on the four corners of the clothing: This command was also to distinguish Israel from their pagan neighbors; in this way, an Israelite man was immediately known by the clothes he wore.
- i. "A symbolic meaning is given to these tassels in Num\_15:37-41, namely that they are a reminder to Israel to keep God's law." (Thompson)
  - ii. Like most good commands of God, men have the capability to twist and corrupt this command. In Jesus' day, He had to condemn the Pharisees in Mat\_23:5, saying they enlarge the borders of their garments. In other words, they made the tasseled portion of their garments larger and more prominent to show how spiritual they were.

## **Part 32 Deuteronomy 22:13-30 Laws on Marriage, Virginity, and Incest**

Vs 13-19 Of the reputation of a wife abused, if she were innocent

- a. Charges her with shameful conduct: The idea is that the man accused his wife of not being a virgin when they were married. Apparently, this was discovered on their wedding night, when they first had intimate relations (when I came into her I found she was not a virgin).
  - i. It is important to understand that in ancient Israel virginity was valued. It was seen as a great loss to give up one's virginity before marriage, and if a woman was known to have lost her virginity, it greatly reduced her chances of getting married.
  - ii. By the same principle, if a husband believed that his wife had lied about her virginity, he felt cheated. What follows is an attempt to resolve the issue.
- b. Then the father and mother... bring out the evidence of the young woman's virginity... they shall spread the cloth before the elders of the

city: according to custom, a Jewish woman would first be intimate with her husband upon a special cloth, which would collect the small drops of blood which were accepted as evidence of the young woman's virginity. This bloodstained cloth would then become the property of the married woman's parents, who kept it as the evidence of the young woman's virginity.

i. Many people argue that this custom of proving a woman's virginity is absurd, because it doesn't always work. Some have answered by saying it does "work" when ladies are given in marriage at twelve or thirteen years of age, as was the custom in Old Testament times.

ii. Nonetheless, for whatever reasons, the custom did "work" - and is still practiced in some parts of the world. "The proofs of virginity, the blood-spotted bedclothes or garments, which, though not infallible, were widely accepted in the ancient Near East as indications of prior virginity, are still accepted among some peoples today" (Kalland). Clarke also adds: "A custom similar to that above is observed among the Mohamedans to the present day."

iv. Clarke on they shall spread the cloth: "A usage of this kind argues a roughness of manners which would ill comport with the refinement of European ideas on so delicate a subject."

c. The elders of the city shall take that man and punish him: If the parents could produce the evidence, then the man was found to have made false accusation against his wife and it was commanded that a fine to be paid to the father of his bride.

i. Additionally, the man had forfeited his future right to divorce this wife: he cannot divorce her all his days.

ii. The strong penalty against a man who made a false accusation (one hundred shekels of silver was a significant fine), and the loss of his right to divorce his wife in the future was an effective deterrent against wild, false accusations by a husband against his wife.

Vs 20-21 but for her punishment if guilty

d. But if the thing is true, and evidences of virginity are not found for the young woman: If this were the case, the woman was to be executed by stoning. This was not only for her sexual promiscuity (to play the harlot), but also for her attempt to deceive her husband.

i. This law must be seen in connection with the command in Exo\_22:16-17, which commands that a man who entices a virgin must surely pay the bride-price for her to be his wife. This law in Deuteronomy is directed against the truly wanton

woman, who has given up her virginity, yet not claimed her rights under Exo\_22:16-17. She did not value her virginity at the time she gave it up, yet she wanted to claim the benefits of it by deceiving her husband.

ii. All this simply reinforces the principle that virginity was valued, highly valued, in Israel. Today, far too many people - especially women - sell themselves cheaply by easily giving away their virginity. A man illustrated this with a true story about a friend who owned an antique store and had a table for sale. The table was worth \$600 but was marked down to \$300. A man tried to bargain her down to \$200, and not only did she refuse, but she realized the true value of the table, and upped the price to its true worth - even when offered \$300. The man finally bought the table for \$600, and certainly treated it like a \$600 table - because its worth had been fought for. Many women who know they are being treated shabbily by men have contributed to the problem by selling themselves cheaply.

Vs 22 For the preservation of the chastity of wives

- a. Both of them shall die: God commanded the death penalty for adultery. This was primarily because of the exceedingly great social consequences of this sin. Therefore, God commanded the ultimate penalty against it.
- i. God also specifically instructs: both the man that lay with the woman, and the woman. Adultery was not to be condemned with a double standard; if it was wrong for the woman, it was wrong for the man, and vice-versa.
- b. Then both of them shall die: As a practical matter, this death penalty was rarely carried out, as is the case in most of the situations where capital punishment was commanded. This is because any capital crime required two or three witnesses, and the witnesses had to be so sure of what they saw that they were willing to "cast the first stone" - that is, initiate the execution (Deu\_17:6-7)
- i. So, particularly in a case of adultery (or other sexual sins) there would rarely be two eyewitnesses willing to initiate the execution - and so capital punishment would not be carried out.
- ii. This also helps us to understand what Jesus was doing when confronting the crowd who brought to Him the woman taken in adultery. By their presence and words, they claimed to have caught the woman in the act - but why then did they not bring the guilty man as well? And who was willing to cast the first stone - that is, initiate the execution? (Joh\_8:1-12)
- c. So you shall put away the evil from Israel: Though the death penalty for

adultery was carried out rarely, it still had value. It communicated loudly and clearly an ideal that Israel was to live up to, and it made people regard their sin much more seriously. Today, we have done away with this ideal, and people don't care much about adultery - and society suffers greatly as a result.

(23-29) Laws concerning rape.

a. If a young woman who is a virgin is betrothed to a husband: If a man had intimate relations with a virgin who was betrothed to a husband, and it happened in the city (and no one immediately hears the woman cry out in an attempt to stop the man), then both were to be executed.

i. The woman was to be executed for disgracing her virginity; the man was to be executed because he humbled his neighbor's wife. Interestingly, the woman was considered the wife of another man, even though she was only betrothed, and was still a virgin, having not yet consummated the marriage.

b. But if a man finds a betrothed young woman in the countryside: If a man had intimate relations with a virgin who was betrothed, and it happened in the countryside (where no one could hear the woman, even if she should cry out), then only the man was to be executed, because the woman was presumed to be the victim of rape.

i. Significantly, the woman was not blamed for the rape, and it was presumed that she was innocent in this circumstance.

c. If a man finds a young woman who is a virgin, who is not betrothed: If a man had intimate relations with a virgin who is not betrothed, then he must pay a fine and was obligated to marry the woman (presumably, if she will have him), and he forfeited his right to divorce her in the future.

i. Some Jewish commentators note that the fifty shekels of silver were to be paid in addition to the dowry.

This is why as we see Joseph who had supernatural knowledge took Mary away and hid her as it was not possible for him to consummate the marriage as required until after Jesus was born which would break the hymen (blood spots on cloth) would not be available. Mat\_1:18-25

Vs 30 And, lastly, against incest

a. A man shall not take his father's wife: This probably described the case of a son marrying his stepmother after his father had died. This was considered incest, even though there was not a blood relation, because he was considered to have had uncovered his father's bed.

b. Nor uncover his father's bed: Significantly, this was exactly the same kind of immoral relationship that the Corinthian church accepted, and Paul had to rebuke them about - that a man has his father's wife! (1Co\_5:1-2)

## Part 33 Deuteronomy 23 Instructions to the Assembly, Various Laws

Vs 1-2 Thanks to Chuck Missler for this explanation:

Exclusion of eunuchs. Significant in light of contemporary pagan practices. Not to practice mutilation of the body (Deut 14:1). In NT times, such disabilities no longer enter into consideration even in the external administration of the church (cf. Isa 56:4, 5; Acts 8:27, 28).[1]

The sacredness of the congregation of the Lord was signified by the exclusion from participation in the official theocratic assembly of those disqualified in various ways. Excluded were the eunuch (v. 1) and the bastard (v. 2) together with his descendants—even to his tenth generation; Cf. Pharez (Perez) Jesse: Ruth 4:18-22.

Ruth 4:18-22

1) Now these are the generations of Pharez:

2) Pharez begat Hezron,

3) Hezron begat Ram,

4) Ram begat Amminadab,

5) Amminadab begat Nahshon,

6) Nahshon begat Salmon,

7) Salmon begat Boaz,

8) Boaz begat Obed,

9) Obed begat Jesse,

10) Jesse begat David.

“May your house be like Pharez”!? (Ruth 4:12 was a prophecy, not an epithet or indictment! A macrocode, from the days of the Judges, predicting David! Ruth links the house of David to Bethlehem...)

Guzik notes: One of illegitimate birth: It is difficult to define exactly what is meant by the term of illegitimate birth. Some later Jewish writers defined this as someone who was born of an incestuous relationship between Jews; others said it refers to those born of mixed marriages between the people of Israel and their pagan neighbors (as in Neh\_13:23).

So it could be that Pharez was an incestual birth or maybe that Ruth was a Moabite. But either way 10 generations will pass before Jesus Birth. Luke 3:23,32 which was about 45 generations. As for the Blood curse of Jeconiah (Jer 22:28-30 ) Matt 1:11 Mary thru Nathan fixed that issue.

Deuteronomy 23:3-4

Vs 3 An Ammonite or Moabite, Neh 13:1-2,

The unique sacredness of Israel in their relationship to surrounding.

nations is uniquely delineated through Moses. The Moabites and Ammonites—offsprings of incest Gen 19:30, 36-38—though not dispossessed of their land by Israelites (2:9, 19), were excluded from participation in the Israelite congregation because of their endeavor to bring a divine curse upon God's chosen people instead of offering them hospitality. God's love for Israel had been manifested in a peculiar way in turning the intended curse into a blessing when Balaam had been hired by Balak the Moabite king (cf. Num 22-24; Rev 2:14).

Vs 5-9 In the case of the Edomites' and Egyptians' exclusion was again the rule because of their past enmity (cf. the Egyptian oppression, Ex 1:8-10ff., and Edomite opposition, Num 20:18ff.), but it was modified (Deut 23:8; cf. Ex 20:5), in the one case, because of ties of Abrahamic kinship (cf. Gen 36:1ff.) and, in the other, because of hospitality shown to Abraham and Jacob's family when distressed by famine (Gen 12; 42-47).

Vs 10-14 Hygiene for camp life Cleanliness is critical. Even in modern times where this is not done or where the excretions are used for fertilizing produce, the health of the community is endangered. Holiness was symbolized by physical cleanliness among God's covenant people.

Vs 15-18

Note the equivalence of "whores" and "sodomites." Homosexuality: "dog" is term for male prostitute (Cf. Rev 22:15). Even the money involved was an "abomination" and abhorrent to God. The body of the giver was more important than any gift that they might bring! The Canaanite practices of the misuse of the body in their sacred rites of prostitution and child sacrifice precipitated their destruction.

vs 21-23 Vows were not mandatory, but once given they were expected to keep them—out of reverence for a God who keeps His promises! Nazarite vows: Num 6:1-21. Paul kept his (Acts 18:18; 21:23f ).

Vs 24-25 this was not the same as gleaming which we will see in the next chapter. But this is more about travelers and someone who is really poor. You were allowed to take only enough to satisfy your immediate hunger and no more. Jesus mentions this in Mat 12:1-4, also in Mk 2:23, Luk 6:1 which are the same as Matt

## **Part 34 Deuteronomy 24 The Mosaic Law of Divorce & Other Laws**

Vs 1-4 New Testament references to this topic first by Jesus Matt 19:8-9 and by inspiration from the Holy Spirit thru Paul 1 Cor 7:12-15

Vs 1 House Matt 5:31 Jesus acknowledges this verse is from Moses and helps us confirm Moses was the writer of Deut.

Vs 4 We see that reuniting with a former spouse is also a no-no.

Vs 5 It was actually quite common that a man would plan a way to live for a year without working or needing to go off to war. Cheer up the wife where under the Galilean wedding tradition a woman would be taken back to the bridal chamber the man had built so typically the wife would be going to the Husbands family home. What a beautiful picture of what Jesus will be doing for us as the Church John 14:1-3

Vs 6 taking the object that would be the mans livelihood as a pledge for say a loan and thus cause the debtor to not have a way to repay the loan.

Vs 7 in slaving fellow brother. Ex 21:16 . Joseph being a prime example of this. Gen 37:28 But also a forgiving man also as he recognized it was for Good. Gen 45:3-8 perfect picture of what Jesus has done for Us. Paying our debt on the Cross to take away the death penalty we all deserve Rom 6:23 Like Joseph brothers did according to this commandment of God

Vs 8-9 Leprosy was a true disease we know of today as Hansons but now very curable. But also as a plague use by God to punish for wrong doing. The famous Mirium story. Remember. Lu 17:32; 1Co 10:6,11 Miriam. Nu 5:2; 12:10-15;

Vs 10-13 When a pledge is something to keep you warm will not be kept over night. Again these pleges are not to handicap the debtor but to insure return of the item pledged.

Vs 14-15 Lest he cry Jas 5:4

Vs 16 we all must pay the price for our sin. Can't blame it on your upbringing. Rom 3:23, 6:23

Vs 17-22 remember we all can one day need help. I remember a saying I heard once that I've tried to teach my children. You see the same people on the way up the ladder as with the decline. Don't burn bridges, you may need them in the future.

Lets end with this word Redemption. Jesus Christ or Redeemer

Redemption: (Exodus type) Summary. Exodus is the book of redemption and teaches:

- (1) redemption is wholly of God Ex 3:7-8; Joh 3:16.
- (2) redemption is through a person. Cmt. on Ex 2:2. Joh 3:16-17.
- (3) redemption is by blood Ex 12:13,23,27; 1Pe 1:18.
- (4) redemption is by power Ex 6:6; 13:14; Ro 8:2.

Cmt. on Isa 59:20. Cmt. on Ro 3:24.

The blood of Christ redeems the believer from the guilt and penalty of sin. 1Pe 1:18 as the power of the Spirit delivers from the dominion of sin. Ro 8:2; Eph 2:2.

## **Part 35 Deuteronomy 25 Levirate Marriage & Various other Laws**

- 1-3. Stripes must not exceed forty.
- 4. The ox is not to be muzzled.
- 5-10. Of raising seed unto a brother.
- 11-12. Of the immodest woman.
- 13-16. Of unjust weights and measures.
- 17-19. The memory of Amalek is to be blotted out.

Vs 1-3 punishments meted out by courts. In complex societies, when a legal dispute arises, it is necessary to take it to the judicial system. This system must include judges and a place for the hearing of testimony. On the village level this simply means drawing together the "elders" at the gate or threshing floor (see Deu\_21:18-21; Rth\_4:1-12). In towns and cities, the judges were officials appointed by the government, who could hear appeals from village courts (Deu\_17:9-10) or try cases within their own jurisdiction (2Sa\_15:3; Jer\_26:10-19). Their responsibility included hearing testimony, making a judgment based on the law and officiating to insure that punishment was meted out exactly as the law decreed (in the Middle Assyrian laws the judges are expected to observe the punishment).



Vs 2-3. limitation on number of lashes. Ancient Near Eastern law (Middle Assyrian laws and Hammurabi) stipulate that both men and women be flogged for various crimes. The number of lashes ranges from twenty to sixty. In vs 1-3 vs 1-3 Deuteronomy, however, forty lashes serves as the upper limit. This limit may be based on either the symbolic value of forty or the degree of mutilation and personal humiliation permissible for an Israelite to bear without being permanently excluded from social and religious activities.

Vs 4. role of oxen in grain processing. Oxen were used to plow fields and to pull threshing sleds to crush the stocks of grain once they were harvested. At the threshing floor, the grain would be laid in such a way that a heavy sled could be driven over it. The hooves of the oxen would also aid in the processing of the grain. The injunction that the ox not be muzzled follows the humanitarian pattern of previous laws and allows the animal to eat a portion of the grain as its wage. Since few farmers owned their own team of oxen, they were provided by government officials (observed in Mari texts) or hired from wealthier farmers or even other villages

Vs 5-10. levirate marriage. For additional information on this practice, see the comment on Gen\_38:6-11, 13-16, 25-26. Hittite law 193 and Middle Assyrian law 33 have very similar legislation, though neither offers an explanation in terms of providing a family heir or of passing on property in an orderly fashion. Both of these concerns are referred to in Deuteronomy. Thus the law, although it is also designed to provide the widow with the security attendant upon marriage and having a son, is primarily focused on the rights of the deceased husband. The obligation owed to the deceased by his brother (defined best as nearest male kin) can be an economic hardship (see Ruth 4). Thus the second part of this law allows the levir to renounce his obligation publicly and thus, judging by the example in Ruth, presumably allow the widow to marry whomever she wishes. Even though the levir must submit to public humiliation and be labeled uncooperative, the financial factors involved might make it justifiable.

Vs 7-8. elders at town gate. Because of the constant traffic at the gate as people went to and from the fields, it became the place of judgment and business transaction in ancient Near Eastern towns. Merchants would set up collapsible booths or simply sit under an umbrella while their customers came to them (see Lot in Gen\_19:1). When a legal matter came up, a group of the town elders either could be found sitting in the gate (Pro\_31:23) or could be gathered from those passing by (Rth\_4:1-2).

Vs 9. removing sandal. Sandals were the ordinary footwear in the ancient Near East, but they were also a symbolic item of clothing, especially in the relationship between the widow and her legal guardian or levir. This is due to the fact that land was purchased based on whatever size triangle of land one could walk off in an

hour, a day, a week or a month (1Ki\_21:16-17). Land was surveyed in triangles, and a benchmark was constructed of fieldstones to serve as a boundary marker (Deu\_19:14). Since they walked on the land in sandals, the sandals became the movable title to that land. By removing the sandals of her guardian (Rth\_4:7), a widow removed his authorization to administer the land of her household.

Vs 11-12. law. There is a very close parallel to this law in the Middle Assyrian code, in which the degree of physical punishment on the woman is dependent on whether one or both testicles are damaged. It would appear that punishment in the Deuteronomic law is based not on the degree of injury inflicted on the man's genitals but on the act of immodesty displayed by the woman. Her hand is severed because it is the offending appendage (see the comment on the laws of talion in Deu\_19:21). Although she is attempting to help her husband, by grasping another man's genitals she has committed a sexual act that dishonors her and her husband.

Vs 13-16. weights and measures standards. Commerce in a society without coined money is dependent on standard weights and measures. Examples of stone and metal weights, marked with specific symbols designating weight values, have been found in Egyptian tombs as well as at several sites in Israel and Mesopotamia (stylized lion-weights were found in eighth-century B.C. levels of Nimrud in Assyria). The merchant who used a heavier weight to buy than to sell defrauded his suppliers and customers (see Pro\_11:1; Pro\_20:23; Amo\_8:5). Although this was condemned as an abhorrent practice, it was common enough in the ancient world. A good example is in the Egyptian Tale of the Eloquent Peasant, which accuses government officials and grain distributors of "shorting" the people.

Vs 17-19. Amalekites. See the comment on Num\_24:20. The Amalekites wandered through vast stretches of land in the Negev, Transjordan and Sinai Peninsula. They are unattested outside the Bible, and no archaeological remains can be positively linked to them. However, archaeological surveys of the region have turned up ample evidence of nomadic and seminomadic groups like the Amalekites during this period. Despite several attempts to eliminate the Amalekites (Exo\_17:8-13; 1Sa\_15:2-3), they reappear as enemies of Israel on an alarming number of occasions (Jdg\_6:3; 1Sa\_30:1; 2Sa\_8:12; 1Ch\_4:43). Their refusal to aid the Israelites as they crossed Sinai functions, as it does here, as the basis for the original enmity, but subsequent disputes are probably based on territorial clashes and raiding of each other's villages.

## **Part 36 Deuteronomy 26 The Law of First Fruits**

Now we are in the final Third sermon and the end of the Social laws

1-11. The confession of him that offers the basket of first-fruits.

12-15. The prayer of him that gives his third year's tithes.

16-19. The covenant between God and his people.

Vs 1-4 First Fruits brought unto the Priest, here we see a review of tithing, Also in Ex 23:14-19

This is also one of the 3 Required Feasts we just read; De 16:16

Vs 5. wandering Aramean. The creedal statement contained here emphasizes the nomadic character of Israel's ancestors. The original homeland of Abraham and his family is generally identified as Paddan Aram or Aram Naharaim (see comment on Gen\_11:28). The mention of Arameans in relation to Abraham and Jacob is likely a reference to scattered tribes of peoples in upper Mesopotamia who had not yet coalesced into the nation of Aram that appears in later texts. Based on other examples from cuneiform literature, the name Aram may in fact have originally been that of a region (cf. Sippar-Amnantum of the Old Babylonian period) that was later applied to people living there. For more on the Arameans see comment on Gen\_28:5.

Gen 11:28 Ur of the Chaldees. Abraham's family is from Ur of the Chaldees. For many generations the only Ur that has been known to modern scholars is the famous Sumerian city on the southern Euphrates. It has been somewhat of a mystery why this southern city would be referred to as Ur of the Chaldees—since at this time the Chaldeans were settled primarily in the northern section of Mesopotamia. An alternative was provided when textual evidence from Mesopotamia began to produce evidence of a smaller town by the name of Ur in the northern region, not far from Haran (where Terah moves his family). This town could logically be referred to as Ur of the Chaldees to differentiate it from the well-known Ur in the south. This would also explain why Abraham's family is always seen as having its homeland in "Paddan Aram" or "Aram Naharaim" (Gen\_24:10; Gen\_28:2, descriptions of northern Mesopotamia between the Tigris

and Euphrates).

Vs 6-10 Remembering Why we are Here in the promised Land and the Great Blessing God has provided since we left the captivity of Egypt.

Vs 6 Egyptians as Taskmasters Ex 1:11,14

Vs 7 Cried unto the Lord (Power of Prayer) Ex 2:23-25, 3:9, 4:31

Vs 8 and the Lord Ex 12:42, 51, 13:3, 14, 16, Deut 5:15

Vs 11 Praise and Worship Deut 12: 7, 12, 18, 16:11

12-15. The prayer of him that gives his third year's tithes.

Vs 12-13 **provision for the needy**. The four categories of needy persons are the Levites, aliens, widows and orphans. Because they lack either land or the protection of a household, it becomes the obligation of the nation to provide food and legal protection to these vulnerable people (see Deu\_1:16). In this case, the form of support which they are to receive is the tithe in the third year. However, it may be presumed that additional provision was made throughout the year, every year, for them (see Rth\_2:2-18).

Vs 14 **eating while mourning or unclean**. This threefold litany of ritual purity and obedience, similar in form to Job's "oath of clearance" (Job 31), maintains that the offerer has not contaminated the sacred meal by being in an impure state. For example, persons who had come in contact with the dead were considered unclean (Lev\_5:2). Hittite ritual for the preparation of the king's food and meal offerings for the gods included meticulous attention to physical cleanliness as well as the exclusion of ritually impure animals (dogs and pigs) and ritually unclean persons. The Deuteronomic statute may also be tied to ritual meals associated with the ancestor cult or with Canaanite or Mesopotamian fertility rituals (see women mourning for Dumuzi/Tammuz in Eze\_8:14, A Syrian idol, corresponding to the Adonis of the Greeks and Osiris of the Egyptians, the husband-brother of Ishtar (Asherah, fertility goddess, +\*Isa\_66:17 note), and otherwise

identified as Nimrod and Bacchus (See A. Hislop, *The Two Babylons*, p. 56). Note: Tammuz, in Syriac Tomuz, was certainly the Phœnician Adonis, who was fabled to have been a beautiful youth beloved by Venus, and killed by a wild boar in Mount Lebanon; whence springs the river Adonis, which was said to run with blood at his impure festival in August (See *Paradise Lost*, b. i. 446-459). With the Article. An idol personifying vegetable and animal life, worshipped in Phoenicia and Babylon).

Vs 14 **offerings for the dead**. Deu\_14:1-2 on rituals associated with the ancestor cult. In this case the assurance is given that the sacrificial meal has not been contaminated by unclean persons or polluting actions, such as giving a portion as an offering to the dead. This might include food provided for the spirit of a dead person, to strengthen it for its journey to Sheol (as seen in Tob\_4:17) or to learn something of the future (Deu\_18:10-11). In addition, an association between eating "sacrifices offered to the dead" and the worship of the Canaanite god Baal is made in Psa\_106:28. Either purpose would place reliance on powers other than Yahweh, and both were therefore condemned by the biblical writer as polluting and leading to destruction.

16-19. The covenant between God and his people.

Basically here the ultimate purpose of all these commandments is when You follow the Lord and His ways. You will not only Please God but will be blessed by Him and enjoy as we say earlier to Inherit a Land filled with Milk and Honey. CF But follow the world and the Idol worship of the cultures around you and you will loose out those Blessings which we will discuss tomorrow. Mt Ebal (curses) & Mt Gerizim (Blessings)

## **Part 37 Deuteronomy 27 Mount Ebal-Law & Curses**

Now we have instructions to build an Alter on Mt Ebal and as the picture shows its still there today. The plaster has withered away I'm sure but one piece was uncovered that had the Hebrew letters for Curse.

In the May 2022 copy of the magazine Prophecy Watcher Mondo Gonzales has a great article from this discovery. Here is what was found and some excerpts from the article:

After more than a year of work to remove the stone pile covering the site, a large rectangular structure appeared that had a ramp leading up to a sacrificial altar, where many remains of burnt bones were found. The entire structure was about 30 feet wide, with walls five feet thick. After a member of his team showed him a drawing of the bronze altar from the Temple in Jerusalem recorded in the Jewish Mishnah (written around AD 200), Zertal was stunned by the similarity and concluded that this must have been Joshua's altar. His discovery would change him and cause friction with his colleagues, who were skeptical about the validity of biblical history for this early time period.

After taking the lead tablet to Prague in the Czech Republic, they were able to use tomography to discover at least 40 letters inscribed on the inside of the lead tablet. Tomography uses penetrating wave technology to scan the object section by section. This was incredible to say the least and what follows is the preliminary information gleaned from a press conference that was held in Houston, Texas led by archaeologist Scott Stripling from the Associates for Biblical Research ([biblearchaeology.org](http://biblearchaeology.org)). If you go to their website, you can find and watch the original press conference.

The inscription found inside the lead tablet was this very early Proto-Sinaitic (also called Proto-Canaanite) script which shows that this tablet was most likely very early in its creation. This is quite amazing and certainly provides some indication concerning the dating of the tablet. As far as can be surmised so far, this indeed would be the earliest Hebrew language inscription ever discovered using this ancient

script. Here is what the preliminary translation of the ancient inscription on the inside of the lead tablet reads:

"Cursed, cursed, cursed, cursed by the God YHW.  
You will die cursed. Cursed you will die.  
Cursed by YHW cursed, cursed, cursed."

So it at least at this point gives me confidence in what the Bible says. Now also I am someone who has a lot of faith that what the Bible says is true but I love it when something found verifies these just as an additional proof. So lets proceed with this passage.

Vs 1-8 Instructions upon going over the Jourden and Building an Alter

Vs 2 day Josh 4:1, set thee up Josh 8:32

Vs 4 Mt Ebal Deut 11:29, Josh 8:30

Vs 5 Thou shall't NOT lift a tool Ex 20:25, Josh 8:31

Vs 8 as we see these words in part still exist today some 3500 years later.

Vs 9-14 Preparing to deliver the Curses

Vs 9 Thou Art Deut 26:18

Vs 12 Upon Mount Gerizim Deut 11:29, Josh 8:33, Jud 9:7

Vs 13 Mt Ebal same as vs 12

Vs 14 The Levites Deut 33:10 Daniel 's Prayer about this Dan 9:11-21

Vs 15-26 the list of Laws to remember Gal 3:10-14 Great way to end this passage with what Paul wrote of the Blessings from Jesus to eliminate the power of sin.

## Part 38 Deuteronomy 28:1-14 Blessings for Obedience

This Chapter has a few different levels. Its all about Blessing and Curses for following the commandments of God. But also it's a bit of a prophecy also as the curses describe almost a timeline of the ways Israel fails both past and future. Im going to try and show how this follows history.

Scofield puts it this way: Chapters 28.-29. are, properly, an integral part of the Palestinian covenant, De 30:1-9.

The Palestinian Covenant gives the conditions under which Israel entered the land of promise. It is important to see that the nation has never as yet taken the land under the unconditional Abrahamic Covenant, nor has it ever possessed the whole land (cf. Gen\_15:18; Num\_34:1-12. Mention More detailed version)

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The Palestinian Covenant is in seven parts. (Mention only now save for Chapt 30)  
Deu\_30:(1) Dispersion for disobedience,; Deu\_28:63-68 (See Scofield on Gen\_15:18).

Deu\_30:(2) The future repentance of Israel while in the dispersion, Deu\_30:2.

Deu\_30:(3) The return of the Lord, Deu\_30:3; Amo\_9:9-14; Act\_15:14-17.

Deu\_30:(4-5) Restoration to the land, Deu\_30:5; Isa\_11:11; Isa\_11:12;

Jer\_23:3-8; Eze\_37:21-25

Deu\_30:(6) National conversion, Deu\_30:6; Rom\_11:26; Rom\_11:27; Hos\_2:14-16

Deu\_30:(7) The judgment of Israel's oppressors, Deu\_30:7; Isa\_14:1; Isa\_14:2; Joe\_3:1-8; Mat\_25:31-46

Deu\_30:(9) National prosperity, Deu\_30:9; Amo\_9:11-14

So lets look first at the Blessings, Im reminded of NCO Training it was always a good idea to start with the positive rewards of good service so when punishment had to be used it was well established what the loss was.

Vs 1-14 Blessings for Obedience

Vs 1 Pass Exo 15:26, Isa 55:2, IF and a really important IF %Deu\_28:15, Deu\_30:15, +\*Gen\_4:7, +\*2Pe\_1:10.

Vs 2 Overtake thee Zec 1:6

Vs 3 in the city. Psa\_128:1-5; Psa\_144:12-15, Isa\_65:21-23

in the field. Gen\_26:12, 39:5, Amo\_9:13-14, \*Mal\_3:10

vs 4 I can see that today based on how many children the Devote Jews are having



in Israel. Gen\_22:17; ground Zec\_8:12. sheep. Gen\_31:38,

vs 5 By basket, may be understood the olive-gathering and vintage, in which it was employed; and by the store or remainder, all laid up for future use, or prepared for present consumption.

store. or, dough, or kneading troughs Ge 39:5 for Joseph's

vs 6 Blessed shalt thou be when thou comest in. Ps 23:

When thou comest in - From thy employment, thou shalt find that no evil has happened to the family or dwelling in thy absence.

When thou goest out - Thy way shall be made prosperous before thee, and thou shalt have the Divine blessing in all thy labors. (Clarke)

Vs 7b 7 ways that their enemies were dispersed flee before. Jos 8:22; 10:10-11,42

Vs 10 called. Nu 6:27; 2Ch 7:14; Isa 63:19; Da 9:18-19

Vs 13 the head. Nu 24:18-19; Isa 9:14-15

So starting Tomorrow we will look at not only the curses but basically all the sins of Israel since they broke every one of them at one time or another.

## **Part 39 Deuteronomy 28:15-44 Curses for Disobedience**

(Deu\_28:1-14) The blessings for obedience.

(v. 15-44) The curses for disobedience.

(v. 45-68) Their ruin, if disobedient.

Vs 15-19 are direct replies to the blessings in vs 1-14, I see this type of wording to not allow those who would try to interpret it incorrectly leaving no doubt. Im reminded of this by the Holy Spirit to make sure of those today who try to distort the message. A similar one I can think of is Rev 7. The JW have used this chapter to try and justify their beliefs. But God even spelled it out by tribe to leave no doubt.

Vs 15 the IF again these unlike the land covenant which has no conditions where keeping the land during this generation is conditional. We see that as we get into the period of the loss of the land during Jerimiah, Ezekiel & Daniel timeframe does include loss of the land temporarily. Its important to also realize this is GOD's land

and its use by Israel is conditional. Lev 26:14-16, Dan 9:11, 13, Mi 2:2  
Vs 16-20 Cursing Mal 2:2 again, Vexation sword against Brother 1 Sam 14:20, Zec 14:13, Rebuke Isa 30:17, 51:20, 66:15 (future )

Vs 21-22 blasting (crops rot away basically) Amos 4:9

Vs 23-28 Times of the Gentiles vs 49-52, 63-68 (we will take up tomorrow), 2 Kin 18:9-12(northern Kingdom), Luk 21:24 Rev 16:19

Vs 29-36 Bring Thee (Both Northan and Southern) 2 Kings 17:4, 6, 24:12, 14, 25:7, 11,2 Chro 33:11, 36:6, 20

Vs 37 A Proverb 1 Kin 9:7-8, Jer 24:9, 25:9, Zec 8:13

Vs 44 Head & Tail Lam 1:5-8

## **Part 40 Deuteronomy 28:45-68 Their Ruin, Not If but When Disobedient**

(Deu\_28:1-14) The blessings for obedience.

(v. 15-44) The curses for disobedience.

(v. 45-68) Their ruin, if disobedient.

We know based on History and the Bible that these curses all of them is History written in Advance. This is only possible by GOD Himself who is outside Time. I'm reminded of the Analogy of a parade . We are the spectators watching street side. GOD is the helicopter who can see all of time from outside Time. Lets see what the future holds for Israel & Judea

Vs 45-46 a Sign Isa 8:18, Ezk 14:8

Vs 47-48 Jer 28:14 Flavius Josephus' records in history in which he tells about the coming of the Romans under Titus. Rome, known as the iron kingdom, fulfilled the prediction. "He shall put a yoke of iron upon thy neck."

Vs 49 Times of the Gentiles Dan 2:29-45, Luk 21:24 Rev 16:19, Earth Jer 48:40, 49:22, Lam 4:19, Hos 8:1

Rome, coming all the way from the West, spoke a language that was entirely different from Hebrew. Our English is based on Latin and the European languages, but Hebrew is a language that is related to the Asian and African and Oriental languages. It is altogether different. God says the conquerors would be people "whose tongue thou shalt not understand."

It is interesting that Rome carried standards bearing the emblem of the eagle. I am of the opinion that many an instructed Israelite, when he looked over the battlements of the wall and saw the standards of Titus with an eagle on them, said, "This is it!" (Misslerr)

Vs 50-52 Trustst Psm 2:12 Trust is the characteristic O.T. word for the N.T. "faith," "believe." It occurs 152 times in the O.T., and is the rendering of Heb. words signifying to take refuge (e.g. Rth\_2:12 "to lean on" (e.g.) Psa\_56:3 "to roll on" (e.g.) Psa\_22:8 "to stay upon" (e.g.) Job\_35:14.

Vs 53-57 Josephus tells in his history how mothers were forced to give up their babies, and the flesh of the babies was eaten. The people died, and their corpses collected inside the city. They had to throw them over the wall. May I say to you that this prophecy was literally fulfilled. 2 Kin 6:28-29  
And now the Jewish people are scattered throughout the world.

Vs 58 Fear The "fear of the Lord," a phrase of the O.T. piety, meaning reverential trust, with hatred of evil. Glorious Name glorious. or, honored. Exo\_6:3, 14:4, Lev\_10:3, Psa\_72:19.

Vs 59-62 few in number. Note: In the siege of Jerusalem there died 1,100,000 persons, and more than 90,000 were carried captive; and, having afterwards provoked the Romans by their crimes and rebellions, they persecuted them nearly to extirpation; to which, if the tens of thousands which were slaughtered year after year in every country be added, it appears wonderful that there were any remains left.

Vs 64 This is Ezk 35-36 as we are seeing today. Especially with this current war with Hamas and the sever persecution the Jewish People are getting all over the world now. Driving them Home to Israel

Vs 65 Amos 9:4 among these nations. Note: After the conquest of their country by the Romans, Hadrian, by a public decree, ratified by the senate, forbade any Jew to come even within sight of Judea; and hence they were dispersed over every quarter of the globe, where they found no alleviation or respite from misery. In no country are they treated as denizens: all suspect them as enemies and behave to them as aliens; if they do not, as has been too frequently the case, harass, oppress, and persecute them, even unto death. Deu\_30:1, Lev\_26:39, Psa\_106:27, Hos\_9:17.

Vs 65-68 But also prior to the Diaspora those who put their faith in Jesus did take the warning and were spared the final siege in 70 AD when they fled to an area over the mountains and set up a little town Luke 21:20-24

Accordingly, when Cestius Gallus came against Jerusalem, and unexpectedly raised the siege, Josephus (Bel. l. ii. c. 19) states that many of the noble Jews departed out of the city, as out of a sinking ship; and when Vespasian afterwards drew towards it, a great multitude fled to the mountains. And we learn from Eusebius (Hist. Eccles. l. iii. c. 5) and Epiphanius (Adver. Nazar. l. i. tom. 2), that at this juncture, all who believed in Christ left Jerusalem, and removed to Pella, (See pictures in Luke study ) and other places beyond Jordan; and so escaped the general shipwreck of their country, that we do not read of one who perished in Jerusalem. \*Gen\_19:17-19;

## **Part 41 Deuteronomy 29: Introduction to The Palestinian Covenant**

Chapters 29 and 30 are considered the Palestinian covenant.

Dr. Lewis Sperry Chafer considered Chapters 28–30 to be the covenant.

The Scofield Reference Bible considers it to be 29–30:10 with Chapter.

29 as the introduction. J. Vernon McGee takes Chapter 29 through the first ten verses of Chapter 30 as being the covenant.

This was a Quote from Missler's Commentary. I use all these sources in my studies.

Lets dig in vs 1-2 Ye have seen all. Exo\_19:4, Jos\_24:5-6,

Vs 3-4 The Lord 2Co\_3:14-16, Eph\_4:18,

Vs 5 your clothes. See on \*Deu\_8:4, Neh\_9:21, Mat\_6:31-32.

Vs 6 Drink, Strong. The Hebrew term, shecar, in its etymological sense, applies to any beverage that had intoxicating qualities. With regard to the application of the term in later times, we have the explicit statement of Jerome, as well as other sources of information, from which we may state the that following beverages were known to the Jews: —

1. Beer, which was largely consumed in Egypt under the name of zythus, and was thence introduced into Palestine. It was made of barley; certain herbs, such as lupine and skirret, were used as substitutes for hops.
2. Cider, which is noticed in the Mishna as apple wine.
3. Honey wine, of which there were two sorts, one consisting of a mixture of wine, honey and pepper; the other a decoction of the juice of the grape, termed debash (honey) by the Hebrews, and dibs by the modern Syrians.
4. Date wine, which was also manufactured in Egypt. It was made by mashing the fruit in water in certain proportions.
5. Various other fruits and vegetables are enumerated by Pliny as supplying materials for factitious or home-made wine, such as figs, millet, the carob fruit, etc. It is not improbable that the Hebrews applied raisins to this purpose in the simple manner followed by the Arabians, namely, by putting them in jars of water and burying them in the ground until fermentation took place.

Vs 14 do I make. Jer\_31:31-34, Act\_2:37-39, Heb\_8:7-12.

Heb 8:8 The New Covenant, Summary:

(1) "Better" than the Mosaic covenant not morally, but efficaciously Heb\_7:19; Rom\_8:3; Rom\_8:4.

(2) Established on "better" (i.e. unconditional) promises. In the Mosaic Covenant God said, "If ye will" Exo\_19:5, in the New Covenant He says, "I will" Heb\_8:10;

Heb\_8:12.

(3) Under the Mosaic Covenant obedience sprang from fear Heb\_2:2; Heb\_12:25-27 under the New from a willing heart and mind Heb\_8:10.

(4) The New Covenant secures the personal revelation of the Lord to every believer Heb\_8:11.

(5) the complete oblivion of sins Heb\_8:12; Heb\_10:17; Heb\_10:3.

(6) rests upon an accomplished redemption Mat\_26:27; Mat\_26:28; 1Co\_11:25; Heb\_9:11; Heb\_9:12; Heb\_9:18-23.

(7) and secures the perpetuity, future conversion, and blessing of Israel. Jer\_31:31-40. See also "Kingdom (O.T.)," and 2Sa\_7:8-17.

The New Covenant is the eighth, thus speaking of resurrection and of eternal completeness.

15-18 Act\_8:20-23, Heb\_12:15,  
gall. or, a poisonous herb. Heb. rosh. Deu\_32:32-33,

Wormwood. Four kinds of wormwood are found in Palestine — Artemisia nilotica, Artemisia Judaica, Artemisia fruticosa and Artemisia cinerea. The word occurs frequently in the Bible, and generally in a metaphorical sense.

In Jer\_9:15; Jer\_23:15; Lam\_3:15; Lam\_3:19, wormwood is symbolical of bitter calamity and sorrow; unrighteous judges are said to "turn judgment to wormwood." Amo\_5:7 The Orientals typified sorrows, cruelties and calamities of any kind by plants of a poisonous or bitter nature. Rev\_8:11.

Vs 20 Blot Out \*Rev\_3:5; Rev\_13:8.

Vs 25-29 Revealed Secrets of the Bible:

There are, of course, many "Mysteries" in the Bible, which comes from the Greek word, Musterion, which actually means a revealed secret, rather than an secret unknown.

Mysteries ( מִסְתֵּרִים musterion)

- Kingdom of God Mark 4:11
- God's Will Eph 1:9
- Christ Col 2:2; 4:3
- The Gospel Rom 16:25 Eph 6:19
- Rapture 1 Cor 15:51-52 we here we see Paul included Himself
- Israel's Blindness Rom 11:25
- The Church Eph 3:3-9; 5:32; Col 1:26, 27; Rev 1:20
- Iniquity 2 Thess 2:7
- Babylon Rev 17:5,7

## Part 42 Deuteronomy 30:1-10 The Palestinian Covenant

The Palestinian Covenant gives the conditions under which Israel entered the land of promise. It is important to see that the nation has never as yet taken the land under the unconditional Abrahamic Covenant, nor has it ever possessed the whole land (cf. **Gen\_15:18**; Num\_34:1-12).

The prior 5 Covenants are as follow's :

The Adamic Covenant can be thought of in two parts: the Edenic Covenant (innocence) and the Adamic Covenant (grace) (Genesis 3:16-19). The Edenic Covenant is found in Genesis 1:26-30; 2:16-17. The Edenic Covenant outlined man's responsibility toward creation and God's directive regarding the tree of the knowledge of good and evil. The Adamic Covenant included the curses pronounced against mankind for the sin of Adam and Eve, as well as God's provision for that sin (**Genesis 3:15**).

The Noahic Covenant was an unconditional covenant between God and Noah (specifically) and humanity (generally). After the Flood, God promised humanity that He would never again destroy all life on earth with a Flood (see Genesis chapter 9). God gave the rainbow as the sign of the covenant, a promise that the entire earth would never again flood and a reminder that God can and will judge sin (**2 Peter 2:5**).

Abrahamic Covenant (**Genesis 12:1-3**, 6-7; 13:14-17; 15; 17:1-14; 22:15-18). In this covenant, God promised many things to Abraham. He personally promised that He would make Abraham's name great (Genesis 12:2), that Abraham would have numerous physical descendants (Genesis 13:16), and that he would be the father of a multitude of nations (Genesis 17:4-5). God also made promises regarding a nation called Israel. In fact, the geographical boundaries of the Abrahamic Covenant are laid out on more than one occasion in the book of Genesis (12:7; 13:14-15; 15:18-21). Another provision in the Abrahamic Covenant is that the families of the world will be blessed through the physical line of Abraham (Genesis 12:3; **22:18**). This is a reference to the Messiah, who would come from the line of Abraham.

Mosaic Covenant (Deuteronomy 11; et al.). The Mosaic Covenant was a conditional covenant that either brought God's direct blessing for obedience or God's direct cursing for disobedience upon the nation of Israel. Part of the Mosaic Covenant was the Ten Commandments (Exodus 20) and the rest of the Law, which contained over 600 commands—roughly 300 positive and 300 negative. The history books of the Old Testament (Joshua–Esther) detail how Israel succeeded at obeying the Law or how Israel failed miserably at obeying the Law. **Deuteronomy 11:26-28** details the blessing/cursing motif.

Palestinian Covenant (Deuteronomy 30:1-10). The Palestinian Covenant, or Land Covenant, amplifies the land aspect that was detailed in the Abrahamic Covenant. According to the terms of this covenant, if the people disobeyed, God would cause them to be scattered around the world (Deuteronomy 30:3-4), but He would eventually restore the nation (verse 5). When the nation is restored, then they will obey Him perfectly (verse 8), and God will cause them to prosper (verse 9).

Davidic Covenant (2 Samuel 7:8-16). The Davidic Covenant amplifies the “seed” aspect of the Abrahamic Covenant. The promises to David in this passage are significant. God promised that David’s lineage would last forever and that his kingdom would never pass away permanently (verse 16). Obviously, the Davidic throne has not been in place at all times. There will be a time, however, when someone from the line of David will again sit on the throne and rule as king. This future king is Jesus (Luke 1:32-33).

New Covenant (Jeremiah 31:31-34). The New Covenant is a covenant made first with the nation of Israel and, ultimately, with all mankind. In the New Covenant, God promises to forgive sin, and there will be a universal knowledge of the Lord. Jesus Christ came to fulfill the Law of Moses (Matthew 5:17) and create a new covenant between God and His people. Now that we are under the New Covenant, both Jews and Gentiles can be free from the penalty of the Law. We are now given the opportunity to receive salvation as a free gift (Ephesians 2:8-9).

The Palestinian Covenant is in seven parts.

(1) Dispersion for disobedience, Deu\_30:1; Deu\_28:63ff (See Scofield on Gen\_15:18)

Come Upon Thee Deut 31:16 ff,  
Lord thy God Driven thee Deut 33:4-5, Zech 12:8

(2) The future repentance of Israel while in the dispersion, Deu\_30:2.

Could speak to return from Babylon or what we are seeing Now Ezk 36-37:3, 11-12

(3) The return of the Lord, Deu\_30:3; Amo\_9:9-15; Act\_15:14-17.

Return and gather thee Psm 2:1-9

(4) Restoration to the land, Deu\_30:5; Isa\_11:11-12; Jer\_23:3-8; Eze\_37:21-25

(5) National conversion, Deu\_30:6; Rom\_11:26-27; Hos\_2:14-16 (\*Ishi. that is, My husband, Baali. that is, My lord )

The Lord Thy God Jer 32:39, Ezk 11:19, 36:26(same as 11:19)



(6) The judgment of Israel's oppressors, Deu\_30:7-8; Isa\_14:1-2; Joe\_3:1-8; Mat\_25:31-32ff Sheep & Goat Judgement mention Thus-Fri study  
Curses thy Enemy Zeph 3:19 , Vs 8 Return Zep 3:20

(7) National prosperity, Deu\_30:9; Amo\_9:11-14 we read earlier  
Rejoice over Jer 32:41

## **Part 43 Deuteronomy 30:11-31:6 The Final Warning-Joshua Appointed**

Vs 11-20

Vs 11 it is not hidden. Note: Or, as the word niphlaith implies, not too wonderful for thee to comprehend or perform; but easily to be acquainted with, and understood, because clearly revealed: neither is it afar off; it was proclaimed in your ears from mount Sinai, and is now proclaimed in the sanctuary: Deu\_10:12; Psa\_119:105, Pro\_6:22-23; +\*\*Pro\_8:9; Isa\_30:21; Isa\_45:19; \*Isa\_48:16,

**Vs 12 it is not in heaven;** Pro\_30:4, Joh\_3:13, >Rom\_10:6-7. for it has already been revealed: that we may hear. Rom\_2:13.

**neither is it beyond the sea;** that you need travel for instruction, as the ancient philosophers did, or seek instruction from men, at immense labor and expense;

**vs 14 but the word is very nigh to thee;** brought to thy very doors; in thy mouth, Rom 10:8-10, and in thy heart; made so familiar as to afford a topic of common discourse, that it might be laid up in the memory and reduced to practice.

Vs 15 life and good, and death and evil. Figure of speech Metonymy (of Effect). When the effect is put for the cause producing it (Gen\_25:23. Act\_1:18).. Put for the good things which end in life, and evil things which end in death. Compare Amo\_5:14.

Vs 20 Life Joh\_14:6; \*\*Joh\_17:3, Gal\_2:20, Rev\_21:6; Rev\_22:1; Rev\_22:17.

## **Joshua to Succeed Moses Deut 31:1-8**

Vs 2 I am an. Note: The life of Moses, the great prophet of Jehovah and lawgiver of the Jews, was exactly the same in length as the time Noah employed in preaching righteousness to the antediluvian world. These one hundred and twenty years were divided into three remarkable periods. Forty years he lived in Egypt, in the court of Pharaoh, acquiring all the learning and wisdom of the Egyptians (Act\_7:20; Act\_7:23); forty years he sojourned in Midian, in a state of preparation for his great and important mission (Act\_7:29-30); and forty years he guided, led, and governed the Israelites under the express direction and authority of God: in all 120 years. Deu\_34:7, Exo\_7:7, Jos\_14:10-11, Psa\_90:10, Act\_7:23.

I find the correlation of Numbers an interesting prophecy of its own. How do they play out many theories are written in many books. My personal favorite is in Hosea one that has me wondering if we are really close. Hosea 6:2 but vague as it says in the 3<sup>rd</sup> day or 3<sup>rd</sup> thousand year. Also do we include the tribulation as this probably is a prophecy of the nation of Israel as that's the same terminology of the dry bones.

Vs 6 Be Strong Josh 10:25, 1 Chron 22:13, He will not fail thee Heb 13:5

Vs 8 He will be with Thee Josh 1:5, 9, 1 Chron 28:20

## **Part 44 Deuteronomy 31:9-30 Joshua Appointed-Song of Moses**

Vs 9-13 The first we know of a public reading of the law is in Jos\_8:30-34. The next we hear of it is during the reign of Jehoshaphat (2Ch\_17:7-9), more than 500 years later. Then, in the reign of Josiah there was another public reading of the law (2Ch\_34:30), more than 250 years after Jehoshaphat. Of course, there might have been public readings of the law as commanded here which are not recorded; but the fact that some are recorded probably means they were unusual, not typical. With this kind of neglect of God's word, no wonder Israel was so often in trouble! (Guzik)

**The "fear of the Lord,"** a phrase of the O.T. piety, meaning reverential trust, with hatred of evil.

We see here that God really has not changed as Paul reminds us in reading God's word Romans 10:17, John 1:1-3, 14

**women and children.** Their presence was not generally required at the three great festivals in the other six years (Young). Exo\_10:9, +Num\_16:27, Jos\_8:35, Mar\_10:13-14, Luk\_18:16-17.

Vs 14-23 Jehovah Warns Moses of Apostate Israel which we see is a prophecy still being fulfilled. 1 Tim 4:1-3, 2 Tim 3:1-8, Jude 1-19

Vs 21 Which They God About Amos 5:25-27

Vs 24 Words of the Law 2 Sam 23:2

Vs 26-27 in the Ark we see that as I stated earlier this was not followed for many years it seems as this passage in 2 kings 22:8-20 under King Josiah discovers. It may have been just ignored but it seems Josiah which was a God-fearing King 2 Kin 22:1-2 did not know about it until it was found. God's Timing is always perfect. God knew Josiah would bring Gods word back to Israel for a little while. He was the Last of the Good Kings from aprox 641-610 BC then we know it went down hill again and the result was the Babyloan Captivity. We now wait for our and their next Great King Jesus Reigh forever starting I think getting very close.

Vs 28-30 Moses prepares to deliver a Song we will study next.

## **Part 45 Deuteronomy 32:1-25 Song of Moses Part 1**

The Song God had instructed Moses to write and teach to the Jewish Nation, I have to admit it's a pretty long song so I will split it up into parts. I see this as the different phases of the History of Israel. Here is an outline Matthew Henery came up with which Ill use as an outline.

(Deu\_32:1-2) The song of Moses.

(Deu\_32:3-6) The character of God, The character of Israel.

(Deu\_32:7-14) The great things God had done for Israel.

(Deu\_32:15-18) The wickedness of Israel.

(Deu\_32:19-25) The judgments which would come upon them for their sins.

(Deu\_32:26-38) Deserved vengeance withheld.

(Deu\_32:39-43) God's deliverance for his people.

(Deu\_32:44-47) The exhortation with which the song was delivered.

(Deu\_32:48-52) Moses to go up mount Nebo to die.

(Deu\_32:1-2) The song of Moses. Isa 55:10-11, 1 cor 3:6-8

(Deu\_32:3-6) The character of God, The character of Israel.

Vs 4 The Rock which we see all thru the Bible representing Christ: the Rock:  
Deu\_32:18, Deu\_32:30-31; 1Sa\_2:2; 2Sa\_22:2-3, 2Sa\_22:32, 2Sa\_22:47,  
2Sa\_23:3; Psa\_18:2, Psa\_18:31, Psa\_18:46, Psa\_61:2-4; Psa\_92:15; Isa\_26:4,  
Isa\_28:16, Isa\_32:2; Mat\_16:16-18; 1Co\_10:4; 1Pe\_2:6

And in the end this Rock will destroy His enemies as Daniel 2:44-45

All His Ways Dan 4:37, Rev 15:3

(Deu\_32:7-14) The great things God had done for Israel.

Vs 8 Inheritance Deut 34:1-5, Gen 12:2-3, Rom 11:26

Vs 10 in a desert Jer 2:6, Hos 13:5

Vs 11 Eagle Wings is a great testimony of God helping us to fly. Used often to show when God was there to help us in our journey Exo\_19:4, Isa\_31:5; +\*Isa\_40:31, Rev\_12:14. But also as these two passages suggest He will be there to rescue us from our enemies. %+\*Mat\_24:27-28, %+\*Luk\_17:37 speaking to Jesus final triumph over Israel's Enemies Rev 19:11-21

(Deu\_32:15-18) The wickedness of Israel.

Vs 17 it is believed that these idols may indeed as we know demons wanted to pose people who says that it may include Idols and by praying to them your praying to demons.

Chuck Smith comment on this passage: Now Paul tells us that they who sacrifice to idols are actually sacrificing to devils. 1 cor 10:18-21 There was a common belief that a demon actually inhabited the idols of these gods. And that is very possibly true, I wouldn't doubt it at all. And many of these idols of little pagan gods actually have demons that are associated with them. So they that were sacrificing to these idols were actually sacrificing unto devils which shows the idiocy of saying concerning a person involved in a false religious system. "Well, he is so sincere in the worship of his god surely God will, you know, accept him and save him. He is sincerely worshipping the devil, so God should reward him."

Vs 18 of the Rock Isa 17:10

## Part 46 Deuteronomy 32:19-38 Song of Moses Part 2

(Deu\_32:19-25) The judgments which would come upon them for their sins.

Vs 19 And when the Lord saw it (idol worship) Judges 2:13-15

Vs 21 Jealousy Rom 10:19 used as a tool **Move them to Jealousy** Rom 11:11  
God

Vs 25 Chuck Smith on this passage: I personally feel that this is a prophecy of the holocaust in Germany. And the being burned in the ovens in Germany was predicted in this song. And when their trouble came they were to sing this song, and if they would, it was to remind them of why the calamities befell them. Now so often today you talk to a Jew and you find he is an atheist because he will say, "Where was God when my parents or grandparents were burned in the ovens in Germany?" If they would have kept this song and sung this song, they would know why all the calamities befell them because they had forsaken God, and thus they had been forsaken by God.

I can see his point but also the holocaust had a blessing also as we will see in vs 43 next Monday when thru trial and tribulation, they receive the return of the promised land. Without WW2 I don't think world sympathy would have brought about the regathering Ezk 37:11-14 realize vs 14 is still future as the spirit mentioned is the Holy Spirit which comes when they Call out to their Messiah Jesus

(Deu\_32:1-2) The song of Moses.

(Deu\_32:3-6) The character of God, The character of Israel.

(Deu\_32:7-14) The great things God had done for Israel.

(Deu\_32:15-18) The wickedness of Israel.

(Deu\_32:19-25) The judgments which would come upon them for their sins.

(Deu\_32:26-38) Deserved vengeance withheld.

(Deu\_32:39-43) God's deliverance for his people.

(Deu\_32:44-47) The exhortation with which the song was delivered.

(Deu\_32:48-52) Moses to go up mount Nebo to die.

(Deu\_32:26-38) Deserved vengeance withheld.

When I see this part my first thought is to the words Jesus stated from the prophet Isaiah 61:1-2 only partially quoted in Luke 4:18-19. The part left out Isa 61:2 .... and the day of vengeance of our God; lets break down this passage

Vs 26 would possibly be speaking to the almost 2000 year diaspra starting in 70 AD Ezk 20:12-14, 23, \*Luk\_21:24. and began to end in 1948 Ezk 37:11-12 dry bones (non-believers) to believe vs 13-14 (spirit Holy Spirit)

Vs 29 Latter end Lk 19:42-44 (70 AD)

Vs 31 even our enemies (Philistines were afraid 1 sam 4:8, Jer 40:3)

Vs 32-34 Laid Up Hos\_13:12, Rom\_2:5, 1Co\_4:5,

Vs 35 recompense Rom\_12:19, Heb\_10:30

Vs 36-38 we see Here God is basically saying can those gods (Rock) of the pagans around you save you? Well time will tell as God will as the old saying goes give them enough rope to hang themselves.

Vs 36 Repent Repentance (O.T.), Summary: In the O.T., repentance is the English word used to translate the Heb. nacham, to be "eased" or "comforted." It is used of both God and man. Notwithstanding the literal meaning of nacham, it is evident, from a study of all the passages, that the sacred writers use it in the sense of metanoia in the N.T.--a change of mind. Mat\_3:2. As in the N.T., such change of mind is often accompanied by contrition and self-judgment. When applied to God the word is used phenomenally according to O.T. custom. God seems to change His mind. The phenomena are such as, in the case of man, would indicate a change of mind.

Hard to say at this point if Moses is speaking to the babyaloian captivity or the diaspra. But it may be both. I think Jesus captures it as a trend throughout their History in Matt 23:29-39 But as we see next, God keeps his promises.

## **Part 47 Deuteronomy 32:39-52 Song of Moses Part 3**

(Deu\_32:39-43) God's deliverance for his people.

We see God unlike those fake rock statued He alone can heal and take care of us. What have those fake statues done for you.

Vs 43 will find it full fulfillment in Rev 19 notice the same symbols used Rev 19:1-2, the great whore. (The world system, Cathoic Church & Cults) Rev\_14:8,17:1,5-6,15, Deu\_31:16.

Rev 19:11-13, dipped in Blood (battle against forces attacking petra) Isa\_63:1-6  
Rev 19:15-16 Deut 32:43, Rev\_17:14; Psal\_72:11; Php\_2:9-11; 1Ti\_6:15

(Deu\_32:44-47) The exhortation with which the song was delivered.

So ends this song which every person should learn to remember this day and How to please God.

Vs 46 Set you hearts Pro\_3:1-4, Isa\_51:7,, Ezk 40:4,44:5, Luk\_9:44, 2Co\_3:3,  
\*Heb\_2:1.

(Deu\_32:48-52) Moses to go up mount Nebo to die. I have a feeling as we see these pictures of the real area I'm willing to conceive that God Blessed Moses this day with visions of a very fruitful land that someday will be as God intends. Kind of like what Satan did to entice Jesus which supernaturally Satan was able to show Jesus the Kingdoms he would inherit bypassing the Cross since Jesus gets them anyway Matt 4:8-11. And God could show maybe even until the Millennium Kingdom and the Beauty of what someday the promised land will look like. Rev 21:10-21 I also find it of interest that God buried Moses or Did He? Interesting Question as Jesus had a staff meeting with Him on the mount of transfiguration. In all 3 synoptic Gospels but mostly are similar, I'll read from Mk 9:2-7 and add one detail in Luke 9:30-31. But also, a rather strange witness to when Michael had had a dispute Satan for the Body of Moses. In Jude 9. So as I have a feeling God maybe raised him to fulfill a later prophecy of 1 of the 2 witnesses Rev 11:3-6 since Moses was given the power of the Egyptian plagues and water to blood.

## **Part 48 Deuteronomy 33:1-12 Moses' Final Blessing on Israel**

### **Part 1**

Vs 1 Gen 49:28 "THE MAN OF GOD."

The first occurrence of this expression is in Deu\_33:1, and is used of Moses. Its use in connection with Moses (Ps. 90, title), who was, par excellence, the prophet, like unto whom Christ was to be "raised up" (Deu\_18:15-19), shows that it is to be understood of what Moses was, viz., "the prophet". He was so called, not because he foretold, but because he spoke FOR God. This is the meaning of the word "prophet" as taught by its first occurrence in Gen\_20:7. The prophet was God's "spokesman" (Exo\_4:16. Cp. Exo\_7:1).

God's spokesman could know what to speak for Him only (1) from His Spirit (Neh\_9:30. Cp. Hos\_9:7, margin, and see Num\_11:16-17; Num\_11:25-29); (2) from Jehovah making Himself known (Num\_12:6. Eze\_3:17. Jer\_15:19. Cp. 2Ch\_36:12); and (3) from God's written word. This is why Timothy is the only one called a "man of God" in the New Testament (1Ti\_6:11), and why, to-day, one, and only one who knows "all scripture", which is so profitable, can be called a "man of God" (2Ti\_3:17).

All such are God's spokesmen because they alone know what He wishes to be spoken. They are His witnesses (Act\_1:8; Act\_22:15). Christ was THE prophet because He spoke only those things which were given Him to speak (see note on Deu\_18:18), and He alone is "the faithful Witness" (Rev\_1:5).

It was for the above reasons that the expression "the man of God" (i.e. God's man) became the general name for a prophet among the common people. See all the occurrences :--(Bullinger)

This chapter is similar in its effect to the blessing of Israel (Jacob) upon his twelve sons as recorded in Genesis 49. Since Moses was the one who recorded the

blessing of Israel in Genesis 49, it is not a stretch to think he consciously modeled his blessing on Jacob's previous one. (Guzik) we read earlier.

2-3 Sat Down Luk 10:39, Acts 22:3

4 Moses commanded John 1:17, 7:19

Vs 5 Jeshurun. (supremely happy). Jeshurun and, once by mistake in Authorized Version, as Jesurun, Isa\_44:2, a symbolical name for Israel

Patriarchal blessings: (Cf Gen 27:26-29; 49:1-28) The words of a dying father to his sons were considered to be an irrevocable testament, acceptable as decisive evidence in court cases. Beyond any legal recognition, these patriarchal blessings also had the supernatural aspect of the spirit of prophecy, whereby these men of God spoke what was divinely revealed to them. (Missler)

Vs 6-25 we see Moses has a blessing for each tribe. Lets take them 1 by 1

Vs 6 Reuben

- The firstborn of Jacob by Leah (Gen 29:32); the name is connected with the phrase, "the Lord has looked upon my affliction."
- His incestuous act with Bilhah, his father's concubine (Gen 35:22);
- It was Reuben who advised his brothers not to kill Joseph, and returned to the pit to release him (Gen 37:21, 29);
- Reuben's forfeited birthright given to Joseph (1 Chr 5:1,2);
- The tribe of Reuben was involved in the rebellion in the wilderness (Num 16:1-3);
- "Unstable as water, thou shalt not excel, have preeminence" (Gen 49:4);
- That tribe, as not aiming to excel, unfortunately chose a settlement on the other side Jordan.
- Prophecy of Moses: "Let not his men be few" (Deut 33:6):
  - 1st numbering 46,500 (Num 1:21);
  - 2nd numbering 43,730 (Num 26:7);
  - most others increased;
- No judge, prophet, nor prince, is found of that tribe.

Vs 7 Judah

- Name means "praised," root יָדָה , "to praise." (Gen 49:8)
- Intercedes for Joseph's life when brethren were about to slay him; proposes sale to the Ishmaelites (Gen 37:26-27);
- Incest with Tamar, his daughter-in-law (Gen 38:12-26);
- Loyal to the house of David at the time of the revolt of the ten



tribes (1 Kgs 12:20);

- Led first division of Israel in their journeys (Num 10:14);
- Commissioned of God to lead in the conquest of the promised land (Judg 1:1-4, 5-21);
- Made David king (2 Sam 2:1-11; 2:4, 5:4-5).

Vs 8-11 Levi

- Name לוי is linked with the root "to join";
- Avenged the seduction of Dinah (Gen 34; 49:5-7);
- Zeal against idolatry a cause of their appointment (Ex 32:26-28; Deut 33:9, 10; Mal 2:4, 5);
- Exempt from enrollment for military duty (Num 1:47-54, with 1 Chr 12:26);
- Subordinate to the sons of Aaron (Priests and High Priest) (Num 3:9; 8:19; 18:6);
- Teachers of the law (Deut 33:10; 2 Chr 17:8-9; 30:22; 35:3).
- Were judges (Deut 17:9; 1 Chr 23:4; 26:29; 2 Chr 19:8-11);
- Guarded king's person and house in times of danger (2 Kgs 11:5-9; 2 Chr 23:5-7). Church Defense

Vs 8 Urim & Thummim I believe is something that has a communication aspect. These stones of the breastplate Known as the Ephod has some interesting aspects to them when Talking with God and the Urim and Thummim seems to be another pharse fro this breastplate. Excerpt from my Time of Jacobs trouble study:

Since I love to see prophecy wherever it is in the Bible I will share my Thoughts on this new home. In Exodus it was describe 12 stones on the High Priest garments, which when light shines thru them would give different colored Light. Which there are some passages that for David and others to speak to God they needed this Item of the 12 stones called the Ephod 1Sa\_23:9-10; 28:6, 30:7-8; +Exo\_28:4, Num\_27:21

As we just read when it came to communicating with God during the time of the Kings of Israel it seemed they needed this breastplate to inquire of the lord. Very fascinating and leads me to this theory. This same 12 stones are mentioned again as the foundation of the New Jerusalem's Foundation. Interesting!!! Yes precious stones are beautiful but is there another use of different colored light?? The answer is a resounding Yes!!!

## Part 49 Deuteronomy 33:13-25 Moses' Final Blessing on Israel

### Part 2

We continue with This chapter is similar in its effect to the blessing of Israel (Jacob) upon his twelve sons as recorded in Genesis 49:28 . Since Moses was the one who recorded the blessing of Israel in Genesis 49, it is not a stretch to think he consciously modeled his blessing on Jacob's previous one.(Guzik)

Patriarchal blessings: (Cf Gen 27:26-29; 49:1-28) The words of a dying father to his sons were considered to be an irrevocable testament, acceptable as decisive evidence in court cases. Beyond any legal recognition, these patriarchal blessings also had the supernatural aspect of the spirit of prophecy, whereby these men of God spoke what was divinely revealed to them. (Missler)

Vs 6-25 we see Moses has a blessing for each tribe. Lets continue with the last half

Vs 12 "...between his shoulders": That is, on his sides or borders. Mount Zion, on which stood the city of Jerusalem, belonged to Judah; but Mount Moriah, the site of the sacred edifice, lay in the confines of Benjamin.

Benjamin

- The youngest son of Jacob, called "son of the right hand" by his father;
- "Benjamin is a ravenous wolf " (Gen 49:27);
- Known as ferocious (Judg 19:16ff, 20:4ff;21:6-7ff due to the attack of the concubine almost this tribe eliminated. Only 600 men left and no woman to wife. We see in their future God protected the tribe.21:20-23, 16; 1 Chr 8:40; 12:2; 2 Chr 17:17);

• Notable heroes include:

- Ehud, who delivered Israel from the Moabites; Jud 3:12-30 fascinating story
- Saul, the first king (1 Sam 9:1);
- Queen Esther (Esther 2:5);
- Apostle Paul (Rom 11:1).

Vs 13-17 Joseph

- Name means "may he (God) add sons" (Gen 30:24);
  - Firstborn of Rachel, Jacob's loved wife (Gen 30:22-24);
  - Favored, despised, sold, exalted (Gen 37-50);
- Over 100 ways a type of Christ.

Vs 17 Ephraim

- Second son of Joseph (Gen 41:52);
  - Adopted by Jacob; Blessed before Manasseh (Gen 48:5);
- Leading tribe of the kingdom of Israel (Isa 7:2-17; Jer 31:9, 20).  
Later, sometimes used as a synecdoche for the Northern Kingdom.  
The Northern tribes never did desire to yield to David's reign...

Manasseh

- ("Making to forget"): First son of Joseph and Asenath (Gen 41:50, 51; 46:20);
- Adopted by Jacob (Gen 48:1, 5-20);
- The tribe was renowned for its valour:
  - Gideon in the West (Judg 6:15);
  - Jephthah in the East (Judg 11:1);
- Inheritance
  - ½ tribe east of Jordan (Num 32:33, 39-42);
  - ½ tribe west of Jordan (Josh 16:9; 17:5-11).

Vs 18-19 call the people Isa 2:3 King Jesus and the Millennium Kingdom Zebulun

- "Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon."  
(Gen 49:13)
- In Galilee, to the north of Issachar and south of Asher and Naphtali, between the Sea of Galilee and the Mediterranean (Josh 19:10-16).
  - According to ancient prophecy, this part of Galilee to enjoy a large share of our Lord's public ministry (Isa 9:1, 2; Mt 4:12-16).

## **Part 50 Deuteronomy 33:18-Moses' Final Blessing on Israel Part 3**

We continue with This chapter is similar in its effect to the blessing of Israel (Jacob) upon his twelve sons as recorded in Genesis 49:28 . Since Moses was the one who recorded the blessing of Israel in Genesis 49, it is not a stretch to think he consciously modeled his blessing on Jacob's previous one.(Guzik)  
Patriarchal blessings: (Cf Gen 27:26-29; 49:1-28) The words of a dying father to his sons were considered to be an irrevocable testament, acceptable as decisive evidence in court cases. Beyond any legal recognition, these patriarchal blessings also had the supernatural aspect of the spirit of prophecy, whereby these men of God spoke what was divinely revealed to them. (Missler)

Vs 18-19 Issachar

- Jacob's 9th son, by Leah;  
–sekhari, "my hire" (Gen 30:18);
- The prophetic blessing pronounced by Jacob corresponds with that of Moses (Gen 49:14-15; Deut 33:18-19);
- Only Judah and Dan stronger;  
–64,300 (Num 26:25);  
–to 87,000 (1 Chr 7:5);
- Richest portion: Jezreel Valley (1 Chr 12:40). Bountiful Harvests

Vs 20-21 Gad

- Jacob's 7th son, by Zilpah, Leah's handmaid;  
–The brother of Asher (Gen 30:11-13; 46:16, 18);  
–"fortune; luck";
- This tribe was fierce and warlike;  
–They were "strong men of might, men of war for the battle, that could handle shield and buckler, their faces the faces of lions, and like roes upon the mountains for swiftness" (1 Chr 12:8, 5:19-22);  
–Elijah was of this tribe (1 Kgs 17:1).

In the KJV of Gen 30:11 the words, "A troop cometh: and she called," etc., a troop.

Carr remarks "Whether Leah's exclamation refers to the Syrian God of Fortune, as has been conjectured, or whether Gad is an abstract term for prosperity or happiness, there is certainly nothing in the expression to imply a formal recognition of good luck or fortune as a force determining events"

The portion allotted to the tribe of Gad was on the east of Jordan, and comprehended the half of Gilead, a region of great beauty and fertility (Deut 3:12) bounded on the east by the Arabian desert, on the west by the Jordan (Josh 13:27) and on the north by the river Jabbok. It thus included the whole of the Jordan valley as far north as to the Sea of Galilee, where it narrowed almost to a point.

Vs 22 Bashan??? [Land of Og, king of the Giants; cf. Ps 22:12-18](Jesus on the Cross)

Dan went to this area not based on God's words. This area we studied in our Matthew study as what appears as a place where Satan holds as His. Jesus has that encounter in this area with Peter Matt 16:18, but right after Satan was rebuked by Jesus in vs 22-23, Located there were some shrines to Romans Gods and sacrifices to this cave as a water source of the Jorden is where it happened. Apparently known as Baal Hermon and Baal Gad in the Old Testament period, this

site later was named Pnias after the Greek god Pan who was worshiped here. There is no record of Jesus entering the city, but the great confession and the transfiguration both occurred in the vicinity of the city (Matt 16:13), then known as Caesarea Philippi.

The spring emerged from the large cave which became the center of pagan worship. Beginning in the 3rd century BC, sacrifices were cast into the cave as offerings to the god Pan. Pan, the half-man half-goat god of fright (thus "panic"), is often depicted playing the flute. The city's modern name, Banias, is the Arabic form of Pnias.

Jesus made an interesting statement here about the Church (first mentioned Here) **Matt 16:18** Peter

There is the Greek a play upon the words, "thou art Peter petros-- literally 'a little rock', and upon this rock Petra I will build my church." He does not promise to build His church upon Peter, but upon Himself, as Peter is careful to tell us

**(1Pe\_2:4-9)**

church

2 (Greek - ἀπόλλυμι (ek="out of," kaleo ="to call"), an assembly of called out ones). The word is used of any assembly; the word itself implies no more, as, e.g., the town-meeting at Ephesus **Act\_19:39** and Israel, called out of Egypt and assembled in the wilderness **Act\_7:38**. Israel was a true "church," but not in any sense the N.T. church--the only point of similarity being that both were "called out" and by the same God. All else is contrast.

- "Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward."

(Gen 49:7)

- First to fall into idolatry **(Judg 18:30-31);**

- Slighted in genealogies:

- Names of his sons omitted (Gen 46:23; Num 26:42);

- Name blotted out (1 Chr 1-10; Rev 7);

- Mentioned last (Num 10:25; Josh 19:47-49; 1 Chr 27:16-22).

There is a belief that the Anti-christ may be of this Tribe as in the sealing of the 144,000 of Rev 7 leaves Dan out and this prophecy of Jacob sounds strange **Gen**

**49:17**, a serpent. Beguiling to idolatry. The first tribe to do so.

Deu\_29:18-21. Lev\_24:10-16; **1Ki\_12:30. 2Ki\_10:29).**

**heels. Compare Gen\_3:15. Jer\_8:16, Jer\_8:17.**

Vs 23 Naphtali

- The 5th son of Jacob, the 2nd born to him by Rachel's handmaid, Bilhah. He was the full brother of Dan (Gen 30:7);

–At his birth Rachel is said to have exclaimed, “wrestlings of God”—i.e., “mighty wrestlings”—“have I wrestled”;

- “Naphtali is a hind let loose: he giveth goodly words”

(Gen 49:21);

- N & NW of Sea of Galilee: Capernaum, Bethsaida, Chorazin another prophecy of an area Jesus spent a lot of time but ended up being an area Jesus put a curse on and even today not a thriving area. **Mat 11:20-24**

Vs 24-25 Asher

North of Carmel. The vine, the fig, the lemon and the orange flourish. Olive trees abound, and the supplies of olive oil which to this day are exported from the district recall the word of the old-time blessing, “Let him dip his foot in oil.”

- “Out of Asher his bread shall be fat, and he shall yield royal dainties.” (Gen 49: 20);

–Settled in northern part (Josh 19:24-31);

- “Royal Dainties” workmen and materials: to David

**(2 Sam 5:11) and Solomon (1 Kgs 5:1-5ff);**

- Kept Passover under Hezekiah (in contrast to others):

(2 Chr 30:1, 10-11);

- To this tribe belonged the prophetess Anna **(Lk 2:36).**

Simeon

- 2nd son of Jacob by Leah (Gen 29:33);

• Associated with Levi in the terrible act of vengeance against Hamor and the Shechemites (Gen 34:25-26);

- Detained by Joseph in Egypt as a hostage (Gen 42:24);

• His father, when dying, pronounced a malediction against him; to be “divided and scattered” **(Gen 49:5-7);**

–Decreased in the wilderness by 2/3 (Num 1:23, 26:14);

–Dwindled in number; sank into insignificance;

- Moses pronounces no blessing on this tribe.

- They didn’t lose their identity:

–13 Simeonite princes in days of Hezekiah (1 Chr 4:34-38).

The words in the KJV of Gen 49:6 “they digged down a wall,”

ought to be, as correctly rendered in the RV, “they houghed or hamstring an ox.”

Guzik puts it this way:

Cursed be their anger, for it is fierce: The real problem with Simeon and Levi was their anger (in their anger they slew a man). Their anger was sin because it was rooted in self-will (in their self-will they hamstrung an ox).

i. The Bible speaks of a godly anger (Be angry and do not sin, Eph\_4:26) and an ungodly anger (Let all bitterness, wrath, anger...be put away from you, Eph\_4:31).

Often, the difference between a godly, righteous anger and an ungodly anger is

self-will.

This tribe received as their portion a part of the territory already allotted to Judah (Josh 19:1-9). The subsequent notices of this tribe are but few (1 Chr 4:24-43). Like Reuben on the east of Jordan, this tribe had little influence on the history of Israel.

## **Part 51 Deuteronomy 33:26-34:12 Moses' Final Words Upon His Death**

We end Deuteronomy and also what the devote Jews call the Torah. As we start our study into Joshua we will finally achieve the Goal God thru Moses started in Exodus. Entering into the promised land. And I now in 2024 kind of feel the same as they did. Titus 2:13 Looking for the return of our Lord Jesus to take us into the promised land of His glorious Kingdom.

Vs 26 Jeshurun, apoetical name for the people of Israel, used in token of affection, meaning, "the dear upright people" (Deut 32:15; 33:5, 26; Isa 44:2).

Vs 27 Refuge Psm 90:1

Vs 28 Israel Jer 23:6, 33:16

29 Happy art thou Psa\_144:15

The Twelve Tribes are listed 20x in the Bible, in different orders, according to birth, mothers, numeration, encampment, blessing, geography, etc.:

Genesis: 29-35 Origin; natural order of Jacob's 12 sons

46 Entering Egypt

49 Jacob's Prophetic Blessing

Exodus:1 Entering Egypt (Joseph omitted, being in Egypt.)

Numbers: 1:1-15 Leaders (Levi omitted)

1:20-43 1st Census (Levi omitted)

2 Order of the camp (Only order given three times: 2, 7, 10)

7 Offerings

10 Order of March

13 Spies (Levi omitted)

26 2nd Census (Levi omitted)

34 Dividing the Land (Eastern tribes omitted)

Deuteronomy: 27 Blessings and cursings

33 Blessing of Moses (Simeon omitted).

Order is geographical: Benjamin is before Joseph.)

Joshua: 13-22 Allocation of territories. (In four groups to furnish cities for four classes of priests.)

Judges: 5 Song of Deborah. (Judah and Simeon omitted.)

1 Chronicles: 2:1,3-8 Genealogies. (Zebulon omitted; Dan in v.7?)  
12,27 Officers under David (Gad and Asher omitted in 1 Chr 27.)

Ezekiel: 48 Kingdom Divisions, Millennium  
Revelation: 7 Sealing of 12,000 from each tribe  
(Dan omitted).

|              |          |                                      |
|--------------|----------|--------------------------------------|
| Revelation 7 | Judah    | Praise the Lord,                     |
|              | Reuben   | He has looked on my affliction (and) |
|              | Gad      | granted good fortune.                |
|              | Asher    | Happy am I,                          |
|              | Naphtali | my wrestling                         |
|              | Mannasah | has made me forget my sorrow.        |
|              | Simeon   | God hears me;                        |
|              | Levi     | has joined me,                       |
|              | Issachar | purchased me, (and)                  |
|              | Zebulun  | exalted me (by)                      |
|              | Joseph   | adding to me                         |
|              | Benjamin | the Son of His right hand.           |

34:1-3 Altitude: 2740 ft., 12 mi. East of Dead Sea, 1292 ft below sea level.  
(Looking north, beyond the Sea of Galilee: snow-capped peak of Mt. Hermon, 120 mi. North, 9232 ft. above sea level. The question arises whether Moses wrote of his own death. He could have. The Lord had told him he would die. (He had 70 assistants and also scribes, who probably finished these verses.) Also, a great many believe that this is actually the beginning of the Book of Joshua.

Vs 1 showed him: Eze\_40:2; Rev\_21:10  
Dan: Jos\_19:47; Jdg\_18:29

Vs 4-12 Moses introduced a new era into the history of God's people, the Age of the Law. The Israelites waited for God to raise up the Prophet like Moses (Deut 18:15); (they were looking for him among the three conjectures in John 1:20-21).

Thus the book (and the Torah) ends on a prophetic note looking forward



to the day when "another Moses" would be given to Israel. That day finally arrived when the Lord Jesus Christ came as a Servant but also as the very Son of God, surpassing even Moses (cf. Heb. 3:1-6).

Vs 6 Dr MaGee has an interesting take on why Moses grave was kept a secret from Satan Jud\_1:9.

Why was his sepulchre unknown? Because of the fact that Moses was to be raised from the dead and brought into the Promised Land. You will remember that when the Lord Jesus was transfigured on the mount, both Moses and Elijah appeared with Him and spoke about His approaching death. So, you see, Moses did get to the Promised Land eventually. The Law could not bring Moses into the land, but the Lord Jesus Christ brought him in.

I want to thank Dr Chuck Missler audio books on every book of the Bible, E-sword Commentaries, and various other men of faith I have studied over my Life that have helped me to understand various passages of the Bible. I have used quotes from all these sources and give full credit to their work. But foremost I believe the Holy Spirit is the source of all truth Jn 16:13-15 and is my primary source along with Gods word. 2 Tim 3:16-17,