



Deuteronomy

A 29 WEEK INDUCTIVE BIBLE STUDY

TEACHER'S GUIDE

SCRIPTURE PATHS BIBLE STUDIES

By Lisa Hughes

Deuteronomy

Lesson #1, Introduction to Deuteronomy

TEACHER'S GUIDE

1. Information about Deuteronomy

Deuteronomy is the last of the five books of the _____. The word *Deuteronomy* means _____. It comes from the Greek text known as the _____. The Hebrew name for Deuteronomy means _____, which comes from the first two Hebrew words of the book. Why is the Hebrew title a better description of the book than the Greek title? See Deuteronomy 1:1.

Pentateuch.

Second Law.

Septuagint.

The Words.

1 These are the words which Moses spoke to all Israel across the Jordan in the wilderness, in the Arabah opposite Suph, between Paran and Tophel and Laban and Hazeroth and Dizahab.

2. The purpose of Deuteronomy

What is the purpose of the book according to Deuteronomy 1:5? How does the following description aptly sum up the book of Deuteronomy? *New generation; new leader; new land.*

Deuteronomy 1:5: Across the Jordan in the land of Moab, Moses undertook to expound this law, saying,

That description of “new generation, new leader, new land” aptly describes all that transpired during the previous 40 years. Now the new generation (because the older generation died in the wilderness—Moses is the last to die) stands ready to enter the new land (the new land God has provided for His people) under their new leader Joshua (since Moses won’t be going in).

3. Background leading up to Deuteronomy gleaned from “Talk Through the Bible” by Kenneth Boa

Genesis: This book provides the foundation for the entire Bible in its history and theology. Its first eleven chapters give a sweeping survey of early history: God's work of creation, the fall of man, the judgment of the Flood, and the spread of the nations. There is a sudden shift in Chapter 12 as God singles out one man through whom He would bring salvation and bless all nations. The remainder of Genesis traces the story of Abraham and his descendants Isaac, Jacob, and Joseph.

Exodus: Jacob's descendants have moved from Canaan to Egypt and are suffering under the bondage of a new pharaoh. After a period of four hundred thirty years they cry to GOD for deliverance. God raises up Moses to stand before Pharaoh and demand that he let the Israelites be set free. Finally, after God devastates Egypt with the 10 plagues, the Israelites leave Egypt, cross through the Red Sea, and journey to Mount Sinai. There God reveals His covenant law and gives them the pattern for the building of the tabernacle.

Leviticus: Now that the people have been redeemed and delivered, they must be set apart to God to live holy lives. God gives them instructions for the sacrificial system and the priesthood. The remainder of Leviticus teaches the people how to become ceremonially and morally pure. The emphasis is on sanctification, service, and obedience.

Numbers: Still at Mount Sinai, the people receive additional directions before proceeding to the promised land of Canaan. When they are on the verge of entering the land, their faith crumbles and God disciplines them by making them wander in the wilderness until the unbelieving generation dies out. The new generation then reaches Moab, the doorway to the land of Canaan. It is here that God begins to instruct the people who are about to inherit the land.

Deuteronomy: Moses is at the end of his life and Joshua has been appointed as his successor. In his farewell messages to the generation that grew up in the wilderness, Moses reminds them of God's dealings in the past, reviews the need for righteousness and integrity in the present, and reveals what will happen in the near and distant future. Moses then blesses the people and views the Promised Land from Mount Nebo before his death.

4. Covenants discussed in Deuteronomy

Abrahamic Covenant – see **Gen. 12:2, 15:5**. The covenant would stand regardless of the behavior of the recipient. Abraham's offspring would become a great nation. Through him God would bless all the families of the earth. He also promised the land as an eternal possession.

Sinaitic Covenant – see **Ex. 19:5, 6**. To be God's special nation required obedience to God who had freed them from slavery. Obedience results in blessings; disobedience results in chastisement.

Deuteronomy is a covenant renewal document. The covenant text itself is greatly expanded and more detailed than the covenant document given at Sinai. It follows a pattern known as a *suzerain-vassal* treaty in which God is the covenant initiator—the great king; while Israel is the covenant recipient—the vassal. Because God is the covenant initiator, He determined the parameters of acceptable behavior for the

recipients – Israel. As recipients they are called to accept the covenant as God offers it, to keep it as God demands, and to receive what God decrees in accordance with their adhering to the covenant treaty.

The unilateral promise and covenant commitment made to the patriarchs was that they would sire a nation that would be a servant to the Sovereign God, a servant charged with the privilege and responsibility of bridging the gap between that transcendent Lord of creation and the creatures in His image whom He proposed to restore to the purposes for which He had brought them into existence. Roy B. Zuck, ed. “Biblical Theology of the Old Testament”

5. The purpose of the law

The law was not designed to regulate human behavior for the world at large, but to provide legal, moral, and religious guidelines for a *special people* chosen for a *special task*. The law is not a means of salvation, but contains instructions of how to live.

“At least four times in the New Testament it is clearly stated that the believer is not under the law (Rom. 6:14-15; Gal. 5:18; 1 Cor. 9:20). The means of salvation for men in all ages has been faith. The Old Testament saint was never saved by law nor can one be saved by law in this dispensation (Rom. 3:20). The Old Testament saint was regenerated and justified by faith as is the one who receives Christ today. *The difference then is not in salvation, but the means by which one’s conduct is governed.* In other words, in the Old Testament period fellowship with God was regulated by specific deeds and prohibitions accompanied with a series of checks and penalties. This was designed to protect Israel from the idolatry that surrounded her and provide the way for the appearance of Messiah. When Christ came He brought a new era of grace and truth (Jn. 1:17). ***For the believer the law is nonetheless revealing and instructive. It gives insight into the mind of God and helps one to determine what standards of holiness He expects of those who follow Him.***” – John J. Davis, from his commentary on “Exodus, Moses and the Gods of Egypt”

6. Studying the Old Testament

What do the Scriptures themselves have to say about the usefulness of studying the Old Testament? See **Rom. 15:4; I Cor.10:1-13; 2 Tim. 3:16, 17.**

Understanding progressive revelation (that doctrines were slowly revealed as the Scriptures were written) and the dangers of *eisegesis* (placing a meaning upon the text which the original author never intended it to mean). *“One does not read the New Testament back into the Old Testament but recognize that they are parts of the same revelation by one God. Remember that nothing in the Old Testament can or will in any way contradict the New Testament.”*

a. Principles to apply when studying the Bible:

- i.* *observation* - What does the passage say? You must ask: Who? What? When? Where? Why? How? This step must always come first, anytime you study the Bible.
- ii.* *interpretation* - What did the original author intend for the original audience to understand by what he wrote?
- iii.* *application* - When studying the Old Testament, you must look to find principles that transcend time, culture, and circumstances. Once you discover the timeless principles, **then** you are ready to ask, "How do these principles apply to me personally?" What truths can I put into practice and how? What changes should I make in my life?

Deuteronomy is the clarion call of God to His children to live obediently before Him. The book reminds us that we must choose to do things God's way, not our own. Each moment of every day brings us to that crossroads of decision. Am I willing to obey God? Do I yearn to please God by obeying His word? Is my heart wholly devoted to Him?

**YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART
AND WITH ALL YOUR SOUL AND WITH ALL YOUR MIGHT.
DEUTERONOMY 6:5**

Deuteronomy

Lesson #2, Overview of Chapters 1-4

TEACHER'S GUIDE

Seek the Lord's help in understanding His Word and applying it to your life as you begin your introductory look at God's dealings with Israel.

Chapter 1

1. Give a *summary of the contents* of Chapter 1. Your summary should be a condensed statement giving a general overview of the chapter. Your summary should contain the main points or events of the chapter. Little details shouldn't be included unless they are necessary for understanding. It's the 40th year of the wilderness wanderings, the older generation has perished, and the nation is poised for their entry to the Promised Land. In this first chapter Moses reviews the events from 38 years previously when Moses sent the 12 spies to view the land and 10 came back with a bad report, the consequences for their unbelief, and how they foolishly tried to go back into the land.

2. What is the *main theme* of the chapter? Remember a theme is simply the main point the author wants to convey.

The main theme of the chapter is to recount to the new generation the events leading up to their time in the wilderness and the time of waiting.

3. What are some *key words or thoughts* from the chapter?
Words, law, land, possess, command, rebelled, Lord your God

4. Choose a *verse* that sums up the theme of the chapter.
Deuteronomy 1:3: 3 In the fortieth year, on the first day of the eleventh month, Moses spoke to the children of Israel, according to all that the Lord had commanded him to give to them,
A sub theme verse could be Deuteronomy 1:35: 35 'Not one of these men, this evil generation, shall see the good land which I swore to give your fathers,

5. What *title* would you give this chapter?
Looking Back to Move Forward
Promised Land Preparations

Chapter 2

6. Give a *summary of the contents* of Chapter 2.
Chapter 2 continues where chapter 1 left off, detailing the Lord's instructions to get out of the continual circling and wandering in the wilderness. They have a new destination, coupled with new instructions to not engage in war against the

sons of Esau or of Ammon. They do however engage in war and utterly defeat Sihon the Amorite, the king of Heshbon.

7. What is the *main theme* of the chapter?

Chapter 2 marks the deliverance from their wanderings to their overtaking the lands God has marked out for them.

8. What are some *key words or thoughts* from the chapter?

Arise, set out, destroy, possession (dispossess), deliver

9. Choose a *verse* that sums up the theme of the chapter.

2:16-18: 16 “So it came about when all the men of war had finally perished from among the people, 17 that the Lord spoke to me, saying, 18 ‘Today you shall cross over Ar, the border of Moab.

OR 2:24: 24 ‘Arise, set out, and pass through the valley of Arnon. Look! I have given Sihon the Amorite, king of Heshbon, and his land into your hand; begin to take possession and contend with him in battle.

10. What *title* would you give this chapter?

The Takeover Begins

Set Out! The Land Awaits!

Chapter 3

11. Give a *summary of the contents* of Chapter 3.

Chapter 3 shows the northward conquest east of the river Jordan as the Israelites conquer Og, King of Bashan, another Amorite king. It was at this time that the Reubenites, the Gadites, and the half tribe of Manasseh [called the half tribe because Joseph’s inheritance was divided between his two sons, Ephraim and Manasseh. So when you hear Ephraim and Manasseh, it’s like saying “the tribe of Joseph,” but God wanted to richly bless Joseph so gave an inheritance to each of his sons] received their inheritance to the *east* of the Jordan River.

Moses also includes how he begged God to be able to cross over into the land [remember, he couldn’t go in because he didn’t treat God as holy when God provided water for the nation. This also happened in the *very last year of the wilderness wanderings!!!*], but God denies him this request, yet very kindly lets him go up to the top of the mountain and see all the land before he dies.

12. What is the *main theme* of the chapter?

Chapter 3 reveals more conquest, the tribes beginning to take possession of the land, and God’s mercy to a chastised Moses. The theme could be summed up as “all the preparations are nearly finished!”

13. What are some *key words or thoughts* from the chapter?

Commanded, cities, possession, gave/given/gives, cross over.

14. Choose a *verse* that sums up the theme of the chapter.

3:28: 'But charge Joshua and encourage him and strengthen him, for he shall go across at the head of this people, and he will give them as an inheritance the land which you will see.'

OR 3:18: "Then I commanded you at that time, saying, 'The LORD your God has given you this land to possess it; all you valiant men shall cross over armed before your brothers, the sons of Israel.'

OR 3:21: "I commanded Joshua at that time, saying, 'Your eyes have seen all that the LORD your God has done to these two kings; so the LORD shall do to all the kingdoms into which you are about to cross.'

15. What *title* would you give this chapter?

The Land Before You

Chapter 4

16. Give a *summary of the contents* of Chapter 4.

Moses urges the people to hear and obey God's commands, so they can live in the land. He reminds them of the previous generation's unbelief and rebellion against God, encourages them about God's unique commitment to them, and recalls the commitment given at Mt. Sinai when God first gave His commandments to the nation. He warns them not to trifle with or disobey the Lord, offering up his own plight as an example, for God is jealous for their love. Moses promises that if they turn away from the Lord and seek other gods, they will experience the consequences for doing so, yet if they repent, God will have mercy on them, not because of anything they have done, but because He chose them and loved them. Moses then set aside cities of refuge for the manslayer.

17. What is the *main theme* of the chapter?

Moses urges the people to obey God's commands and follow Him faithfully.

18. What are some *key words or thoughts* from the chapter?

Beware, watch, keep and do, Lord your God, commandments/statutes

19. Choose a *verse* that sums up the theme of the chapter.

4:1 "Now, O Israel, listen to the statutes and the judgments which I am teaching you to perform, so that you may live and go in and take possession of the land which the LORD, the God of your fathers, is giving you.

OR 4:40 "So you shall keep His statutes and His commandments which I am giving you today, that it may go well with you and with your children after you, and that you may live long on the land which the LORD your God is giving you for all time."

20. What *title* would you give this chapter?

Keep the Lord's Ways

21. What have you found most interesting so far in your introduction to Deuteronomy? What things have you noticed about God and His character in these opening chapters?

How very patient the Lord is in drawing Israel to Himself and in providing for them. God so longs to richly bless those who draw near to Him. There truly is no other like Him.

Deuteronomy

Lesson #3, Chapter 1

TEACHER'S GUIDE

Before you begin your lesson, ask the Lord for His help and insight into His Word.

1. Find the approximate area where Moses and the children of Israel are now camped on the map provided (verses 1, 5). The map will help you roughly figure out places, but it doesn't list every place recorded in these chapters. It might be helpful to consult another map or two. Read verse 2 and try to find the route Moses talks about.

1 These are the words which Moses spoke to all Israel across the Jordan in the wilderness, in the Arabah opposite Suph, between Paran and Tophel and Laban and Hazereth and Dizahab.

5 Across the Jordan in the land of Moab, Moses undertook to expound this law, saying,

2 It is eleven days' journey from Horeb by the way of Mount Seir to Kadesh-barnea.

2. Deuteronomy refers to Mt. Sinai as Horeb. What is significant about the journey to Kadesh-Barnea? See Numbers 10:11-12 and 13:25-26. How long did that journey take (verse 2)?

It doesn't take very long to get there. Only 11 days! Instead it took them nearly 40 years to get that close to the Promised Land again.

11 Now in the second year, in the second month, on the twentieth of the month, the cloud was lifted from over the tabernacle of the testimony; 12 and the sons of Israel set out on their journeys from the wilderness of Sinai. Then the cloud settled down in the wilderness of Paran.

25 When they returned from spying out the land, at the end of forty days, 26 they proceeded to come to Moses and Aaron and to all the congregation of the sons of Israel in the wilderness of Paran, at Kadesh; and they brought back word to them and to all the congregation and showed them the fruit of the land.

3. What contrast to that short journey is provided in verse 3?

The 40th year is mentioned!

Obviously, some water has gone under the bridge!!!

4. Note on the map where the 2 kings of verse 3 [oops verse 4!] live. Where is Israel camped (verse 5)? As Israel is waiting to enter the land what does Moses do in verse 5 and verses 6-8?

Moses takes this time before his death so give the people their final instructions—he expounds the law. He reminds them that God has been directing

their progress. Moses tells the people that God will now take them into the land He promised to them. Whoa!! Can you imagine the excitement when he made that statement to the people?!!!

5. Consult the map as you read the names of the places Israel what to inhabit from verse 7. What do you learn about their inheritance?
It's larger and more comprehensive than the land Israel currently occupies. This will someday be rectified, and Israel will live in ALL the land God has promised to them.

6. Review the covenant God made with Abraham in Genesis 12:1-3; 13:14-17; Chapter 15; 17:1-8; and 22:16-18.

1 Now the LORD said to Abram, "Go forth from your country, And from your relatives And from your father's house, *To the land which I will show you;* 2 *And I will make you a great nation, And I will bless you, And make your name great; And so you shall be a blessing;* 3 *And I will bless those who bless you, And the one who curses you I will curse. And in you all the families of the earth will be blessed.*"

14 The LORD said to Abram, after Lot had separated from him, "Now lift up your eyes and look from the place where you are, northward and southward and eastward and westward; 15 *for all the land which you see, I will give it to you and to your descendants forever.* 16 *"I will make your descendants as the dust of the earth, so that if anyone can number the dust of the earth, then your descendants can also be numbered.* 17 "Arise, walk about the land through its length and breadth; for I will give it to you."

All of Chapter 15

Also see specifics in 15:18 On that day the Lord made a covenant with Abram, saying, "To your descendants I have given this land, From the river of Egypt as far as the great river, the river Euphrates: 19 the Kenite and the Kenizzite and the Kadmonite 20 and the Hittite and the Perizzite and the Rephaim 21 and the Amorite and the Canaanite and the Girgashite and the Jebusite."

1 Now when Abram was ninety-nine years old, the Lord appeared to Abram and said to him, "I am God Almighty; Walk before Me, and be blameless. 2 "I will establish My covenant between Me and you, And I will multiply you exceedingly." 3 Abram fell on his face, and God talked with him, saying, 4 "As for Me, behold, *My covenant is with you, And you will be the father of a multitude of nations.* 5 "No longer shall your name be called Abram, But your name shall be Abraham; For I will make you the father of a multitude of nations. 6 "I have made you exceedingly fruitful, and I will make nations of you, and kings will come forth from you. 7 "I will establish My covenant between Me and you and your descendants after you throughout their generations for *an everlasting covenant*, to be God to you and to your descendants after you. 8 "I will give to you and to your

descendants after you, the land of your sojournings, all the land of Canaan, for an everlasting possession; and I will be their God.”

16 and said, “By Myself I have sworn, declares the Lord, because you have done this thing and have not withheld your son, your only son, 17 indeed I will greatly bless you, and I will greatly multiply your seed as the stars of the heavens and as the sand which is on the seashore; and your seed shall possess the gate of their enemies. 18 “In your seed all the nations of the earth shall be blessed, because you have obeyed My voice.”

7. Who is the initiator of the covenant?

God is. It’s incredible just reading those promises! Can you imagine being Abraham? Whoa!!!

8. What role did Abraham play in the making of the covenant?

None whatsoever. In fact, he was asleep when God formally enacted it in Genesis 15.

9. What are the particulars of the covenant?

God chose to bless Abraham. God intended to multiply his descendants. He intended to give them a specific place to live. God intended all the world to be blessed through them. God intends to bless them. God says He will establish the covenant. Abraham responded in faith to God and loved and obeyed Him, but the covenant was initiated by God and not a result of anything Abraham had done.

10. At what point in the 40 year wandering do verses 6-18 take place? See verse 6 and Numbers 10:11.

6 “The LORD our God spoke to us at Horeb, saying, ‘You have stayed long enough at this mountain.

Remember, Horeb is Mt. Sinai. So God is telling Moses, it’s time to leave Sinai and get ready to move toward the promised land.

11 Now in the second year, in the second month, on the twentieth of the month, the cloud was lifted from over the tabernacle of the testimony;

So, they left Egypt and had been camping in the wilderness getting trained to follow the Lord and learning to depend on Him for 2 years.

11. Why wasn’t Moses alone able to take care of the needs of the people (verses 10-11)?

They were *multiplied*. They were like the “stars in number.” He even prayed that they would multiply even further because it showed the blessing of God.

12. How does he solve the problem (see verses 13-15 and Exodus 18:13-27)?

13 ‘*Choose wise and discerning and experienced men from your tribes, and I will appoint them as your heads.*’ 14 “You answered me and said, ‘The thing which you have said to do is good.’ 15 “So I took the heads of your tribes, wise and

experienced men, and appointed them heads over you, leaders of thousands and of hundreds, of fifties and of tens, and officers for your tribes.

13 It came about the next day that Moses sat to judge the people, and the people stood about Moses from the morning until the evening. 14 Now when Moses' father-in-law saw all that he was doing for the people, he said, "What is this thing that you are doing for the people? Why do you alone sit as judge and all the people stand about you from morning until evening?" 15 Moses said to his father-in-law, "Because the people come to me to inquire of God. 16 "When they have a dispute, it comes to me, and I judge between a man and his neighbor and make known the statutes of God and His laws." 17 Moses' father-in-law said to him, "The thing that you are doing is not good. 18 "You will surely wear out, both yourself and these people who are with you, for the task is too heavy for you; you cannot do it alone. 19 "Now listen to me: I will give you counsel, and God be with you. *You be the people's representative before God, and you bring the disputes to God, 20 then teach them the statutes and the laws, and make known to them the way in which they are to walk and the work they are to do. 21 "Furthermore, you shall select out of all the people able men who fear God, men of truth, those who hate dishonest gain; and you shall place these over them as leaders of thousands, of hundreds, of fifties and of tens. 22 "Let them judge the people at all times; and let it be that every major dispute they will bring to you, but every minor dispute they themselves will judge. So it will be easier for you, and they will bear the burden with you. 23 "If you do this thing and God so commands you, then you will be able to endure, and all these people also will go to their place in peace." 24 So Moses listened to his father-in-law and did all that he had said. 25 *Moses chose able men out of all Israel and made them heads over the people, leaders of thousands, of hundreds, of fifties and of tens. 26 They judged the people at all times; the difficult dispute they would bring to Moses, but every minor dispute they themselves would judge. 27 Then Moses bade his father-in-law farewell, and he went his way into his own land.**

13. What responsibilities were the judges charged with in verses 16-18? Hear the cases, judge righteously, don't show partiality, hear the small and the great alike (either of people or of their cases—seems to indicate more about the people if you look at the context), don't fear man, if case is too hard then take it to Moses who will hear it.

14. Verses 19-46 recount the story of the 12 spies sent to scout out the Promised Land. Answer the following questions after reading Deut. 1:19-46 and Numbers 13 and 14. What does God promise Israel as they stand ready to enter Canaan in this account?

Deut. 1:21 says not to fear or be dismayed.

15. What do the 12 spies report?

Numbers 13 says that it certainly does flow with milk and honey, nevertheless the people are strong and the cities are fortified and large, and we saw the

descendants of Anak living there. Deuteronomy 1:25 says that it's a good land the Lord intends to give us.

16. How do the people respond to the report?

Caleb had the quiet the people because they were in such a tizzy. The people lifted up their voices and wept, complaining against the Lord.

17. How do Moses, Aaron, Joshua, and Caleb encourage and exhort the people? They remind them of God's care all during the wilderness time. In Deuteronomy, they remind them that God will fight for them. They urged them not to rebel and were grieved at their lack of faith (Numbers 14).

18. How do the people respond to the encouragement from Moses and the others?

The congregation wanted to stone them!! (Numbers 14)

19. What does God do in response to the people's rebellion?

He promises that not one of that unbelieving, unfaithful generation will enter the land in both books.

20. After God chastens the people how do they try to make things right? What was wrong with that plan?

Then in Deuteronomy they tried to make it right by saying, "We sinned, so we'll go in now."

They try to fix it, but God isn't pleased with that because it's an "oops, sorry" kind of repentance, not a true one.

21. What heart attitudes do you see manifested by Israel throughout this narrative?

They were quick to think evil of the Lord. They were quick to throw in the towel. They were quick to forget all God had done for them. Their unbelief and rebellion revealed their lack of gratitude for all God had done for them and the lack of love for Him.

22. Think about how you have responded to new and different situations in your life. Did you respond like Joshua and Caleb with faith and trust in God's promises or did you respond like the Israelites in rebellion and unbelief?

I think I generally wail and complain—even if it's just in my heart. It's definitely been my pattern, though I've been begging the Lord to change that in me. I've seen improvement in my responses, but still have a long way to go. It also depends on what the Lord is testing me on.

23. What did you learn about God from this lesson that will help you to trust Him better the next time you are faced with entering a new land?

I think just seeing how God desires that we trust Him. Pleasing Him means trusting Him.

Ladies, we are as unfaithful as the Israelites if we read, *Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all comprehension, shall guard your hearts and your minds in Christ Jesus* (Philippians. 4:6-7) and yet we are still anxious. If we read, *To sum up, let all be harmonious, sympathetic, brotherly, kindhearted, and humble in spirit: not returning evil for evil, or insult for insult, but giving a blessing instead; for you were called for the very purpose that you might inherit a blessing* (1 Pet. 3:8-9), and yet we continue to give insults or little digs, then we respond no better than Israel did when it came time for them to enter the land. We deceive ourselves if we don't think that the Lord intended for us to believe and obey His word.

God means for His children to trust Him, to obey Him. The first time. All the way. With a humble heart. How are you responding to God? He hasn't changed from Israel's time to ours. He's still the same. *I am the Lord your God. Do not fear or be dismayed.*

Faith, though it has a trembling hand,
it must not have a withered hand,
it must stretch.
– Thomas Watson



Deuteronomy

Lesson #4, Chapter 2

TEACHER'S GUIDE

Before you begin your lesson read chapter 2 and ask the Lord for His help and insight into His Word.

1. As Israel approaches Canaan, after the years of wandering in the wilderness, God specifically tells Israel who to conquer and who to pass by. Who are the peoples God desires Israel to pass by and why (verses 4-6, 9, 19)?

4 and command the people, saying, "You will pass through the territory of your brothers the sons of Esau who live in Seir; and they will be afraid of you. So be very careful; 5 do not provoke them, for I will not give you any of their land, even as little as a footstep because I have given Mount Seir to Esau as a possession. 6 "You shall buy food from them with money so that you may eat, and you shall also purchase water from them with money so that you may drink. 9 "Then the LORD said to me, 'Do not harass Moab, nor provoke them to war, for I will not give you any of their land as a possession, because I have given Ar to the sons of Lot as a possession. 19 'When you come opposite the sons of Ammon, do not harass them nor provoke them, for I will not give you any of the land of the sons of Ammon as a possession, because I have given it to the sons of Lot as a possession.'

They are to pass by the sons of Esau because God has set aside Mt. Seir for them (one of the reasons God does this is because they are the descendants of Abraham and so God continues to bless all those connected to His family). They are likewise to pass by the descendants of Lot in Moab for the same reason. In blessing Abraham's descendants, God has set aside the land of Ar as a possession. And the same is true for the sons of Ammon, who are also descendants of Lot (the offspring from the terrible incident with his daughters).

2. What warning did God give to the Israelites concerning the sons of Esau and the sons of Lot (verses 4-5, 9, 19)?

They are to be very careful not to harass them or provoke them to war for their land is not for the sons of Israel. God has something different set aside for them. God's blessings, as well as His discipline, are specific. There is no choosing something different.

Jeremiah 29:11 'For I know the plans that I have for you,' declares the LORD, 'plans for welfare and not for calamity to give you a future and a hope.'

3. In the land of Moab Moses describes another group of people. Who were they? What was unusual about them? What happened to them? See verses 10-12.

10 (The Emim lived there formerly, a people as great, numerous, and tall as the Anakim. 11 Like the Anakim, they are also regarded as Rephaim, but the Moabites call them Emim. 12 The Horites formerly lived in Seir, but the sons of Esau dispossessed them and destroyed them from before them and settled in their place, just as Israel did to the land of their possession which the LORD gave to them.)

In these verses Moses is providing context and understanding so we'll know what kind of people they were encountering in the land before them. He's comparing them to peoples the Israelites has already encountered.

More on the Rephaim—see Deuteronomy 2:20: (It is also regarded as the land of the Rephaim, for Rephaim formerly lived in it, but the Ammonites call them Zamzummin,

As to their height also see Deuteronomy 1:28: 28 'Where can we go up? Our brethren have made our hearts melt, saying, "The people are bigger and taller than we; the cities are large and fortified to heaven. And besides, we saw the sons of the Anakim there." '

The Emim: numerous and mighty. And tall! They have a reputation like the Anakim [of being giants] (who were considered to be Rephaim). ALSO SEE DEUTERONOMY 1:28.

INTERESTING SIDE NOTE!!!! See Joshua 12:4 and 13:4 where we learn some interesting details about King Og.

Then there were the Horites: used to live at Seir until the sons of Esau dispossessed them and destroyed them.

4. Locate the Zered River on the map. What did its crossing signify in the Israelite camp (verses 13-16)?

13 'Now arise and cross over the brook Zered yourselves.' So we crossed over the brook Zered. 14 "Now the time that it took for us to come from Kadesh-barnea until we crossed over the brook Zered was thirty-eight years, until all the generation of the men of war perished from within the camp, as the LORD had sworn to them. 15 "Moreover the hand of the LORD was against them, to destroy them from within the camp until they all perished. 16 "So it came about when all the men of war had finally perished from among the people,

They moved into a new area. A land they had not traveled in before. For the 38 years previously, they had lived in the land of the wilderness of Sinai—wandering, wandering.

To the Israelites it meant change! Hope! Something new! That God was moving! That God was keeping His promise to them. Oh, the tentative joy of hope they must have experienced!

5. Verses 20-23 contain information about a people who used to live in the land of Moab. What do you learn about them? What happened to them?

20 (It is also regarded as the land of the Rephaim, for Rephaim formerly lived in it, but the Ammonites call them Zamzummin, 21 a people as great, numerous, and tall as the Anakim, but the LORD destroyed them before them. And they dispossessed them and settled in their place, 22 just as He did for the sons of Esau, who live in Seir, when He destroyed the Horites from before them; they dispossessed them and settled in their place even to this day. 23 And the Avvim, who lived in villages as far as Gaza, the Caphtorim who came from Caphtor, destroyed them and lived in their place.)

They were the peoples who had been there before the Moabites and Ammonites inhabited that area. They too, like the Anakim, were great and mighty nations, who were very tall.

The Moabites and Ammonites destroyed them and dispossessed them.

6. What words of courage did God have for Moses and the nation in verses 24-25?

24 'Arise, set out, and pass through the valley of Arnon. Look! I have given Sihon the Amorite, king of Heshbon, and his land into your hand; begin to take possession and contend with him in battle. 25 'This day I will begin to put the dread and fear of you upon the peoples everywhere under the heavens, who, when they hear the report of you, will tremble and be in anguish because of you.'

Get up! Get going! Go the way I have determined for you—through the valley of Arnon—but know that I have given Sihon and his land into your hands. Fight and take possession of the land.

They will be afraid of you and all the land will hear about you. That fear, that I, the Lord, put on them, will help you in conquering them. You might be afraid, but I have gone ahead and made them afraid of you.

7. Fortified with those words, how does Moses proceed (verses 26-29)?
26 "So I sent messengers from the wilderness of Kedemoth to Sihon king of Heshbon with words of peace, saying, 27 'Let me pass through your land, I will travel only on the highway; I will not turn aside to the right or to the left. 28 'You will sell me food for money so that I may eat, and give me water for money so that I may drink, only let me pass through on foot, 29 just as the sons of Esau

who live in Seir and the Moabites who live in Ar did for me, until I cross over the Jordan into the land which the LORD our God is giving to us.'

Moses begins negotiations to pass through the land.

8. How does the King of Heshbon respond? Why (verses 30-31)? We're told, however, that Moses' request is denied because the Lord hardened his heart (just as in the case of Pharaoh). All this provided the means for the Israelites to conquer the land.

30 "But Sihon king of Heshbon was not willing for us to pass through his land; for the Lord your God hardened his spirit and made his heart obstinate, in order to deliver him into your hand, as he is today. 31 "The Lord said to me, 'See, I have begun to deliver Sihon and his land over to you. Begin to occupy, that you may possess his land.'

9. Two reasons are given in Deuteronomy for the destruction of all the people in the cities they were to possess. What do you learn from 7:1-4; 9:4; and 20:16-18?

1 "When the LORD your God brings you into the land where you are entering to possess it, and clears away many nations before you, the Hittites and the Girgashites and the Amorites and the Canaanites and the Perizzites and the Hivites and the Jebusites, seven nations greater and stronger than you, 2 and when the LORD your God delivers them before you and you defeat them, then you shall utterly destroy them. You shall make no covenant with them and show no favor to them. 3 "Furthermore, you shall not intermarry with them; you shall not give your daughters to their sons, nor shall you take their daughters for your sons. 4 "For they will turn your sons away from following Me to serve other gods; then the anger of the LORD will be kindled against you and He will quickly destroy you.

4 "Do not say in your heart when the LORD your God has driven them out before you, 'Because of my righteousness the LORD has brought me in to possess this land,' but it is because of the wickedness of these nations that the LORD is dispossessing them before you.

16 "Only in the cities of these peoples that the LORD your God is giving you as an inheritance, you shall not leave alive anything that breathes. 17 "But you shall utterly destroy them, the Hittite and the Amorite, the Canaanite and the Perizzite, the Hivite and the Jebusite, as the LORD your God has commanded you, 18 so that they may not teach you to do according to all their detestable things which they have done for their gods, so that you would sin against the LORD your God. They will turn your heart away from the Lord and they are exceedingly wicked.

10. God wanted no mercy shown to anything that might turn the hearts of the Israelites away from God. God has not changed. He is the same yesterday,

today, and forever. How would He want you to respond to anything that would turn your heart away from the Lord?

He would want me to turn away from evil (Proverbs 3:7). He would not want me to love anything above Him (Deuteronomy 6:5). He would want me to put to death any deeds of the flesh (Romans 8:13) or put off any defiling thing (2 Corinthians 7:1).

The question now is—am I truly doing this? Am I taking stock of the things that defile or am I wary of any soul-netting sins that may entangle me (Hebrews 12:1) or am I truly putting to death sins, turning my back on them, and living righteously and holy as the Lord would have me live?

11. What are some specific ways you can kill the sin that entangles you and keeps you from following the Lord? Write down your commitment to the Lord in going after that sin when it crops up.

Recognize. Confess. Repent. Remove any crutch or thing that makes it easy to engage in that sin. Apply the promises of God. Call for back up if need be.

12. Note the contrast between this generation and the previous generation who died in the wilderness. Note the differences in how they responded to the challenge of fighting the Amorites (verses 32-36 and 1:27).

The previous generation grumbled and rebelled against the Lord, but this generation responds differently. They are responding to Moses' leading in obedience. There is no grumbling or rebellion in the ranks. They obey "all the way, right away, with a happy heart."

27 and you grumbled in your tents and said, 'Because the Lord hates us, He has brought us out of the land of Egypt to deliver us into the hand of the Amorites to destroy us.

32 "Then Sihon with all his people came out to meet us in battle at Jahaz. 33 "The Lord our God delivered him over to us, and we defeated him with his sons and all his people. 34 "So we captured all his cities at that time and utterly destroyed the men, women and children of every city. We left no survivor. 35 "We took only the animals as our booty and the spoil of the cities which we had captured. 36 "From Aroer which is on the edge of the valley of Arnon and from the city which is in the valley, even to Gilead, there was no city that was too high for us; the Lord our God delivered all over to us.

So, now what? That study stopped short! What do we learn from this? Why would God make sure that this information was preserved for us today? What possible reasons could there be for Him communicating these events to us? What does God want us to know about Him? What does God want us to know about how He wants us to live? What was the Lord bringing to mind for you to think on and/or deal with as you worked through this study?



Deuteronomy

Lesson #5, Chapter 3

TEACHER'S GUIDE

Read chapter 3 before you begin your lesson. Be sure to seek the Lord's help as you study His Word.

1. According to verse 1, after defeating Sihon, the king of Heshbon, who did Moses and the people encounter and where? See if you can locate these places on your map.

They met Og, king of Bashan on the road. Obviously, they knew somehow that they were going to battle.

2. How did God encourage and command the people in verse 2? Don't fear them. I will deliver them [the king, his people, and all their lands] into your hands.

The command: do to him what you did to Sihon, with whom they utterly destroyed everyone, no one survived, only the animals and the booty of the city were captured.

3. How did the people respond and what did God do for them in verses 3-10? The people smote them until there was no survivor left. They captured all the cities—all 60 of them. They took the animals and the spoil of the cities as their booty. Notice how the Lord was richly providing for them, so that when they went into the land they had everything they would need for beginning life in the land.

God delivered Og and all his people into their hands. They were completely successful in their endeavors.

3 "So the LORD our God delivered Og also, king of Bashan, with all his people into our hand, and we smote them until no survivor was left. 4 "We captured all his cities at that time; there was not a city which we did not take from them: sixty cities, all the region of Argob, the kingdom of Og in Bashan. 5 "All these were cities fortified with high walls, gates and bars, besides a great many unwallled towns. 6 "We utterly destroyed them, as we did to Sihon king of Heshbon, utterly destroying the men, women and children of every city. 7 "But all the animals and the spoil of the cities we took as our booty. 8 "Thus we took the land at that time from the hand of the two kings of the Amorites who were beyond the Jordan, from the valley of Arnon to Mount Hermon 9 (Sidonians call Hermon Sirion, and the Amorites call it Senir): 10 all the cities of the plateau and all Gilead and all Bashan, as far as Salecah and Edrei, cities of the kingdom of Og in Bashan.

4. Review again what you learned last time about the need for the nation to live in the land without the distraction and defilement of the idol worshiping nations. See 7:1-4; 9:4; 20:16-18.

1 “When the LORD your God brings you into the land where you are entering to possess it, and clears away many nations before you, the Hittites and the Girgashites and the Amorites and the Canaanites and the Perizzites and the Hivites and the Jebusites, seven nations greater and stronger than you, 2 and when the LORD your God delivers them before you and you defeat them, then *you shall utterly destroy them. You shall make no covenant with them and show no favor to them.* 3 “Furthermore, you shall not intermarry with them; you shall not give your daughters to their sons, nor shall you take their daughters for your sons. 4 **“For they will turn your sons away from following Me to serve other gods; then the anger of the LORD will be kindled against you and He will quickly destroy you.**

4 “Do not say in your heart when the LORD your God has driven them out before you, ‘Because of my righteousness the LORD has brought me in to possess this land,’ but ***it is because of the wickedness of these nations that the LORD is dispossessing them before you.***

16 “Only in the cities of these peoples that the LORD your God is giving you as an inheritance, you shall not leave alive anything that breathes. 17 “But you shall utterly destroy them, the Hittite and the Amorite, the Canaanite and the Perizzite, the Hivite and the Jebusite, as the LORD your God has commanded you, 18 ***so that they may not teach you to do according to all their detestable things which they have done for their gods, so that you would sin against the LORD your God.***

The danger of showing mercy to these nations and letting them live alongside them, was that they would influence Israel and lead them into sin. God therefore wants them to remove the distractions and temptations. It’s also a judgment on these nations who are so utterly wicked and depraved. God wanted holiness in the Lord.

See next question for more on this answer!!!

5. Without a doubt, the command of God to destroy all the inhabitants of the land they were entering was a difficult one to carry out; yet they trusted in the Lord’s judgment and obeyed His command. What lesson(s) can you observe from this that they had learned?

God wants His people to live in holiness and just like He wanted the land cleared of wickedness, He desires that our church also be cleared of any known wickedness. That’s why we practice church discipline. Allowing known sin to remain isn’t pleasing to the Lord, as we see in the letters to the seven churches of Revelation.

Holiness comes first. Repentance clears sin before a soul can flourish. Be holy like I am holy.

See 2 Corinthians 6:14-7:1: 14 Do not be bound together with unbelievers; for what partnership have righteousness and lawlessness, or what fellowship has light with darkness? 15 Or what harmony has Christ with Belial, or what has a believer in common with an unbeliever? 16 Or what agreement has the temple of God with idols? For we are the temple of the living God; just as God said, "I WILL DWELL IN THEM AND WALK AMONG THEM; AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE. 17 "Therefore, COME OUT FROM THEIR MIDST AND BE SEPARATE," says the Lord. "AND DO NOT TOUCH WHAT IS UNCLEAN; And I will welcome you. 18 "And I will be a father to you, And you shall be sons and daughters to Me," Says the Lord Almighty. 1 Therefore, having these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.

1 Peter 1:14-16 14 As obedient children, do not be conformed to the former lusts which were yours in your ignorance, 15 but like the Holy One who called you, be holy yourselves also in all your behavior; 16 because it is written, "YOU SHALL BE HOLY, FOR I AM HOLY."

Titus 2:11-14

Also need to trust God's judgment of things. Learning to see things from God's perspective is essential if we're going to obey Him well.

6. What do you learn about King Og's bed (verse 11)? Remember what the 10 fearful spies said about the inhabitants of the land 38 years previously? Take a peek at Numbers 13:32.

11 (For only Og king of Bashan was left of the remnant of the Rephaim. Behold, his bedstead was an iron bedstead; it is in Rabbah of the sons of Ammon. Its length was nine cubits and its width four cubits by ordinary cubit.)

9 cubits = 13.5 feet!!! 4 cubits = 6 feet
Obviously, Og was a big guy!!!

32 So they gave out to the sons of Israel a bad report of the land which they had spied out, saying, "The land through which we have gone, in spying it out, is a land that devours its inhabitants; and all the people whom we saw in it are *men of great size*.

7. What is happening in verses 12-17?
Why is Manasseh called the "half-tribe?" Make sure they understand.
The distribution of the land for the Reubenites, Gadites, and the half tribe of Manasseh is described.

8. Numbers 32:1-5, 33 records why the 3 tribes take possession of the land on the east side of the Jordan. What do you learn? What conditions does Moses place upon them if they are to possess the land across the river (verses [Deuteronomy 3:]18-22 and Numbers 32:6-32)?

The Reubenites and Gadites and the half tribe of Manasseh had large numbers of livestock. The land there was good grazing ground for the cattle. They asked if they could have the land belonging to Og and Sihon.

They promised they would cross over and help their brothers conquer the land. They promised that they wouldn't return home until their brothers across the river had possessed their inheritance. Moses gave his approval to this plan on the condition that they would fulfill their promises and cross over, armed and ready to fight with their brothers, though their wives, littles, and livestock could remain behind.

9. What is Moses pleading with God about in verses 23-25?

He asks that he would be able to go into the land. He so wants to see the fulfillment of God's plan—to just go into the land.

10. How does God respond to that request in verses 26-29?

The Lord grew angry with Moses. He said, "Enough, speak to Me no more about this matter" which tells me most likely Moses had been asking quite a bit. God tells Moses that he can climb Mt. Pisgah and see the land from there. He is also to charge Joshua and prepare and strengthen him to take over Moses' spot in leading the people.

11. Read Numbers 20:2-13 to understand the events that led up to Moses being denied entrance into the Promised Land. Chronicle the events here.

There was no water. The people assembled against Moses and Aaron to argue and complain about the situation. They accused them of negligence. Moses and Aaron go talk to the Lord about it, humbling themselves in His presence. God tells Moses to take the rod, gather the people and *speak* to the rock and water would come out. Moses took the rod, gathered the people, spoke to the people, and *struck* the rock. God was greatly displeased with this and saw the act for what it was—a disrespect of God and pride on Moses' part. Because Moses and Aaron didn't treat God as holy, they weren't allowed to enter into the land.

2 There was no water for the congregation, and they assembled themselves against Moses and Aaron. 3 The people thus contended with Moses and spoke, saying, "If only we had perished when our brothers perished before the LORD! 4 "Why then have you brought the LORD's assembly into this wilderness, for us and our beasts to die here? 5 "Why have you made us come up from Egypt, to bring us in to this wretched place? It is not a place of grain or figs or vines or pomegranates, nor is there water to drink." 6 Then Moses and Aaron came in from the presence of the assembly to the doorway of the tent of meeting and fell

on their faces. Then the glory of the LORD appeared to them; 7 and the LORD spoke to Moses, saying, 8 “Take the rod; and you and your brother Aaron assemble the congregation and speak to the rock before their eyes, that it may yield its water. You shall thus bring forth water for them out of the rock and let the congregation and their beasts drink.” 9 So Moses took the rod from before the LORD, just as He had commanded him; 10 and Moses and Aaron gathered the assembly before the rock. And he said to them, “Listen now, you rebels; shall we bring forth water for you out of this rock?” 11 Then Moses lifted up his hand and struck the rock twice with his rod; and water came forth abundantly, and the congregation and their beasts drank. 12 But the LORD said to Moses and Aaron, “Because you have not believed Me, to treat Me as holy in the sight of the sons of Israel, therefore you shall not bring this assembly into the land which I have given them.” 13 Those were the waters of Meribah, because the sons of Israel contended with the LORD, and He proved Himself holy among them.

12. In Numbers 20:8 what did God tell Moses to do? What did Moses do instead (verse [Numbers 20:]9-11)?

God told Moses to speak to the rock.

Moses instead spoke to the people and struck the rock. In spite of his disobedience, God still provided for the people.

13. How did God view Moses’ little breach in obedience? See Numbers 20:12-13; 27:14; Deuteronomy 32:51-52; Psalm 106:32-33.

12 But the LORD said to Moses and Aaron, “Because *you have not believed Me, to treat Me as holy in the sight of the sons of Israel*, therefore you shall not bring this assembly into the land which I have given them.” 13 Those were the waters of Meribah, because the sons of Israel contended with the LORD, and He proved Himself holy among them.

14 for in the wilderness of Zin, during the strife of the congregation, *you rebelled against My command to treat Me as holy before their eyes at the water.*” (These are the waters of Meribah of Kadesh in the wilderness of Zin.)

51 because *you broke faith with Me* in the midst of the sons of Israel at the waters of Meribah-kadesh, in the wilderness of Zin, because *you did not treat Me as holy in the midst of the sons of Israel.* 52 “For *you shall see* the land at a distance, *but you shall not go there*, into the land which I am giving the sons of Israel.”

32 They also provoked Him to wrath at the waters of Meribah, So that *it went hard with Moses on their account*; 33 Because they were rebellious against His Spirit, He spoke rashly with his lips.

Moses brief act of petulance, pride, and vindictiveness cost him dearly. The one foray in giving into his flesh resulted in great grief for him and the nation. He had been sooooo faithful, sooooo humble all the years of the wandering, sooooo patient with the people, but he finally gave in. He saw the finish line and gave into sin. He acted rashly and it cost him.

Moses didn't treat God as holy when he didn't believe God. He didn't act in faith. He actually volitionally rebelled against God's command. God considered this a breach of faith.

14. In case you haven't noticed Pisgah, Nebo, and Abarim are all referring to the same mountain, which Moses is to ascend to see the land. In Deuteronomy 3 it is not clear when that event takes place. What do you learn about its timing from Numbers 27:12-13; Deuteronomy 32:48-50; and 34:1-8?

12 Then the LORD said to Moses, "Go up to this mountain of Abarim, and see the land which I have given to the sons of Israel. 13 "When you have seen it, you too will be gathered to your people, as Aaron your brother was;

48 The LORD spoke to Moses that very same day, saying, 49 "Go up to this mountain of the Abarim, Mount Nebo, which is in the land of Moab opposite Jericho, and look at the land of Canaan, which I am giving to the sons of Israel for a possession. 50 "Then die on the mountain where you ascend, and be gathered to your people, as Aaron your brother died on Mount Hor and was gathered to his people,

1 Now Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah, which is opposite Jericho. And the LORD showed him all the land, Gilead as far as Dan, 2 and all Naphtali and the land of Ephraim and Manasseh, and all the land of Judah as far as the western sea, 3 and the Negev and the plain in the valley of Jericho, the city of palm trees, as far as Zoar. 4 Then the LORD said to him, "This is the land which I swore to Abraham, Isaac, and Jacob, saying, 'I will give it to your descendants'; I have let you see it with your eyes, but you shall not go over there." 5 So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD. 6 And He buried him in the valley in the land of Moab, opposite Beth-peor; but no man knows his burial place to this day. 7 Although Moses was one hundred and twenty years old when he died, his eye was not dim, nor his vigor abated. 8 So the sons of Israel wept for Moses in the plains of Moab thirty days; then the days of weeping and mourning for Moses came to an end.

Moses will die after he sees the land. Aaron has already died. Go up and there you will die. As it turned out, God intended that Moses would not descend the mountain. He would die up there. Notice the Lord buried Moses (Deuteronomy 34:6). Notice also, that at 120 years Moses will still going strong. His death was a judgment.

15. God is God and He will be treated as holy. What lessons do you learn from this event in Moses' life?

Be faithful until the end. Don't think that giving into the flesh won't have consequences. Be vigilant over my soul so that I won't fall into sinful attitudes that lead to disobedient actions. There is no time when I can rest from fighting against sin in my life.

God sees things differently than we do and reckons them accurately. His judgments of our sin are always right on. Therefore the consequences we experience are also right and just. God's holiness and honor must come before our own sense of rightness or justice. God's holiness and honor must come before our own comfort. God's holiness and honor must govern our spirit. Love for Him and respect/fear for Him keeps us doing what is right.

16. What do you learn from the following verses about guarding your lips? See Job 42:7-8; Psalm 39:1; 141:3.

7 It came about after the LORD had spoken these words to Job, that the LORD said to Eliphaz the Temanite, "My wrath is kindled against you and against your two friends, because you have not spoken of Me what is right as My servant Job has. 8 "Now therefore, take for yourselves seven bulls and seven rams, and go to My servant Job, and offer up a burnt offering for yourselves, and My servant Job will pray for you. For I will accept him so that I may not do with you according to your folly, because you have not spoken of Me what is right, as My servant Job has."

1 I said, "I will guard my ways That I may not sin with my tongue; I will guard my mouth as with a muzzle While the wicked are in my presence."

3 Set a guard, O LORD, over my mouth; Keep watch over the door of my lips.

God counts it against us when we don't speak of Him rightly or accurately. We need to recognize that our speech can bring dire consequences [as we learned from James last year] which is why we need to guard our ways, so we won't sin with our tongue. Guarding our ways changes our speech. It helps us to do what is right.

17. What do you learn about regarding God as holy from these verses? See Leviticus 10:3; Psalm 119:38; 1 Peter 1:15-16.

3 Then Moses said to Aaron, "It is what the LORD spoke, saying, 'By those who come near Me I will be treated as holy, And before all the people I will be honored.'" So Aaron, therefore, kept silent.

38 Establish Your word to Your servant, As that which produces reverence for You.

15 but like the Holy One who called you, be holy yourselves also in all your behavior; 16 because it is written, "YOU SHALL BE HOLY, FOR I AM HOLY."

God intends that we honor Him and treat Him as holy. The Word of God helps us treat God as holy because we learn about Him and the honor that is due Him. We are to be holy because He is. God intends His children to look like Him, which also means God will do what is necessary to get us to the place of holiness.

18. Note what Luke 12:47-48; Hebrews 13:17; and James 3:1-2 says about the responsibility a leader is to maintain.

47 “And that slave who knew his master’s will and did not get ready or act in accord with his will, will receive many lashes, 48 but the one who did not know it, and committed deeds worthy of a flogging, will receive but few. From everyone who has been given much, much will be required; and to whom they entrusted much, of him they will ask all the more. A LEADER IS TO KNOW HIS MASTER’S WILL. A LEADER IS TO ACT ACCORDINGLY. A LEADER MUST KNOW THAT HE WILL BE HELD ACCOUNTABLE FOR THE PRIVILEGES GIVEN TO HIM.

17 Obey your leaders and submit to them, for they keep watch over your souls as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you. A LEADER MUST GIVE AN ACCOUNT TO GOD FOR HOW HE SHEPHERDS GOD’S SHEEP.

1 Let not many of you become teachers, my brethren, knowing that as such we will incur a stricter judgment. 2 For we all stumble in many ways. If anyone does not stumble in what he says, he is a perfect man, able to bridle the whole body as well. A LEADER NEEDS TO KEEP IN MIND THAT THE STANDARDS ARE HIGHER/STRICTER FOR THOSE WHO TEACH BECAUSE THE SHEEP HAVE BEEN ENTRUSTED TO HIS CARE. THAT IS WHY IT IS ESSENTIAL THAT A LEADER LEARN TO CONTROL HIS TONGUE.

19. The key to understanding the events of this chapter is to see it through the filter of God’s *holiness*. [delete “it is”] His *holiness* requires judgment for sin [as] in the case of the idolatrous nations who reside in the land. [delete “it is”] His *holiness* [delete “that”] brings chastising [consequences] for sin upon His servant Moses. He is not a god like the nations, but holy and righteous and perfect in all His ways. He desires those who are His children to be like Him. What are some steps you need to take in order to rid your life of cancerous sin? Are you thankful for His chastisement for the sin in your life so that you can be like Him? [instead ask: “what did want Moses to learn from these events, and in similar fashion, what does God want you to learn during those times when you find yourself facing the consequences of your own sin? How can you learn to be thankful for God’s wise training of your soul, even when that training may include His chastisement?]

The key to understanding the events of this chapter is to see it through the lens of God’s *holiness*. His *holiness* requires judgment for sin, as in the case of the idolatrous nations who reside in the land. His *holiness* brings consequences for sin upon His servant Moses. He is not a god like the nations, but holy and righteous and perfect in all His ways. He desires those who are His children to be like Him. What did want Moses to learn from these events? And in similar fashion, what does God want you to learn during those times when you find yourself facing the consequences of your own sin? How can you learn to be thankful for God’s wise training of your soul, even when that training may include His chastisement?

God wanted Moses to learn that you can't give way to sin, just because you've been 90% faithful. We so often get like that and think we can determine when enough is enough instead of trusting for God's grace and strength to persevere. We don't have to give way to sin. Reviewing the Scriptures really makes a difference in seeing the great love and care God has for us so that He is willing to spank us when we need it.



Deuteronomy

Lesson #6, Chapter 4

TEACHER'S GUIDE

Read chapter 4 before you begin your lesson. Be sure to seek the Lord's help as you study His Word.

1. Verse 1 states the results for Israel keeping God's commandments. What are they?

That they would live and go in and take possession of the land.

2. How would adding to or taking away from God's commandments be disobeying God's Word (verse 2)?

It would be perverting the perfect law that God has already given.

It's to believe the Big Lie from Satan to Eve in the garden. Twisting God's Word to minimize its force or to change it to accommodate what we want it to mean and say.

3. What do you learn from the following Scriptures about adhering to the Word of God? See Proverbs 30:5-6; John 12:48; 1 Thessalonians 4:8.

5 Every word of God is tested; He is a shield to those who take refuge in Him. 6 Do not add to His words Or He will reprove you, and you will be proved a liar.

48 "He who rejects Me and does not receive My sayings, has one who judges him; the word I spoke is what will judge him at the last day.

8 So, he who rejects this is not rejecting man but the God who gives His Holy Spirit to you.

We're told that God's Word is perfect, so we're not to add to His words, lest God show we are liars.

When we add to God's Word we are rejecting God Himself—and also the Holy Spirit.

4. Verses 3 and 4 give examples of how Israel applied verse 2. What do you learn?

3 "Your eyes have seen what the LORD has done in the case of Baal-peor, for all the men who followed Baal-peor, the LORD your God has destroyed them from among you. 4 "But you who held fast to the LORD your God are alive today, every one of you.

In the case of those at Baal-peor the people didn't believe God. They disobeyed and followed their own desires.

5. Numbers 25:1-9 and verses 14-18 recount the events mentioned in Deuteronomy. How did the people disobey the Word of God?

1 While Israel remained at Shittim, the people began to play the harlot with the daughters of Moab. 2 For they invited the people to the sacrifices of their gods, and the people ate and bowed down to their gods. 3 So Israel joined themselves to Baal of Peor, and the LORD was angry against Israel. 4 The LORD said to Moses, "Take all the leaders of the people and execute them in broad daylight before the LORD, so that the fierce anger of the LORD may turn away from Israel." 5 So Moses said to the judges of Israel, "Each of you slay his men who have joined themselves to Baal of Peor." 6 Then behold, one of the sons of Israel came and brought to his relatives a Midianite woman, in the sight of Moses and in the sight of all the congregation of the sons of Israel, while they were weeping at the doorway of the tent of meeting. 7 When Phinehas the son of Eleazar, the son of Aaron the priest, saw it, he arose from the midst of the congregation and took a spear in his hand, 8 and he went after the man of Israel into the tent and pierced both of them through, the man of Israel and the woman, through the body. So the plague on the sons of Israel was checked. 9 Those who died by the plague were 24,000.

14 Now the name of the slain man of Israel who was slain with the Midianite woman, was Zimri the son of Salu, a leader of a father's household among the Simeonites. 15 The name of the Midianite woman who was slain was Cozbi the daughter of Zur, who was head of the people of a father's household in Midian. 16 Then the LORD spoke to Moses, saying, 17 "Be hostile to the Midianites and strike them; 18 for they have been hostile to you with their tricks, with which they have deceived you in the affair of Peor and in the affair of Cozbi, the daughter of the leader of Midian, their sister who was slain on the day of the plague because of Peor."

They worshiped the gods of Moab and engaged in immorality openly and rebelliously. This was a planned deception on the part of the Midianites as well. They intended to use their women to seduce the Israelite men so that God would be angry with them. The Midianites feared the God of the Israelites more than the Israelites it would seem.

SEE EXODUS 21 AND 22 FOR THE ACCOUNT OF BALAAM AND BALAK DESIRING TO CURSE THE ISRAELITES. WHEN THAT DIDN'T WORK, THEY SENT THEIR WOMEN TO LEAD THEM ASTRAY. OH MY!!!

6. Verses 6-8 reveal the kind of reputation Israel is to have. What do you learn? By keeping and obeying God's word they would gain a reputation for being wise and understanding in the sight of the nations. The nations would put two and two together and realize the Israelites' blessing and wisdom stemmed from their God. Their God who was near and interactive with them and who called upon them to obey righteous judgments.

7. **In a concise manner verse 9 showcases how to stay true to the Lord and walking with Him. What do you learn?**

9 “Only give heed to yourself and keep your soul diligently, so that you do not forget the things which your eyes have seen and they do not depart from your heart all the days of your life; but make them known to your sons and your grandsons.

Examine your life. Watch over your soul by not forgetting what God has done. Make sure you keep remembering every day of your life. And then teach them to your sons and grandsons.

8. Following on the heels of verse 9 Moses recalls a certain event. What was it (verses 10-14)? Note any added details you glean after reading the same account in Exodus 19.

10 “**Remember** the day you stood before the LORD your God at Horeb, **when the LORD said to me, ‘Assemble the people to Me, that I may let them hear My words so they may learn to fear Me all the days they live on the earth, and that they may teach their children.’** 11 “You came near and stood at the foot of the mountain, and the mountain burned with fire to the very heart of the heavens: darkness, cloud and thick gloom. 12 “Then the LORD spoke to you from the midst of the fire; you heard the sound of words, but you saw no form—only a voice. 13 “So He declared to you His covenant which He commanded you to perform, that is, the Ten Commandments; and He wrote them on two tablets of stone. 14 “The LORD commanded me at that time to teach you statutes and judgments, that you might perform them in the land where you are going over to possess it.

Exodus 19:4-6 God commits Himself to loving and caring for the Israelites if they will only look to Him and obey. The blessings and benefits they would receive from God far outstripped what God asked from them. God always out gives us.

Exodus 19:8, the people said they would obey the Lord.

In the rest of the chapter it details how they consecrated themselves to hear from the Lord.

9. What was the purpose of assembling the people at Sinai according to verse 10?

So they could hear from the Lord Himself. “That I may let them hear My Words” for the purpose of teaching them to respect and fear the Lord. They would see Him in His majesty and might and power.

10. In verses 15-24 Moses gives 3 warnings to the nation in verses 15, 19, and 23. What are the warnings and why are they given?

15 “So watch yourselves carefully, since you did not see any form on the day the LORD spoke to you at Horeb from the midst of the fire, [SEE VERSE 12] **DON’T MAKE AN IMAGE OR AN IDOL BECAUSE GOD IS SPIRIT.**

19 “And beware not to lift up your eyes to heaven and see the sun and the moon and the stars, all the host of heaven, and be drawn away and worship them and

serve them, those which the LORD your God has allotted to all the peoples under the whole heaven. DON'T WORSHIP THE HOSTS OF HEAVEN.

23 "So watch yourselves, that you do not forget the covenant of the LORD your God which He made with you, and make for yourselves a graven image in the form of anything against which the LORD your God has commanded you. DON'T MAKE IMAGES TO WORSHIP THEM. REMEMBER THE COVENANT THE INVISIBLE GOD MADE WITH YOU.

11. What has Moses been warning the nation about that if not heeded would arouse God's jealousy (verses 15-24)? Why?

God committed Himself to the Israelites, just as a husband commits himself to his wife. Because God has chosen to place His love on Israel, her defection, by worshiping other gods, is personal. God is jealous for their love. Their love is seen in their actions, in their obedience to the Lord.

12. What do you learn about God being a consuming fire from the following verses: Exodus 24:17; Deuteronomy 4:11, 36?

17 And to the eyes of the sons of Israel the appearance of the glory of the LORD was like a consuming fire on the mountain top.

11 "You came near and stood at the foot of the mountain, and the mountain burned with fire to the very heart of the heavens: darkness, cloud and thick gloom.

36 "Out of the heavens He let you hear His voice **to discipline you**; and on earth He let you see His great fire, and you heard His words from the midst of the fire.

God manifested Himself that way. He revealed Himself in fire on the mountain. He let them see Him that way.

13. What might be Israel's tendency if they are not careful to guard against it (verse 25)?

They might grow complacent and turn away from the Lord. God calls it acting corruptly and doing that which is evil in the Lord's sight.

14. What are the consequences of forsaking the Lord (verses 26-28)?

26 I call heaven and earth to witness against you today, that you will surely perish quickly from the land where you are going over the Jordan to possess it. You shall not live long on it, but will be utterly destroyed. 27 "The LORD will scatter you among the peoples, and you will be left few in number among the nations where the LORD drives you. 28 "There you will serve gods, the work of man's hands, wood and stone, which neither see nor hear nor eat nor smell.

God will teach them through consequences rather than blessing.

15. How do verses 29-31 encourage Israel to turn to the Lord after they have forsaken Him?

29 “But from there you will seek the LORD your God, and you will find Him if you search for Him with all your heart and all your soul. 30 “When you are in distress and all these things have come upon you, in the latter days you will return to the LORD your God and listen to His voice. 31 “For the LORD your God is a compassionate God; He will not fail you nor destroy you nor forget the covenant with your fathers which He swore to them.

Oh, goodness! How amazing is that?!!! Our God is so giving, so generous, so patient, so loving and forgiving. We don't deserve it and yet, He extends mercy and grace over and over and over and over again.

See 1 John 1:9-2:2!

16. Moses continues to remind the people of the great God they belong to in verses 32-40. What qualities about God does he recount for the people? Creator God in verse 32; the rescuing, personal God in verse 32; they heard God's voice and lived (verse 33); a great God who rescued them by signs and wonders and took them peacefully out of the land they were enslaved to (verse 34); He wants to be known (verse 35); He is unique and unlike anything or anyone else (verse 35); He condescended to let them hear Him and spoke to them and they got to see His manifestation in the fire (verse 36); He loved them, chose them, and personally brought them out (verse 37); His power was on display for them (verses 37-38); He is the only God (verse 39); He is in heaven and on earth (verse 39); God will bless them for their obedience (verse 40).

Oh, what praise and worship this should elicit from us!

17. What is the purpose of the three cities mentioned in verses 41-43? They are the cities of refuge for the manslayer. Bezer, Ramoth, and Golan. Someone who kills someone unintentionally can flee there until they can be tried by the judges. That way when the nearest relative comes to exact judgment, innocent blood won't be spilled in the land.

God is concerned even for our accidents. He doesn't punish when we do things accidentally. He punished for premeditated rebellion, but not accidents. Good parenting principle!!!!

18. Verses 44-49 recount the first section of the book of Deuteronomy. According to these verses, what events have taken place and where?

The recounting of the law that Moses gave to the Israelites across the Jordan in the valley of Beth-peor in the land of the Amorites.

19. The contents of this chapter are vital to maintaining a strong and pure walk with the Lord for the rest of your life. List the process you observed from this chapter for maintaining a vibrant and obedient walk with the Lord.

Keep His commandments. Remember all He has done for me. Think on His character and His ways. Fear Him. Respect Him. Think on His goodness. Confess and repent quickly and look to God for mercy.

20. Are you applying the principles you discovered from the previous question to your life now? Are there any changes you need to make so you will be faithful to walk with the Lord all the days of your life?

Holy Lord, I have sinned times without number, and been guilty of pride and unbelief, of failure to find Your mind in Your Word, of neglect to seek You in my daily life. My transgressions and short-comings present me with a list of accusations, but I bless You that they will not stand against me, for all have been laid on Christ.

Go on to subdue my corruptions, and grant me grace to live above them. Let not the passions of the flesh nor lustings of the mind bring my spirit into subjection, but rule over me in liberty and power.

I thank You that many of my prayers have been refused. I have asked amiss and do not have, I have prayed from lusts and been rejected, I have longed for Egypt and been given a wilderness.

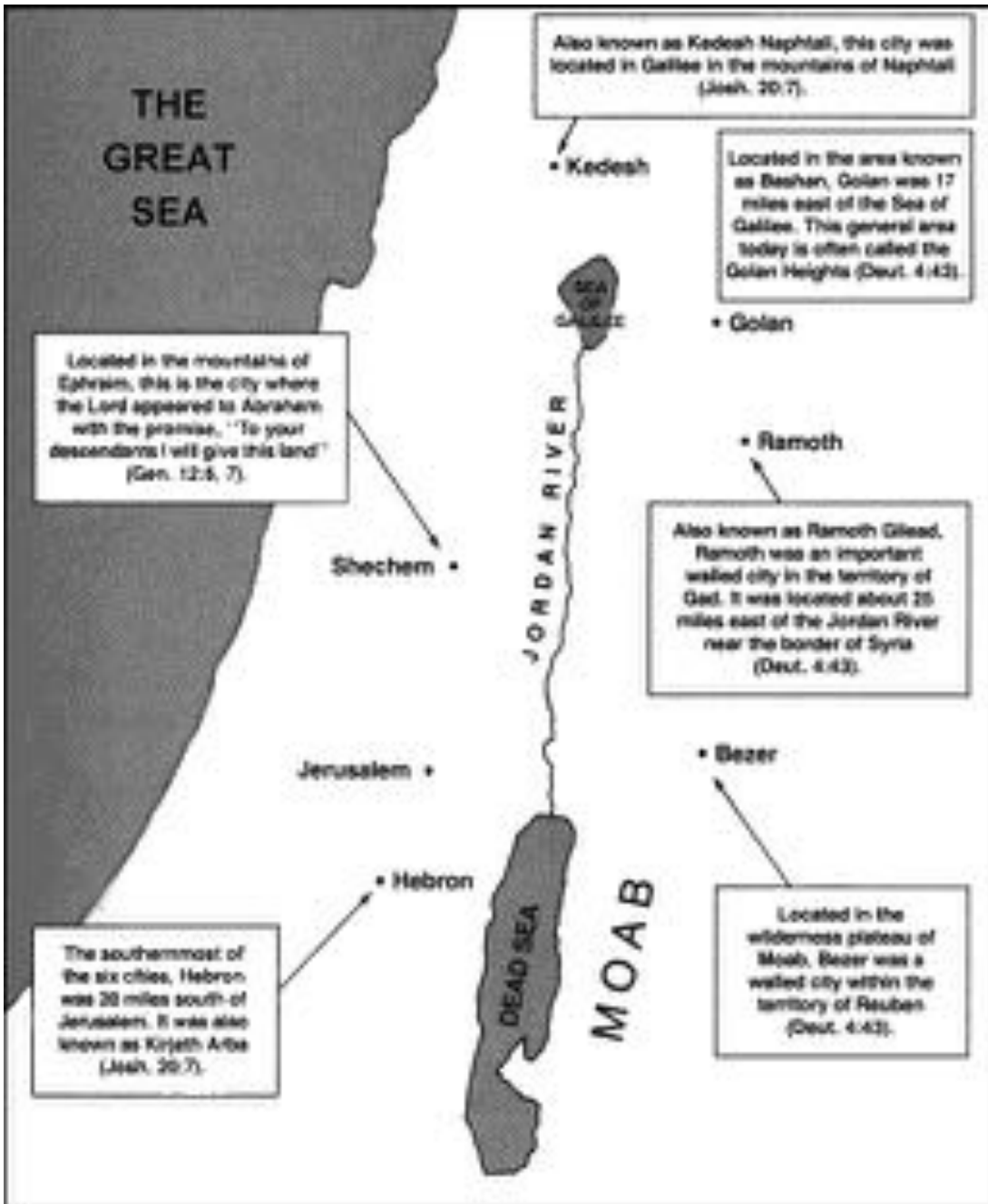
Go on with Your patient work, answering 'no' to my wrongful prayers, and fitting me to accept it. Purge me from every false desire, every base aspiration, everything contrary to Your rule.

I thank You for Your wisdom and Your love, for all the acts of discipline to which I am subject, for sometimes putting me into the furnace to refine my gold and remove my dross.

No trial is so hard to bear as a sense of sin. If You would give me choice to live in pleasure and keep my sins, or to have them burnt away with trial, give me sanctified affliction.

Deliver me from every evil habit, every accretion of former sins, everything that dims the brightness of Your grace in me, everything that prevents me taking delight in You. Then I shall bless You, God of Jeshurun, for helping me to be upright.

Valley of Vision, "Confession and Petition"





Deuteronomy

Lesson #8, Chapter 5

TEACHER'S GUIDE

Keep seeking the Lord for His help in understanding His Word.

1. Chapter 5 opens with Moses speaking to the people. Where are they? See 4:44-49.

They are in the land across the Jordan river in the valley of Beth-Peor, belonging to the Amorites.

2. What does Moses summon the people to do and why according to verse 1? Moses plans to read, preach, and teach the people God's Word, so they may learn and obey His commands carefully.

3. What happened at Horeb (Sinai) that made the observance of God's laws crucial (verses 2-3)?

The Lord made a covenant with Israel at Sinai. And that covenant though made then, is still in effect for them, as they gathered ready to enter into the land. [Bible Knowledge Commentary says the covenant was meant to govern the living not the dead.] [MacArthur takes the view that the covenant referred to in verse 3 means the Abrahamic Covenant. Hmmmm. After reviewing commentaries, John Mac seems to be a lone voice in this view.] Eugene Merrill takes the BKC view also. I think context of verse 2 makes a great point that verse 3 refers to the Siniatic covenant and that the covenant is still in effect for the new generation—for the living ones, not the dead. Deuteronomy 29:10-18 seems to indicate this view as well.

But Moses passed over this, as it was not his intention to trace the historical development of the covenant relation, but simply to impress upon the hearts of the existing generation the significance of its entrance into covenant with the Lord. The generation, it is true, with which God made the covenant at Horeb, had all died out by that time, with the exception of Moses, Joshua, and Caleb, and only lived in the children, who, though in part born in Egypt, were all under twenty years of age at the conclusion of the covenant at Sinai, and therefore were not among the persons with whom the Lord concluded the covenant. But the covenant was made not with the particular individuals who were then alive, but rather with the nation as an organic whole. Hence Moses could with perfect justice identify those who constituted the nation at that time, with those who had entered into covenant with the Lord at Sinai.¹

¹ Carl Friedrich Keil and Franz Delitzsch, *Commentary on the Old Testament*, vol. 1 (Peabody, MA: Hendrickson, 1996), 882.

4. What is unique about this generation that was not true of their forefathers, the patriarchs of Israel (Abraham, Isaac, Jacob) according to verses 2-5 and 4:37?

2 "The LORD our God made a covenant with us at Horeb. 3 "The LORD did not make this covenant with our fathers, but with us, with all those of us alive here today. 4 "The LORD spoke to you face to face at the mountain from the midst of the fire, 5 while I was standing between the LORD and you at that time, to declare to you the word of the LORD; for you were afraid because of the fire and did not go up the mountain. He said,

37 "Because He loved your fathers, therefore He chose their descendants after them. And He personally brought you from Egypt by His great power,

This generation from 4:37 was personally brought out of Egypt by His great power. This generation received a different covenant from God than the forefathers received. God spoke to them face to face from the mountain.

5. God begins the 10 Commandments explaining why the nation was to follow His commandments. What reason is given in verse 6?

I am the Lord **your God who brought you** out of slavery. He is their God. He is actively at work in their lives.

6. Remember that the covenant that Israel entered into with God was a 2-way covenant. It is different than the *unilateral* covenant, which was upheld by God alone, and made with Abraham, Isaac, and Jacob. The *bilateral* covenant Israel entered into with God ensured blessing for their obedience and punishment for their disobedience. Verses 6-21 contain the 10 Commandments, which are the foundational guidelines of the covenant between God and His people. List the 10 Commandments (even if you know them already it's a good reminder of God's priorities for His people).

No other gods before Me.

Not make an idol or worship them.

Not take the Lord's name in vain.

Keep the Sabbath day holy to remember the Lord's deliverance.

Honor father and mother.

Not murder.

Not commit adultery.

Not steal.

Not lie.

Not covet.

7. In verses 22-27 Moses recounts Israel's response at the giving of the 10 Commandments at Horeb. How did they respond to God?

When they heard God speaking from the mountain, they drew near to Moses and said, why should we die? You go speak to God and then tell us what He says and we will hear it and do it.

See also Hebrews 12:18-21: 18 For you have not come to a mountain that can be touched and to a blazing fire, and to darkness and gloom and whirlwind, 19 and to the blast of a trumpet and the sound of words which sound was such that those who heard begged that no further word be spoken to them. 20 For they could not bear the command, "If even a beast touches the mountain, it will be stoned." 21 And so terrible was the sight, that Moses said, "I am full of fear and trembling."

8. Why did Israel believe they would die if they were to listen to God much longer (verse 24; change to verses 24-26)? See also Exodus 33:18-20; then Genesis 16:13; 32:30; Exodus 3:6 to help explain why the Israelites thought this way.

Because have seen God's glory. No man can see God's glory and live.

18 Then Moses said, "I pray You, show me Your glory!" 19 And He said, "I Myself will make all My goodness pass before you, and will proclaim the name of the LORD before you; and I will be gracious to whom I will be gracious, and will show compassion on whom I will show compassion." 20 But He said, "You cannot see My face, for no man can see Me and live!"

13 Then she called the name of the Lord who spoke to her, "You are a God who sees"; for she said, "Have I even remained alive here after seeing Him?"

30 So Jacob named the place Peniel, for he said, "I have seen God face to face, yet my life has been preserved."

6 He said also, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." Then Moses hid his face, for he was afraid to look at God.

It was the precedent set by Moses and even by the patriarchs.

9. How is the fear and reverence Israel had upon hearing God's voice a rebuke to the flippant way people today comment upon hearing God speak to them? It's a complete rebuke and really should cause us to sit up and take note. God must be worshiped rightly. To be flippant with Him is not giving Him the glory He deserves.

10. What plan did Israel come up with in verse 27?

Go near to the Lord and hear what He has to say, then come and tell us about it. Then we'll do whatever it is.

11. What did God think of that plan according to verses 28-29?

God saw it as they intended it—full of reverence and fear of Him to honor Him and truly obey and give Him glory. It pleased the Lord to see their reverence for Him, especially after the way their fathers had responded to Him.

29 'Oh that they had such a heart in them, that they would fear Me and keep all My commandments always, that it may be well with them and with their sons forever!

12. What does verse 29 reveal about the desire of God's heart?
God desires reverence because it reveals that we see Him properly. He so wants to bless His children with good things, but His justice also demands that He deal with us properly, so if we don't treat Him properly there are consequences. Every parent loves it when their children respect them and honor them. God equally so.

To put it all in perspective: Jack was preaching on how to have a God glorifying marriage at the recent marriage conference up in Ohio. He was talking about how we get bent out of shape when things don't go our way or not as we expected. But then he countered and said, "Are you upset because God is NOT getting what He wants?" Owie! Isn't that the best?! What a good way to get our hearts in line. *"Are you upset because God is NOT getting what He wants?" Oh may we all live so focused on the Lord's glory that we do get upset that He isn't receiving the glory due Him, rather than being upset and pouting because we aren't getting our way.*

This is the true obedience, whether to God or man, when we look not so much to the letter of the law, as to the mind of the law-maker. –
John Trapp

13. What was Moses' role in helping Israel to follow God (verse 31)?
Moses was to teach Israel so they would obey the Lord.

14. Read verses 29, 32-33. What heart attitudes are necessary to Israel keeping God's commandments?

Fear and reverence, a desire to obey, eagerness and zeal, a commitment to following the Lord fully, faithfully, and right away, trusting the Lord to do good to them as a result (obedience brings blessing).

15. What do the following verses teach you about the importance of obeying God's Word? See Psalm 119:1-5; Luke 11:28; John 15:14; James 1:25.

1 How blessed are those whose way is blameless, Who walk in the law of the LORD. 2 How blessed are those who observe His testimonies, Who seek Him with all their heart. 3 They also do no unrighteousness; They walk in His ways. 4 You have ordained Your precepts, That we should keep them diligently. 5 Oh that my ways may be established To keep Your statutes!

28 But He said, "On the contrary, blessed are those who hear the word of God and observe it."

14 "You are My friends if you do what I command you.

25 But one who looks intently at the perfect law, the law of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man will be blessed in what he does.

16. It's important to recognize God is still the same God and He still desires the same response from His children. Is your obedience characterized by the heart attitudes that are listed here and identified as being pleasing to God? Oh, I so want it to be! I know I get lazy and kind of schlepp along in my devotion to Him. I forget the proper fear and reverence due to Him because I trust in His patient mercy. God has not changed and His desires for our obedience remain the same. I love reading God's heart in Deuteronomy 5:29—the longing that is encompassed in those verses... “Oh, if only their hearts would remain this true, this committed, this zealous, and faithful to obedience, oh, how magnificent that would be.” Just reading Deuteronomy 5:29 motivates me to love the Lord better in my obedience. And yet, even that can't be done without Him helping me. Oh, He is truly kind!

17. Following God is described as walking in His way and not veering to the right or to the left, yet it is all too easy to find ourselves off the path of obedience and faithfulness. Is there any area in your life in which you have departed from the path of obedience? What plans do you have to get back on the path? I'm not aware of being off the path, but it's all too easy to get off, it's all too easy to get full of my own self and get too big for my own britches. I must decrease, and He must increase. I need and want to remember the glory is for Him.

Deuteronomy

Lesson #9, Chapter 6

TEACHER'S GUIDE

In preparation for this lesson, read chapter 6 all the way through.

1. In verses 1-2 who told Moses to teach? What is he to teach the people? What are to be the results of that teaching?

God told Moses to teach these things to the people. He is to teach them the commandments, statutes, and judgments of the Lord. The result is to be that when they go into the land their sons and grandsons would fear the Lord and keep all His commandments.

2. What appeal is made to Israel (verse 3)? What reason is given for the appeal in verse 3?

Israel should listen and be careful to do these things. The reason? That it may be well with you and that you would multiply greatly.

3. What do you notice about the correlation between hearing and doing from verse 3 and 12:28; Psalm 81:11; John 8:47; James 1:22-25? Write a summary statement about your finding that begins: *Those who really hear God...*

3 "O Israel, you should listen and be careful to do it, that it may be well with you and that you may multiply greatly, just as the LORD, the God of your fathers, has promised you, in a land flowing with milk and honey. LISTEN AND THEN BE CAREFUL TO DO IT, TO PUT IT INTO PRACTICE. THERE IS A REWARD FOR DOING SO. HEARING MEANS DOING, FOLLOW THROUGH, PUTTING IT INTO PRACTICE.

28 "Be careful to listen to all these words which I command you, so that it may be well with you and your sons after you forever, for you will be doing what is good and right in the sight of the LORD your God. LISTEN CAREFULLY. HEARING INVOLVES CAREFUL LISTENING.

11 "But My people did not listen to My voice, And Israel did not obey Me. NOT HEARING RESULTS IN DISOBEDIENCE. EVERY TIME. JUST THINK ABOUT IT!

47 "He who is of God hears the words of God; for this reason you do not hear them, because you are not of God." THOSE WHO BELONG TO GOD, LISTEN TO HIM, HEAR HIM, AND OBEY. WHOA! SO, IF I HAVE A PATTERN OF NOT OBEYING THE LORD, IT MEANS I'M NOT REALLY HEARING HIM, AND IF I'M NOT REALLY HEARING HIM, IT COULD BE RED FLAG THAT I DON'T EVEN KNOW HIM! WOW. THAT IS GOOD HEART ASSESSMENT.

22 But prove yourselves doers of the word, and not merely hearers who delude themselves. 23 For if anyone is a hearer of the word and not a doer, he is like a man who looks at his natural face in a mirror; 24 for once he has looked at himself and gone away, he has immediately forgotten what kind of person he was. 25 But one who looks intently at the perfect law, the law of liberty, and

abides by it, not having become a forgetful hearer but an effectual doer, this man will be blessed in what he does. **THOSE WHO DON'T REALLY HEAR OR LISTEN TO OR OBEY GOD DELUDE THEMSELVES BY THINKING THEY ARE DOING FINE WHEN THEY ARE NOT. HEARERS GAIN AN ACCURATE PICTURE OF THEMSELVES, WHILE NON-HEARERS/LISTENERS DON'T SEEM THEMSELVES RIGHTLY. HEARERS ARE EFFECTIVE DOERS/OBEYERS. FORGETFUL HEARERS ARE NOT EFFECTIVE IN DOING/OBEYING.**

Those who really hear God...wowza. That is quite the list. What an indictment for us, when we think it's a small thing to disobey the Lord (not listen to Him). Oh, that we would have such a heart in us to hear and obey the Lord.

4. From verses 4-9 answer the following questions:

a. What is Israel to know about God?

He is our God. He is one.

b. How is Israel to love God?

With all their heart. With all their soul. With all their might.

c. Where are God's Words supposed to reside?

On their heart.

d. How was Israel to manifest the Word hidden in their heart?

By talking about it all the time and teaching it to others—diligently. It should always be at the forefront of our minds and hearts.

5. Verses 4-9 are known as the "Shema" which means *hear*. Devout Jews would recite Deuteronomy 6:4-9; 11:13-21 and Numbers 15:37-41 during their daily prayers. Read those passages and consider the attitudes and motivations that were to accompany their obedience. How would reading those verses *every day* be a reminder to you of the kind of heart and life you are to live before God?

4 "Hear, O Israel! The LORD is our God, the LORD is one! 5 "You shall love the LORD your God with all your heart and with all your soul and with all your might. 6 "These words, which I am commanding you today, shall be on your heart. 7 "You shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up. 8 "You shall bind them as a sign on your hand and they shall be as frontals on your forehead. 9 "You shall write them on the doorposts of your house and on your gates. **MUST THINK ON AND CONSIDER GOD'S ATTRIBUTES. REALIZE I AM COMMANDED TO LOVE GOD WITH ABANDON. HIS WORD IS TO BE AT THE FOREFRONT OF MY HEART AND MIND AND THEN I AM CALLED TO DILIGENTLY TEACH IT TO OTHERS.**

13 "It shall come about, if you listen obediently to my commandments which I am commanding you today, to love the LORD your God and to serve Him with all your heart and all your soul, 14 that He will give the rain for your land in its season, the early and late rain, that you may gather in your grain and your new wine and your oil. 15 "He will give grass in your fields for your cattle, and you will eat and be satisfied. 16 "Beware that your hearts are not deceived, and that you do not turn away and serve other gods and worship them. 17 "Or the anger of the LORD will be kindled against you, and He will shut up the heavens so that there will be no rain and the ground will not yield its fruit; and you will perish quickly from the good land which the LORD is giving you. 18 "You shall therefore impress these words of mine on your heart and on your soul; and you shall bind them as a sign on your hand, and they shall be as frontals on your forehead. 19 "You shall teach them to your sons, talking of them when you sit in your house and when you walk along the road and when you lie down and when you rise up. 20 "You shall write them on the doorposts of your house and on your gates, 21 so that your days and the days of your sons may be multiplied on the land which the LORD swore to your fathers to give them, as long as the heavens remain above the earth. LISTEN OBEDIENTLY WHICH MEANS HEAR AND OBEY. LISTEN AND THEN OBEY BY LOVING GOD, SERVING HIM, RECOGNIZING THAT HE WILL TAKE CARE OF ME. BUT BE ON GUARD AGAINST HEART TURNING AWAY FROM THE LORD. IMPRESS THESE WORDS ON YOUR HEART.

37 The LORD also spoke to Moses, saying, 38 "Speak to the sons of Israel, and tell them that they shall make for themselves tassels on the corners of their garments throughout their generations, and that they shall put on the tassel of each corner a cord of blue. 39 "It shall be a tassel for you to look at and remember all the commandments of the LORD, so as to do them and not follow after your own heart and your own eyes, after which you played the harlot, 40 so that you may remember to do all My commandments and be holy to your God. 41 "I am the LORD your God who brought you out from the land of Egypt to be your God; I am the LORD your God." USE REMINDERS AS A WAY TO KEEP YOUR HEART STIRRED UP IN OBEYING THE LORD. USE THEM TO HELP YOU LIVE IN HOLINESS AND FIDELITY TO THE LORD.

Oh my, if I read those passages every day, and really heard them and read them, I would be more stirred up and diligent in loving the Lord. I think I need to make some memory verse cards with these verses!

6. What will the land be like for Israel when they enter in (verses 10-11)? It will possess great and splendid cities, houses full of all good things, hewn cisterns, vineyards and olive trees. All for them without them having to do any of the work.

7. What does Moses urge the people to be cautious of in verses 10-12?

When they receive all those amazing gifts then they are to watch themselves (Proverbs 4:23) that they do not forget the Lord.

8. What is the command of verses 13-14?

To summarize: love God OR make God first. It's broken down to fear God, worship Him, swear only by Him, don't follow other gods.

9. What is it about eating and being satisfied that will make them forget about God? See 8:7-14; 11:13-16.

7 "For the LORD your God is bringing you into a good land, a land of brooks of water, of fountains and springs, flowing forth in valleys and hills; 8 a land of wheat and barley, of vines and fig trees and pomegranates, a land of olive oil and honey; 9 a land where you will eat food without scarcity, in which you will not lack anything; a land whose stones are iron, and out of whose hills you can dig copper. 10 "When you have eaten and are satisfied, you shall bless the LORD your God for the good land which He has given you. 11 "Beware that you do not forget the LORD your God by not keeping His commandments and His ordinances and His statutes which I am commanding you today; 12 otherwise, when you have eaten and are satisfied, and have built good houses and lived in them, 13 and when your herds and your flocks multiply, and your silver and gold multiply, and all that you have multiplies, 14 then your heart will become proud and you will forget the LORD your God who brought you out from the land of Egypt, out of the house of slavery.

13 "It shall come about, if you listen obediently to my commandments which I am commanding you today, to love the LORD your God and to serve Him with all your heart and all your soul, 14 that He will give the rain for your land in its season, the early and late rain, that you may gather in your grain and your new wine and your oil. 15 "He will give grass in your fields for your cattle, and you will eat and be satisfied. 16 "Beware that your hearts are not deceived, and that you do not turn away and serve other gods and worship them.

Their hearts will actually grow proud, even when it's the Lord who has given them everything. Their hearts can be deceived so that they turn away from the Lord and begin to worship and serve other gods.

10. Have you ever seen that attitude of self-satisfaction manifested in your life? Based upon what you have learned from these verses, how can you keep yourself from growing proud and not remembering all that God has done for you?

Attitude of self-satisfaction? Yes! To my shame! Purposely review all that God has done. Purposely worship the Lord. Seek Him. Rehearse what is true and not listen to the lying whispers of my heart.

11. Verse 16 says, *You shall not put the Lord your God to the test, as you tested Him at Massah*. Read Exodus 17:1-7 to see what happened at Massah and briefly recount those events here.

1 Then all the congregation of the sons of Israel journeyed by stages from the wilderness of Sin, according to the command of the LORD, and camped at Rephidim, and there was no water for the people to drink. 2 *Therefore the people quarreled with Moses and said, "Give us water that we may drink."* And Moses said to them, *"Why do you quarrel with me? Why do you test the LORD?"* 3 **But** the people thirsted there for water; and they grumbled against Moses and said, *"Why, now, have you brought us up from Egypt, to kill us and our children and our livestock with thirst?"* 4 So Moses cried out to the LORD, saying, "What shall I do to this people? A little more and they will stone me." 5 Then the LORD said to Moses, "Pass before the people and take with you some of the elders of Israel; and take in your hand your staff with which you struck the Nile, and go. 6 "Behold, I will stand before you there on the rock at Horeb; and you shall strike the rock, and water will come out of it, that the people may drink." And Moses did so in the sight of the elders of Israel. 7 He named the place Massah and Meribah because of the quarrel of the sons of Israel, and because they tested the LORD, saying, "Is the LORD among us, or not?"

12. Now read Exodus 15:22-25; 16:1-4, 13. Then read Exodus 17:1-7 *again* in light of what God had already done for the people, not to mention the plagues in Egypt, the Exodus, and walking through the Red Sea on dry land. What does that help you to see about God's character and the faithlessness of the people?

22 Then Moses led Israel from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness and found no water. 23 When they came to Marah, they could not drink the waters of Marah, for they were bitter; therefore it was named Marah. 24 So the people grumbled at Moses, saying, "What shall we drink?" 25 Then he cried out to the LORD, and the LORD showed him a tree; and he threw it into the waters, and the waters became sweet. There He made for them a statute and regulation, and there He tested them. **GOD PROVIDED WATER FOR THEM BY MOSES THROWING A TREE INTO THE WATERS TO MAKE THE WATER SWEET AGAIN.**

1 Then they set out from Elim, and all the congregation of the sons of Israel came to the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departure from the land of Egypt. 2 The whole congregation of the sons of Israel grumbled against Moses and Aaron in the wilderness. 3 The sons of Israel said to them, "Would that we had died by the LORD's hand in the land of Egypt, when we sat by the pots of meat, when we ate bread to the full; for you have brought us out into this wilderness to kill this whole assembly with hunger." 4 Then the LORD said to Moses, "Behold, I will rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may test them, whether or not they will walk in My instruction. 13 So it came about at evening that the quails came up and covered the camp, and in the morning there was a layer of dew around the camp. **THIS TIME THEY WERE HUNGRY, SO GOD PROVIDED BREAD FOR THEM.**

Then by the time the situation in Exodus 17 comes about they are *again* grumbling and ready to stone Moses. It was a mob type situation. So rather, than remembering all the Lord had done for them in the previous time, they defaulted to only looking at each situation as a fresh, separate incident. It seems obvious that God wants us to view Him in light of His past history, in light of His past faithfulness to provide and do good.

Oh, may I learn these lessons! And not be like the Israelites at the waters of Meribah.

13. What must the Israelites do to not put God to the test according to verses 17-19?

Diligently keep God's commandments. Do what is right and good in the sight of the Lord. Then go in and possess the land by driving out the inhabitants in the land—as the Lord has spoken.

14. *Is the Lord with me or not?* Israel tested God's patience by wondering if He was even among them after all He had done for them. Have you ever thought, "God, are you here? Are you really with me in this time?" Is your response any different than Israel's? What right responses can you glean from verses 17-19 and Hebrews 3:7-4:2 to help you view your situation correctly?

In order to view my situation correctly, especially ones where I'm fearful, I need to make sure that I keep doing the things that are right. It seems to be the default of the human heart to give way to our hearts, our own interpretation of things, to throw God's ways out—when we are fearful. Hold steady and do what is right.

Hebrews adds all kinds of extra wonderful goodies! Don't harden your heart or give way to an evil, unbelieving heart that turns away from God. Instead, listen to God and those who remind you of His ways and be encouraged to do what is right, escaping a hardened heart from sin's deceitful ways. Be fearful of falling into these ways. *Let the Word of God profit you by responding in faith.*

Sooooo Gooooood!

7 Therefore, just as the Holy Spirit says, "Today if you hear His voice, 8 Do not harden your hearts as when they provoked Me, As in the day of trial in the wilderness, 9 Where your fathers tried Me by testing Me, And saw My works for forty years. 10 "Therefore I was angry with this generation, And said, 'They always go astray in their heart, And they did not know My ways'; 11 As I swore in My wrath, 'They shall not enter My rest.' " 12 Take care, brethren, that there not be in any one of you an evil, unbelieving heart that falls away from the living God. 13 But encourage one another day after day, as long as it is still called "Today," so that none of you will be hardened by the deceitfulness of sin. 14 For we have become partakers of Christ, if we hold fast the beginning of our assurance firm until the end, 15 while it is said, "Today if you hear His voice, Do not harden your hearts, as when they provoked Me." 16 For who provoked Him when they had

heard? Indeed, did not all those who came out of Egypt led by Moses? 17 And with whom was He angry for forty years? Was it not with those who sinned, whose bodies fell in the wilderness? 18 And to whom did He swear that they would not enter His rest, but to those who were disobedient? 19 So we see that they were not able to enter because of unbelief. 1 Therefore, let us fear if, while a promise remains of entering His rest, any one of you may seem to have come short of it. 2 For indeed we have had good news preached to us, just as they also; but the word they heard did not profit them, because it was not united by faith in those who heard.

15. What were the Israelite parents to tell their children when they began to wonder about all the commandments that God had given them to obey (verses 21-25)?

We were slaves, then God brought us out of Egypt with a mighty hand. God used many miracles to deliver us and to show to pharaoh. He brought us out of there to bring us here *in order to keep His promises that He made to our Fathers*. Then the Lord commanded us to keep His statutes because when we fear the Lord it's for our good *always*. Righteousness comes from obedience. [Genesis 15:6 Then he believed in the LORD; and He reckoned it to him as righteousness. Romans 4:3 For what does the Scripture say? "ABRAHAM BELIEVED GOD, AND IT WAS CREDITED TO HIM AS RIGHTEOUSNESS."]

16. What principles can you derive from verses 20-25 that would aid you in passing on the truths of God to the next generation?

In order for them to ask a question, there needs to already have been instruction—so need to instruct so questions can be asked. Review past history. More importantly, review God's past faithfulness. And remind that the blessing Israel enjoyed was because they followed the Lord and submitted themselves to His ways. We believe God and righteousness results. We don't do acts of righteousness and then God blesses us (which would be an emphasis on works).

17. What are the intended results of faithful obedience to God's commands in verses 24-25?

For our good, for our survival, for our righteousness. Wow! Isn't that the coolest list ever for why we would encourage anyone to obey the Lord?!!!

18. As you have obeyed God and followed in His ways, how have you seen God work good in your life and build righteousness in you?

I can't say that I see exceedingly great righteousness in me, but I have seen joy and an increasing desire to love God better, increasing desire to obey Him better, more fully. God is just so good. It's just so amazing to consider how inclined He is to do good to His children, who certainly don't deserve it. Yet He continues to keep His promises and shower love and blessing on underserving sinners.

Deuteronomy

Lesson #10, Chapter 7

TEACHER'S GUIDE

Be sure to spend time asking the Lord to help you understand His Word before you begin this lesson.

1. What things does God intend to do for Israel according to verses 1 and 2?

What do you learn about the nations who inhabit the land (verse 1)?

God intends to clear away the nations—Hittites, Perizzites, Girgashites, Amorites, Canaanites, Hivites, Jebusites. All nations greater and stronger than the Israelites. The Lord will deliver these nations into Israel's hand.

2. Once the nations are defeated, what is Israel to do to them (verse 2-5)?

The Israelites are to completely destroy these nations. They are not to make a covenant with them, nor are they to show favor to them. They are not to intermarry with them. They are to tear down their altars and every vestige of idol worship in the land.

3. Why was it imperative that Israel show no mercy to those who inhabited the land that the nation was to possess? See verse 4; 12:29-31; 18:9-14; and 20:10-18.

4 “For they will turn your sons away from following Me to serve other gods; then the anger of the LORD will be kindled against you and He will quickly destroy you.

29 “When the LORD your God cuts off before you the nations which you are going in to dispossess, and you dispossess them and dwell in their land, 30 **beware that you are not ensnared to follow them**, after they are destroyed before you, and **that you do not inquire after their gods, saying, ‘How do these nations serve their gods, that I also may do likewise?’** 31 “You shall not behave thus toward the LORD your God, for **every abominable act which the LORD hates they have done for their gods**; for they even burn their sons and daughters in the fire to their gods.

9 “When you enter the land which the LORD your God gives you, **you shall not learn to imitate the detestable things of those nations.** 10 “There shall not be found among you anyone who makes his son or his daughter pass through the fire, one who uses divination, one who practices witchcraft, or one who interprets omens, or a sorcerer, 11 or one who casts a spell, or a medium, or a spiritist, or one who calls up the dead. 12 “For whoever does these things is detestable to the LORD; and because of these detestable things the LORD your God will drive them out before you. 13 “You shall be blameless before the LORD your God. **14 “For those nations, which you shall dispossess, listen to those who practice witchcraft and to diviners, but as for you, the LORD your God has not allowed you to do so.**

10 “When you approach a city to fight against it, you shall offer it terms of peace. 11 “If it agrees to make peace with you and opens to you, then all the people who are found in it shall become your forced labor and shall serve you. 12 “However, if it does not make peace with you, but makes war against you, then you shall besiege it. 13 “When the LORD your God gives it into your hand, you shall strike all the men in it with the edge of the sword. 14 “Only the women and the children and the animals and all that is in the city, all its spoil, you shall take as booty for yourself; and you shall use the spoil of your enemies which the LORD your God has given you. 15 **“Thus you shall do to all the cities that are very far from you, which are not of the cities of these nations nearby. 16 “Only in the cities of these peoples that the LORD your God is giving you as an inheritance, you shall not leave alive anything that breathes. 17 “But you shall utterly destroy them, the Hittite and the Amorite, the Canaanite and the Perizzite, the Hivite and the Jebusite, as the LORD your God has commanded you, 18 so that they may not teach you to do according to all their detestable things which they have done for their gods, so that you would sin against the LORD your God.**

4. Think about if you were to show no favor to the sins and temptations in your life and you were intent on utterly destroying them. How would your life be different than it is right now if you were to do that? What keeps you from fighting against those sins that distract you from following the Lord? Write down one area you are ready to wage war against. What is your battle plan in ridding your life of that sin or temptation? Make sure your plan includes seeking the Lord for His help and strength.

If I was faithful to root out sin, I would enjoy more uninterrupted fellowship with the Lord. I would grow in my sensitivity to other areas of sin in my life because my current level of sin acceptance doesn't allow me to see those areas. I think I would have more time because I wouldn't be distracted.

Sin or temptation right now—unbelief. Really endeavoring to think on the Word, the Lord's faithfulness and to believe Him, rather than give in to my fears or lack of faith. Must always go back to God's character.

To not be lazy or give in to the limits I mentally place on myself (like it's getting late, so it must be time to stop working or I can't do that much. My mind can't take it.)

5. Verse 6 explains why Israel was to be so ferocious in clearing the land. What do you learn?

They are a holy people. Chosen of the Lord. To be His own possession. Which is why there are never to engage in idol worship. They have been set apart for something different.

6. The word *possession* has also been translated “special, treasured possession, particular treasure, valued property.” What was it about Israel that made her so precious to God (verses 7-8)?

The Lord chose them—not because of their own winsomeness—but because of His promise to the fathers. He chose to love them. He chose them! So incredible to consider.

7. What do you learn about another group of people that God deems precious? See 1 Corinthians 1:26-31. What do these verses teach you about being “worthy enough” to be chosen by God? What determines your worth?

26 For consider your calling, brethren, that there were not many wise according to the flesh, not many mighty, not many noble; 27 but God has chosen the foolish things of the world to shame the wise, and God has chosen the weak things of the world to shame the things which are strong, 28 and the base things of the world and the despised God has chosen, the things that are not, so that He may nullify the things that are, 29 so that no man may boast before God. 30 But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption, 31 so that, just as it is written, “LET HIM WHO BOASTS, BOAST IN THE LORD.”

My worth is determined by God’s valuing of me. I cannot determine my own worth or value. God has done it. His valuing carries more weight. 1 Corinthians reveals my true state—not wise, not mighty, not noble, weak, base, despised, the one who is “not.”

“My worth is not in what I own
Not in the strength of flesh and bone
But in the costly wounds of love
At the cross

As summer flowers we fade and die
Fame, youth and beauty hurry by
But life eternal calls to us
At the cross

My worth is not in skill or name
In win or lose, in pride or shame
But in the blood of Christ that flowed
At the cross

I will not boast in wealth or might
Or human wisdom’s fleeting light
But I will boast in knowing Christ
At the cross

Refrain:
I rejoice in my Redeemer
Greatest Treasure,
Wellspring of my soul
I will trust in Him, no other.
My soul is satisfied in Him alone.

Refrain

Two wonders here that I confess
My worth and my unworthiness
My value fixed - my ransom paid
At the cross

8. What do you learn in verses 9 and 10 that illustrate how faithful God is? For those who love and obey Him, He keeps His covenant to the 1000th generation! He keeps His lovingkindness to the 1000th generation. He is the faithful God. He also repays those who hate Him. He does not delay. **Notice this faithfulness comes on the heels of God choosing to bestow His love and favor on them/us.**

9. What do you learn about those who receive His lovingkindness in verse 9? See also John 14:15, 21; 1 John 5:2. Can we say that we truly love God if we do not keep, observe, obey His word? Why not?

Those who receive His lovingkindness love and obey the Lord.

The Scriptures are clear that love and obedience go together.

15 "If you love Me, you will keep My commandments.

21 "He who has My commandments and keeps them is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will disclose Myself to him."

2 By this we know that we love the children of God, when we love God and observe His commandments.

10. What blessings come to Israel as a result of keeping their part of the covenant with God (verses 12-16)?

Bless, multiply, fruitful wombs, fruitful land, fruitful grain, wine, oil, livestock and flocks flourish, no barrenness, no sickness or diseases. What incredible riches, peace, comfort, ease, and prosperity—all coming from God. He started it all. He chose. He did it all.

11. We do not reap the temporal blessings as Israel was promised here. Instead, what blessings do we receive as believers? For just a handful see Luke 12:7, 32; John 8:12; Romans 6:22-23; 1 Corinthians 10:13; 2 Corinthians 4:16-18; James 1:5; 1 Peter 5:6-7; Revelation 3:5, 12.

7 "Indeed, the very hairs of your head are all numbered. Do not fear; you are more valuable than many sparrows. VALUED AND NOTICED

32 "Do not be afraid, little flock, for your Father has chosen gladly to give you the kingdom. KINGDOM

12 Then Jesus again spoke to them, saying, "I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life." WALK IN LIGHT, NOT DARKNESS

22 But now having been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification, and the outcome, eternal life. 23 For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

FREED FROM SIN, ETERNAL LIFE IN CHRIST

13 No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it. A WAY OUT FROM SIN. HELP FROM GOD IN OVERCOMING

16 Therefore we do not lose heart, but though our outer man is decaying, yet our inner man is being renewed day by day. 17 For momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison, 18 while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal. INNER MAN BEING RENEWED, AFFLICTION PRODUCING ETERNAL GLORY

5 But if any of you lacks wisdom, let him ask of God, who gives to all generously and without reproach, and it will be given to him. WISDOM

6 Therefore humble yourselves under the mighty hand of God, that He may exalt you at the proper time, 7 casting all your anxiety on Him, because He cares for you. GOD EXALTS US

5 'He who overcomes will thus be clothed in white garments; and I will not erase his name from the book of life, and I will confess his name before My Father and before His angels. WHITE GARMENTS, NAME IN BOOK OF LIFE, NAME CONFESSED TO THE FATHER AND HOLY ANGELS

12 'He who overcomes, I will make him a pillar in the temple of My God, and he will not go out from it anymore; and I will write on him the name of My God, and the name of the city of My God, the new Jerusalem, which comes down out of heaven from My God, and My new name. PILLAR IN GOD'S TEMPLE, GET TO ALWAYS BE WHERE GOD IS, GOD'S NAME ON US, GOD'S CITY NAME ON US, AND RECEIVE A NEW NAME.

12. God understands that Israel is afraid of the great nations in the land. What does He tell them in verses 18-26 that will help them not to fear?

Remember what the Lord did to Pharaoh and all Egypt. Remember how the Lord brought you out of the land and all His signs and wonders. God will also send the hornet against them into the land to deliver the land into their hands. God is in your midst, the great and awesome God. The Lord will clear the land little by little so that it won't get overrun by wild beasts. They will be thrown into confusion, kings delivered into their hands, no one be able to stand before them. That is quite the promise of help and hope!

13. What is the number one reason they are not to be afraid of the nations (verse 21)?

Because God is in their midst. He is the great and awesome God. I can feel my soul decompress and relax just thinking of that. Oh, Lord, thank you for being a God who draws near. Thank you, Lord. We certainly don't deserve Your ever faithful nearness and help.

14. What principles can you apply from this section that will help you not to fear when you encounter a situation that seems too big and mighty for you to overcome?

Remember God is with me. He will never leave me nor forsake me. He is the same God and still rescues and delivers His children.

15. How does God rid the land of the nations (verse 22)? What reason is given for this method?

Little by little. The beasts in the land would take over if man weren't there to keep their population in check. By clearing the land little by little it will keep the land from being overrun by beasts.

16. What are the Israelites to do with the religious items of the nations in the land (verses 25-26)? Why?

They are to burn the images with fire. They aren't to covet any silver or gold on the images. They are not to bring the abominations into their homes. Two reasons to not do this: it's a snare to them and an abomination to God.

17. Define *abomination*. What other things are considered an abomination to the Lord? See Leviticus 18:6-30; Deuteronomy 7:25; 18:10-12; 22:5; 25:13-16; 27:15; Prov. 6:16-19; 15:8-9; 16:5; 17:15; 28:9.

6 'None of you shall approach any blood relative of his to uncover nakedness; I am the LORD. 7 'You shall not uncover the nakedness of your father, that is, the nakedness of your mother. She is your mother; you are not to uncover her nakedness. 8 'You shall not uncover the nakedness of your father's wife; it is your father's nakedness. 9 'The nakedness of your sister, either your father's daughter or your mother's daughter, whether born at home or born outside, their nakedness you shall not uncover. 10 'The nakedness of your son's daughter or your daughter's daughter, their nakedness you shall not uncover; for their nakedness is yours. 11 'The nakedness of your father's wife's daughter, born to your father, she is your sister, you shall not uncover her nakedness. 12 'You shall not uncover the nakedness of your father's sister; she is your father's blood relative. 13 'You shall not uncover the nakedness of your mother's sister, for she is your mother's blood relative. 14 'You shall not uncover the nakedness of your father's brother; you shall not approach his wife, she is your aunt. 15 'You shall not uncover the nakedness of your daughter-in-law; she is your son's wife, you shall not uncover her nakedness. 16 'You shall not uncover the nakedness of your brother's wife; it is your brother's nakedness. 17 'You shall not uncover the nakedness of a woman and of her daughter, nor shall you take her son's daughter or her daughter's daughter, to uncover her nakedness; they are blood relatives. It is lewdness. 18 'You shall not marry a woman in addition to her sister as a rival while she is alive, to uncover her nakedness. 19 'Also you shall not approach a woman to uncover her nakedness during her menstrual impurity. 20 'You shall not have intercourse with your neighbor's wife, to be defiled with her. 21 'You shall not give any of your offspring to offer them to Molech, nor shall you profane the name of your God; I am the LORD. 22 'You shall not lie with a male as one lies with a female; it is an abomination. 23 'Also you shall not have intercourse with any animal to be defiled with it, nor shall any woman stand before an animal to mate with it; it is a perversion. 24 'Do not defile yourselves by any of these things; for by all these the nations which I am casting out before you have become defiled. 25 'For the land has become defiled, therefore I have

brought its punishment upon it, so the land has spewed out its inhabitants. 26 'But as for you, you are to keep My statutes and My judgments and shall not do any of these abominations, neither the native, nor the alien who sojourns among you 27 (for the men of the land who have been before you have done all these abominations, and the land has become defiled); 28 so that the land will not spew you out, should you defile it, as it has spewed out the nation which has been before you. 29 'For whoever does any of these abominations, those persons who do so shall be cut off from among their people. 30 'Thus you are to keep My charge, that you do not practice any of the abominable customs which have been practiced before you, so as not to defile yourselves with them; I am the LORD your God.' "

25 "The graven images of their gods you are to burn with fire; you shall not covet the silver or the gold that is on them, nor take it for yourselves, or you will be snared by it, for it is an abomination to the LORD your God.

10 "There shall not be found among you anyone who makes his son or his daughter pass through the fire, one who uses divination, one who practices witchcraft, or one who interprets omens, or a sorcerer, 11 or one who casts a spell, or a medium, or a spiritist, or one who calls up the dead. 12 "For whoever does these things is detestable to the LORD; and because of these detestable things the LORD your God will drive them out before you.

5 "A woman shall not wear man's clothing, nor shall a man put on a woman's clothing; for whoever does these things is an abomination to the LORD your God.

13 "You shall not have in your bag differing weights, a large and a small. 14 "You shall not have in your house differing measures, a large and a small. 15 "You shall have a full and just weight; you shall have a full and just measure, that your days may be prolonged in the land which the LORD your God gives you. 16 "For everyone who does these things, everyone who acts unjustly is an abomination to the LORD your God.

15 'Cursed is the man who makes an idol or a molten image, an abomination to the LORD, the work of the hands of the craftsman, and sets it up in secret.' And all the people shall answer and say, 'Amen.'

16 There are six things which the LORD hates, Yes, seven which are an abomination to Him: 17 Haughty eyes, a lying tongue, And hands that shed innocent blood, 18 A heart that devises wicked plans, Feet that run rapidly to evil, 19 A false witness who utters lies, And one who spreads strife among brothers.

8 The sacrifice of the wicked is an abomination to the LORD, But the prayer of the upright is His delight. 9 The way of the wicked is an abomination to the LORD, But He loves one who pursues righteousness.

5 Everyone who is proud in heart is an abomination to the LORD; Assuredly, he will not be unpunished.

15 He who justifies the wicked and he who condemns the righteous, Both of them alike are an abomination to the LORD.

9 He who turns away his ear from listening to the law, Even his prayer is an abomination.

NOTICE THE ABOMINATIONS THAT HIT A LITTLE CLOSER TO HOME, LIKE LYING LIPS, HAUGHTY EYES!....

18. When God says something is *detestable* what should your response be according to verse 26? Many of the things God finds detestable are accepted in our society today and we may have a hard time finding them as despicable as we should. How can you sensitize your heart and mind to love the things that God loves and hate the things that God hates?

We should view it like God views it. I can sensitize my heart by reminding myself of the truth about it. Ask God to change my heart. To transform my heart through the Word of God (Romans 12:2: And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.)

19. How do you feel you are doing in this area? Do your thoughts and attitudes line up with God's on these subjects? What are you going to do about it?

I find I constantly need to examine and assess my own heart. The sewage of the world seeps in all too easily. Need to make sure I am in the Word and meditating on these truths. Not enough to just read, but must read, meditate, and pray, and then possibly implement a new plan.

Deuteronomy

Lesson #11, Chapter 8

TEACHER'S GUIDE

Be sure to spend time asking the Lord to help you understand His Word before you begin this lesson.

1. In verse 1 Moses reminds the Israelites of the covenant promise they have entered into with God. How are they to keep the covenant they made with God? What will God do for them as a result?

You shall keep the commandments given. The result will be that they will live, multiply, go in and possess the land.

2. Throughout the book of Deuteronomy Moses brings up anything that will help motivate and encourage the nation to follow the Lord. What does he encourage them to do in verse 2?

Remember. Remember all the way the Lord has led you. Remember He led you so that He might humble you and test you to reveal the true state of your heart—whether you would keep His commandments or not.

3. What did God intend the wilderness years to produce in the nation now ready to enter the land (verses 2-5)?

Humility. A view of their own hearts, so they can see their obedience properly. He wanted to teach them to live upon God's Word and not merely on physical food (they needed to learn the importance of spiritual sustenance). To know that God was training them, teaching them just like a father does his son.

4. What means did God use to train Israel to follow Him (verses 2-4)?

Hardship. Difficulty. Going without. Constant provision. Constant care. Waiting. Not being able to rescue themselves. A revealing of their own hearts. The testing time reveals our hearts to us and lets us see where we need to repent and turn to the Lord.

5. Look up the following verses and record what you learn about how we are to view the discipline of God in our lives. See Job 5:17; Psalm 94:12; Proverbs 3:12; Revelation 3:19.

17 "Behold, how happy is the man whom God reproves, So do not despise the discipline of the Almighty. WE ARE TO BE HAPPY IN IT, SIMPLY BECAUSE IT REVEALS WE BELONG TO HIM.

12 Blessed is the man whom You chasten, O Lord, And whom You teach out of Your law; WE ARE BLESSED WHEN GOD DISCIPLINES AND CHASTENS US.

12 For whom the Lord loves He reproves, Even as a father corrects the son in whom he delights. IT REVEALS HIS LOVE FOR US AND OUR SONSHIP TO THE FATHER.

19 'Those whom I love, I reprove and discipline; therefore be zealous and repent. GOD PROMISES THAT THOSE WHOM HE LOVES, HE WILL REPROVE AND DISCIPLINE. THIS IS ALSO TO BE A MOTIVATION FOR US TO JUMP IN QUICKLY AND RESPOND WELL, SO THE TRIAL AND DISCIPLINE ISN'T MORE SEVERE.

6. As you think over the time since you became a believer, what means has God used to teach you to follow Him? What did you learn as a result of those lessons?

The means? His Word—oh, His lovely, life changing Word! Fellow believers in their example and in their exhortations, and sometimes their reproofs. The biographies of those who have gone before. And then trials, lots of trials and difficulty and distress and pressure and life not going the way I thought it would, to teach me to follow the Lord, to teach me to submit to Him, to teach me to love His way.

I've learned God's ways, but most importantly, I've learned about Him. I know Him better as a result.

7. For those who learned the lessons of the wilderness and followed the Lord what awaited them in the new land (verses 7-9)?

A good land, a land flowing with much water, of wheat, barley, vines, figs, olives (olive oil), pomegranates; a land with plenty of food and provisions for other necessities of life, like iron and copper.

8. Why was it so important that Israel learn the lessons in the wilderness (verses 6, 10)?

It helped them obey the Lord. It helped them to worship the Lord for all He has given them.

9. What warning does Moses issue to the nation (verse 11)? Why?

Beware that you don't forget the Lord. When you forget you don't obey.

10. What other attitude does Moses caution them not to fall prey to (verses 12-14)?

Being so satisfied with all the Lord has given that they grow complacent and forget the Lord. Grow proud and entitled feeling because of all the ways the Lord has blessed them.

11. What specific things did Moses warn them not to forget about God's deliverance in verses 14-16?

How God brought them out of slavery. How God led them through the great and terrible wilderness, protecting them from serpents and scorpions, providing water in the desert and giving them bread from heaven every single day.

12. In verse 16 we see another reason added to those of verse 2 in explaining how God used the wilderness to teach the Israelites. What is the added reason?

He fed you from food that rained down from heaven to humble you (you couldn't provide for yourselves, you were dependent upon God). God used those circumstances to test you—all with the purpose of doing good for you in the end.

Eager Beaver: Keeping in mind the lessons we have learned here about God teaching and disciplining His children, consider the truths of Lamentations 3:25-33. What do you learn about God's kindness in dealing with His children and how we are to respond?

Lamentations 3:25 The Lord is good to those who wait for Him, To the person who seeks Him. 26 It is good that he waits silently For the salvation of the Lord. 27 It is good for a man that he should bear The yoke in his youth. 28 Let him sit alone and be silent Since He has laid it on him. 29 Let him put his mouth in the dust, Perhaps there is hope. 30 Let him give his cheek to the smiter, Let him be filled with reproach. 31 For the Lord will not reject forever, 32 For if He causes grief, Then He will have compassion According to His abundant lovingkindness. 33 For He does not afflict willingly Or grieve the sons of men.

God is good to those who wait for Him, for those who seek Him, for those who wait for His salvation. God teaches us through the waiting and the trials and the seeking. He teaches us to submit to Him through them. The Lord has compassion and is full of abundant lovingkindness to His children. He doesn't afflict willingly or purposely cause grief unless there just isn't any other way.

13. If the Israelites don't choose to remember all that God has done for them what might they be tempted to do (verse 17)?

Default to themselves and boast in themselves. Oh Lord, how typical we are!

14. Many times in the Bible we are told to *remember* something. In Deuteronomy alone we are told to remember something God has done 15 times. Look up each of those occurrences and see what we are to remember: 4:10; 5:15; 7:18; 8:2, 18; 9:7, 27; 15:15; 16:3, 12; 24:9, 18, 22; 25:17; 32:7.

10 "Remember the day you stood before the LORD your God at Horeb, when the LORD said to me, 'Assemble the people to Me, that I may let them hear My words so they may learn to fear Me all the days they live on the earth, and that they may teach their children.' REMEMBER WHEN YOU ENTERED INTO THE COVENANT WITH GOD.

15 'You shall remember that you were a slave in the land of Egypt, and the LORD your God brought you out of there by a mighty hand and by an outstretched arm; therefore the LORD your God commanded you to observe the sabbath day. REMEMBER THAT YOU WERE A SLAVE AND GOD RESCUED YOU.

18 you shall not be afraid of them; you shall well remember what the LORD your God did to Pharaoh and to all Egypt: REMEMBER HOW GOD THOROUGHLY VANQUISHED PHARAOH AND THE GODS OF EGYPT.

2 “You shall remember all the way which the LORD your God has led you in the wilderness these forty years, that He might humble you, testing you, to know what was in your heart, whether you would keep His commandments or not. REMEMBER HOW GOD HAS LED YOU ALL ALONG THE WAY.

18 “But you shall remember the LORD your God, for it is He who is giving you power to make wealth, that He may confirm His covenant which He swore to your fathers, as it is this day. REMEMBER THAT HE IS YOUR GOD AND THAT HE FAVORS YOU SO YOU DO WELL.

7 “Remember, do not forget how you provoked the LORD your God to wrath in the wilderness; from the day that you left the land of Egypt until you arrived at this place, you have been rebellious against the LORD. REMEMBER YOUR PAST SINS AND YOUR CONTINUED PROPENSITY TO SIN AGAINST THE LORD.

27 ‘Remember Your servants, Abraham, Isaac, and Jacob; do not look at the stubbornness of this people or at their wickedness or their sin. REMEMBER THE FAITHFULNESS OF THOSE WHO WENT BEFORE YOU. DON’T BE SWAYED BY THE WICKEDNESS OF THOSE AROUND YOU.

15 “You shall remember that you were a slave in the land of Egypt, and the LORD your God redeemed you; therefore I command you this today. REMEMBER GOD’S REDEMPTION AND RESCUE FOR YOU.

3 “You shall not eat leavened bread with it; seven days you shall eat with it unleavened bread, the bread of affliction (for you came out of the land of Egypt in haste), so that you may remember all the days of your life the day when you came out of the land of Egypt. REMEMBER HOW MISERABLE YOU WERE BEFORE THE LORD INTERVENED.

12 “You shall remember that you were a slave in Egypt, and you shall be careful to observe these statutes. REMEMBER YOUR SLAVERY.

9 “Remember what the LORD your God did to Miriam on the way as you came out of Egypt. REMEMBER GOD’S FAITHFULNESS IN DEALING WITH PRIDE AND UNSUBMISSIVENESS.

18 “But you shall remember that you were a slave in Egypt, and that the LORD your God redeemed you from there; therefore I am commanding you to do this thing. REMEMBER YOUR PAST LIFE AND GOD’S RESCUE.

22 “You shall remember that you were a slave in the land of Egypt; therefore I am commanding you to do this thing. REMEMBER YOUR PAST LIFE’S MISERY.

17 “Remember what Amalek did to you along the way when you came out from Egypt, REMEMBER AMALEK’S SIN AND DEAL WITH HIM ACCORDINGLY.

7 “Remember the days of old, Consider the years of all generations. Ask your father, and he will inform you, Your elders, and they will tell you. REMEMBER THE PAST AND GOD’S DEALINGS FOR IT WILL HELP YOU OBEY BETTER IN THE PRESENT.

15. What warning is given to the nation if they should forget the Lord (verses 19-20)?

If they forget the Lord and go after other gods, they will perish.

16. Over and over in this chapter we see the importance of remembering and not forgetting what the Lord has done in our lives. Are there any lessons you need to bring back into your memory so that the lessons that you learned previously will continue their good effect in your life today?

I want to remember the lessons from this lesson! So good to remember God's good intentions in trials and difficulty—all to do good in the end!

17. What attitudes must accompany a heart that remembers all that God has done? Are you characterized by those attitudes?

Humility. Intentionality. Purposefulness. A seeking heart. Commitment to obey the Lord.

Am I characterized by those attitudes? I hope so! But know I am way too inconsistent! Oh, to be consistent and faithful!

P.C. Craigie, in his commentary on Deuteronomy has this to say about the wilderness time, “The wilderness makes or breaks a man; it provides strength of will and character. The strength provided by the wilderness, however, was not the strength of self-sufficiency, but the strength that comes from a knowledge of the living God.”

Deuteronomy

Lesson #12, Chapter 9

TEACHER'S GUIDE

Be sure to spend time asking the Lord to help you understand His Word before you begin this lesson.

1. What will the Israelites be facing as they enter the land? See verses 1-2 and Numbers 13:22, 28, 33.

1 "Hear, O Israel! You are crossing over the Jordan today to go in to dispossess nations greater and mightier than you, great cities fortified to heaven, 2 a people great and tall, the sons of the Anakim, whom you know and of whom you have heard it said, 'Who can stand before the sons of Anak?'

22 When they had gone up into the Negev, they came to Hebron where Ahiman, Sheshai and Talmai, the descendants of Anak were. (Now Hebron was built seven years before Zoan in Egypt.)

28 "Nevertheless, the people who live in the land are strong, and the cities are fortified and very large; and moreover, we saw the descendants of Anak there.

33 "There also we saw the Nephilim (the sons of Anak are part of the Nephilim); and we became like grasshoppers in our own sight, and so we were in their sight."

They were to face strong and tall peoples. People who were good at defending themselves. Who would be difficult to fight against. The untested Israelites didn't stand a chance, unless the Lord was on their side.

2. Despite the fact that they were facing incredible obstacles what were they to remember according to verse 3?

Know that it was the Lord who was crossing over with them. They weren't left alone! He was with them! In fact, He was going to go over and destroy the peoples for them.

3. How would knowing the information from verses 1-3 help them in conquering the nations?

Though they were big and mighty and stronger, the Lord would help them conquer the land. They were still going to receive the land that God had promised to their forefathers.

4. What phrase is repeated in verses 4-6?

It is not because of your righteousness.

5. Why did Moses emphasize the fact? They needed to see that they were unworthy of the Lord's intervention and help. They weren't such an amazing group of people that God couldn't just help Himself. No, it was because God chose them. Just because.

Just like us.

6. Why were the nations being dispossessed in verses 4-5? What would happen to Israel if they acted like the nations? See 4:25-26; 8:19-20; 30:17-18. 25 "When you become the father of children and children's children and have remained long in the land, and act corruptly, and make an idol in the form of anything, and do that which is evil in the sight of the LORD your God so as to provoke Him to anger, 26 I call heaven and earth to witness against you today, that you will surely perish quickly from the land where you are going over the Jordan to possess it. You shall not live long on it, but will be utterly destroyed. 19 "It shall come about if you ever forget the LORD your God and go after other gods and serve them and worship them, I testify against you today that you will surely perish. 20 "Like the nations that the LORD makes to perish before you, so you shall perish; because you would not listen to the voice of the LORD your God. 17 "But if your heart turns away and you will not obey, but are drawn away and worship other gods and serve them, 18 I declare to you today that you shall surely perish. You will not prolong your days in the land where you are crossing the Jordan to enter and possess it.

The nations were doing things very wicked and evil in God's sight. They served other gods. If Israel followed their example, they would find themselves also facing an angry and jealous God. See Mark's comments on Lamentations: *"Lamentations is not a book about bad things which happen to good people, rather it is a book about bad things which happened to people who sinned. Yet God did not want them to be overwhelmed by their sin, and encourages them even in the midst of their punishment."*

7. What character quality does God use to describe the Israelites in verse 6? God calls them a stubborn people.

8. Define *stubborn*. Look up the following verses to discover how God views stubbornness: Deuteronomy 31:27; Psalm 78:8; 81:12; Jeremiah 13:10; 16:12; Rom. 2:5.

Stubborn: Stiff-necked, impudent, difficult, unreasonable, unwilling to yield. **The Bible Knowledge Commentary says they were unresponsive to the Lord.** *This is why it's so important that we truly "hear" and listen to God. It protects us from this kind of heart stubbornness.*

27 "For I know your rebellion and your stubbornness; behold, while I am still alive with you today, you have been rebellious against the Lord; how much more, then, after my death? REBELLION AND STUBBORNNESS GO TOGETHER. YIKES!

8 And not be like their fathers, A stubborn and rebellious generation, A generation that did not prepare its heart And whose spirit was not faithful to God. A PREPARED HEART WON'T BE STUBBORN AGAINST THE LORD.

STUBBORNNESS IS NOT OBEDIENT (FAITHFUL).

12 "So I gave them over to the stubbornness of their heart, To walk in their own devices. STUBBORNNESS BEGINS IN THE HEART AND THEN CREATES ITS OWN WAY OF DOING THINGS INSTEAD OF GOD'S.

10 'This wicked people, who refuse to listen to My words, who walk in the stubbornness of their hearts and have gone after other gods to serve them and to bow down to them, let them be just like this waistband which is totally worthless. GOD SEES STUBBORNNESS AS WICKED BECAUSE IT IS A REFUSAL TO LISTEN TO HIM. STUBBORNNESS LEADS TO SPIRITUAL ADULTERY.

12 'You too have done evil, even more than your forefathers; for behold, you are each one walking according to the stubbornness of his own evil heart, without listening to Me. STUBBORNNESS DOESN'T LISTEN TO GOD. IT SPRINGS FROM THE SINFULNESS OF OUR OWN HEARTS.

5 But because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God, WHEN WE CONTINUE IN STUBBORNNESS AND UNREPENTANCE (NOTICE THEY ARE LINKED), WE STORE UP JUDGMENT FOR OURSELVES.

9. What does Moses bring to their remembrance in verses 7-29? Why? He wants them to remember their previous failures, so that it will keep them faithful to follow the Lord in the present. At Mt. Sinai, at Taberah, Massah, Kibroth-Hataavah, Kadesh-Barnea they rebelled against going into the land. Over and over again, they provoked the Lord by their stubbornness to trust the Lord and obey Him, yet still, God was merciful!!! And now, they stand ready to enter the land.

10. What part has remembering past sins or failures played in keeping you walking faithfully with the Lord?

So much!!! God is so faithful to make it useful! He uses even my sins to help me walk more faithfully with Him. Amazing! The shame of my failures motivates me not to enter into that that sin again.

11. How did the Israelites provoke God (verse 7)? They were rebellious.

12. Define *rebellion*. What does it look like according to Deuteronomy 1:26; 9:23; 1 Samuel 15:23; Jeremiah 28:16?

Rebellious—to defy authority, to challenge and defy God. The word's root is mara—bitterness. To scorn, test, reject.

26 “Yet you were not willing to go up, but rebelled against the command of the Lord your God; NOT WILLING TO GO THINGS GOD’S WAY.

23 “When the Lord sent you from Kadesh-barnea, saying, ‘Go up and possess the land which I have given you,’ then you rebelled against the command of the Lord your God; you neither believed Him nor listened to His voice. REBELLION IS LINKED TO UNBELIEF AND DEAFNESS OF EAR—WILL NOT LISTEN.

23 “For rebellion is as the sin of divination, And insubordination is as iniquity and idolatry. Because you have rejected the word of the Lord, He has also rejected you from being king.” REBELLION IS WICKED. REBELLION IS AT ITS CORE A REJECTION OF GOD.

[cutting this reference out of the next version of this study] 16 “Therefore thus says the Lord, ‘Behold, I am about to remove you from the face of the earth. This year you are going to die, because you have counseled rebellion against the Lord.’” REBELLION AGAINST THE LORD.

13. Is there any danger of you provoking the Lord to wrath because you have a rebellious spirit? How can you overcome a rebellious spirit? See Psalm 119:9-11; Isaiah 57:15 and 66:2.

Not at this moment, though because our hearts are deceitful and desperately wicked there’s always that possibility. Yet, if I am in the Word and seeking the Lord, then I am hemmed in from wandering away from the Lord. Repentance keeps

9 How can a young man keep his way pure? By keeping it according to Your word. 10 With all my heart I have sought You; Do not let me wander from Your commandments. 11 Your word I have treasured in my heart, That I may not sin against You.

15 For thus says the high and exalted One Who lives forever, whose name is Holy, “I dwell on a high and holy place, And also with the contrite and lowly of spirit In order to revive the spirit of the lowly And to revive the heart of the contrite.

2 “For My hand made all these things, Thus all these things came into being,” declares the Lord. “But to this one I will look, To him who is humble and contrite of spirit, and who trembles at My word.

14. Moses recalls for the people what their fathers did at Sinai as Moses was on the mountain receiving the 10 Commandments. What were the people doing (verses 12-16)?

They acted corruptly. They turned aside from following the Lord and made an image to worship.

15. What does God offer to do for Moses (verse 14)?

God offers to make Moses the head of the nation.

16. How does Moses respond to God's offer (verse 14 and Exodus 32:9-14)? Moses implored the Lord not to do so. He appealed to God's character and His promises to the Fathers.

Moses wasn't seeking glory for himself at all.

9 The LORD said to Moses, "I have seen this people, and behold, they are an obstinate people. 10 "Now then let Me alone, that My anger may burn against them and that I may destroy them; and I will make of you a great nation." 11 *Then Moses entreated the LORD his God, and said, "O LORD, why does Your anger burn against Your people whom You have brought out from the land of Egypt with great power and with a mighty hand? 12 "Why should the Egyptians speak, saying, 'With evil intent He brought them out to kill them in the mountains and to destroy them from the face of the earth'? Turn from Your burning anger and change Your mind about doing harm to Your people. 13 "Remember Abraham, Isaac, and Israel, Your servants to whom You swore by Yourself, and said to them, 'I will multiply your descendants as the stars of the heavens, and all this land of which I have spoken I will give to your descendants, and they shall inherit it forever.' "* 14 So the LORD changed His mind about the harm which He said He would do to His people.

17. How does Moses react to the sin of the people in verses 16-21 and Exodus 32:19-35?

He was so distressed and grieved over their sin, he responded with righteous anger. He was angry on God's account. He smashed the tablets and then fasted and prayed for 40 days and nights that God would not destroy the people and have mercy on them. The Exodus account also tells of Moses grinding the golden calf into powder and making them drink their "god." He reproved Aaron strongly, though Aaron didn't own up to his own sin.

In both accounts Moses intercedes on behalf of the people.

19 It came about, as soon as Moses came near the camp, that he saw the calf and the dancing; and Moses' anger burned, and he threw the tablets from his hands and shattered them at the foot of the mountain. 20 He took the calf which they had made and burned it with fire, and ground it to powder, and scattered it over the surface of the water and made the sons of Israel drink it. 21 Then Moses said to Aaron, "What did this people do to you, that you have brought such great sin upon them?" 22 Aaron said, "Do not let the anger of my lord burn; you know the people yourself, that they are prone to evil. 23 "For they said to me, 'Make a god for us who will go before us; for this Moses, the man who brought us up from the land of Egypt, we do not know what has become of him.' 24 "I said to them, 'Whoever has any gold, let them tear it off.' So they gave it to me, and I threw it into the fire, and out came this calf." 25 Now when Moses saw that the people were out of control—for Aaron had let them get out of control to be a derision among their enemies— 26 then Moses stood in the gate of the camp, and said, "Whoever is for the Lord, come to me!" And all the sons of Levi gathered together

to him. 27 He said to them, "Thus says the Lord, the God of Israel, 'Every man of you put his sword upon his thigh, and go back and forth from gate to gate in the camp, and kill every man his brother, and every man his friend, and every man his neighbor.'" 28 So the sons of Levi did as Moses instructed, and about three thousand men of the people fell that day. 29 Then Moses said, "Dedicate yourselves today to the Lord—for every man has been against his son and against his brother—in order that He may bestow a blessing upon you today." 30 On the next day Moses said to the people, "You yourselves have committed a great sin; and now I am going up to the Lord, perhaps I can make atonement for your sin." 31 Then Moses returned to the Lord, and said, "Alas, this people has committed a great sin, and they have made a god of gold for themselves. 32 "But now, if You will, forgive their sin—and if not, please blot me out from Your book which You have written!" 33 The Lord said to Moses, "Whoever has sinned against Me, I will blot him out of My book. 34 "But go now, lead the people where I told you. Behold, My angel shall go before you; nevertheless in the day when I punish, I will punish them for their sin." 35 Then the Lord smote the people, because of what they did with the calf which Aaron had made.

18. What do you observe about Moses' anger from verses 16-17, 21 and Exodus 32:19-20?

Moses was angry on God's behalf. Having just left the holy presence of the Lord, it was heightened in his eyes. He wanted the people to see how heinous their sin was.

16 "And I saw that you had indeed sinned against the Lord your God. You had made for yourselves a molten calf; you had turned aside quickly from the way which the Lord had commanded you. 17 "I took hold of the two tablets and threw them from my hands and smashed them before your eyes.

21 "I took your sinful thing, the calf which you had made, and burned it with fire and crushed it, grinding it very small until it was as fine as dust; and I threw its dust into the brook that came down from the mountain.

19 It came about, as soon as Moses came near the camp, that he saw the calf and the dancing; and Moses' anger burned, and he threw the tablets from his hands and shattered them at the foot of the mountain. 20 He took the calf which they had made and burned it with fire, and ground it to powder, and scattered it over the surface of the water and made the sons of Israel drink it.

19. Verse 20 records that the Lord was angry at Aaron. Why? See Exodus 32:21-25.

The Lord was angry because he let the people get out of control. They would be a derision to the peoples.

21 Then Moses said to Aaron, "What did this people do to you, that you have brought such great sin upon them?" 22 Aaron said, "Do not let the anger of my lord burn; you know the people yourself, that they are prone to evil. 23 "For they

said to me, ‘Make a god for us who will go before us; for this Moses, the man who brought us up from the land of Egypt, we do not know what has become of him.’ 24 “I said to them, ‘Whoever has any gold, let them tear it off.’ So they gave it to me, and I threw it into the fire, and out came this calf.” 25 Now when Moses saw that the people were out of control—for Aaron had let them get out of control to be a derision among their enemies—

20. Exodus 32:26-29 adds further details to the drama that Moses recounts here. What do you learn?

Moses makes it a “choose you this day” moment. The Levites all came to stand with Moses. Then, the Levites are all called upon to go kill those who are actively rebelling against the Lord STILL—notice there were 3000 people who still said, “We’re not going to obey the Lord.” Whoa!

26 then Moses stood in the gate of the camp, and said, “Whoever is for the Lord, come to me!” And all the sons of Levi gathered together to him. 27 He said to them, “Thus says the Lord, the God of Israel, ‘Every man of you put his sword upon his thigh, and go back and forth from gate to gate in the camp, and kill every man his brother, and every man his friend, and every man his neighbor.’ ” 28 So the sons of Levi did as Moses instructed, and about three thousand men of the people fell that day. 29 Then Moses said, “Dedicate yourselves today to the Lord—for every man has been against his son and against his brother—in order that He may bestow a blessing upon you today.”

21. Moses’s intercession for the people is recorded for us. What does he pray for? What does he appeal to? See Verses 18-20, 25-29 and Exodus 32:30-35.

Moses becomes the people’s mediator. He intercedes and asks forgiveness for them. He appeals to God’s character and faithfulness.

18 “I fell down before the LORD, as at the first, forty days and nights; I neither ate bread nor drank water, because of all your sin which you had committed in doing what was evil in the sight of the LORD to provoke Him to anger. 19 “For I was afraid of the anger and hot displeasure with which the LORD was wrathful against you in order to destroy you, but the LORD listened to me that time also. 20 “The LORD was angry enough with Aaron to destroy him; so I also prayed for Aaron at the same time. 25 “So I fell down before the LORD the forty days and nights, which I did because the LORD had said He would destroy you. 26 “I prayed to the LORD and said, ‘O Lord GOD, do not destroy Your people, even Your inheritance, whom You have redeemed through Your greatness, whom You have brought out of Egypt with a mighty hand. 27 ‘Remember Your servants, Abraham, Isaac, and Jacob; do not look at the stubbornness of this people or at their wickedness or their sin. 28 ‘Otherwise the land from which You brought us may say, “Because the LORD was not able to bring them into the land which He had promised them and because He hated them He has brought them out to slay them in the

wilderness.” 29 ‘Yet they are Your people, even Your inheritance, whom You have brought out by Your great power and Your outstretched arm.’

30 On the next day Moses said to the people, “You yourselves have committed a great sin; and now I am going up to the LORD, perhaps I can make atonement for your sin.” 31 Then Moses returned to the LORD, and said, “Alas, *this people has committed a great sin, and they have made a god of gold for themselves.* 32 “But now, if You will, forgive their sin—and if not, please blot me out from Your book which You have written!” 33 The LORD said to Moses, “Whoever has sinned against Me, I will blot him out of My book. 34 “But go now, lead the people where I told you. Behold, My angel shall go before you; nevertheless in the day when I punish, I will punish them for their sin.” 35 Then the LORD smote the people, because of what they did with the calf which Aaron had made.

22. What qualities would you say Moses’ prayer is characterized by? How are his prayer and godly attitudes a motivation for you?

It is completely focused on God’s good and glory. He desires God to be put on display. He also desires God’s mercy for the people because it will reflect well on God.

I love how he stands in the gap for the people. He has no thought for himself. It is the protection of the people, but more importantly, the protection of God’s reputation. He has an eye of God at all times.

23. What aspects of God’s character did you see on display in this chapter? God’s incredible power and might to do good to the people—and His restraint in not smoking off the nation for their rebellion. We see over and over again God’s great patience and yet, also His holiness when affronted. Though He is great in patience, His patience does come to an end. He is not ever patient.

Deuteronomy

Lesson #13, Chapter 10

TEACHER'S GUIDE

In preparation for this week's lesson read through Chapters 9 and 10 together.

1. Recount the major events of Chapter 9 and 10:1-11. How does Chapter 10 tie in with Chapter 9?

Chapter 9 recounts the giving of the law at Sinai and what happened while the people were waiting for Moses to come down from the mountain. Chapter 10 continues the narrative with God making the second set of tablets and of Moses praying for them another 40 days.

2. Even though Chapters 9 and 10 recount the events of the giving of the Law at Sinai, these two chapters are not strictly chronological in their sequencing. Instead, Moses is picking and choosing events to make a point. What does he want to emphasize to the nation?

That God is specific in how He is to be worshipped. That God wants them to follow and obey Him. And that God keeps His promises.

3. What was Israel in danger of losing because of her rebellion from Chapter 9? Their lives (verse 25). Their entrance into the promised land.

4. In 10:1-5 what events are unfolding? What is significant about that in light of the events of Chapter 9?

God gives the nation another chance. He prepares the stones with the 10 Commandments again. These are significant because in chapter 9 they came dangerously close to losing their lives.

5. What do you learn about the tribe of Levi from the verses that follow? See Deuteronomy 10:8-9; 14:27-29 and Numbers 1:47-54; 8:14-26; 18:1-26.

8 At that time the LORD set apart the tribe of Levi to carry the ark of the covenant of the LORD, to stand before the LORD to serve Him and to bless in His name until this day. 9 Therefore, Levi does not have a portion or inheritance with his brothers; the LORD is his inheritance, just as the LORD your God spoke to him.) THEY WERE TO CARRY THE ARK OF GOD. TO STAND AND SERVE THE LORD. THEY HAD NO LAND INHERITANCE BECAUSE THE LORD WAS THEIR INHERITANCE.

27 "Also you shall not neglect the Levite who is in your town, for he has no portion or inheritance among you. 28 "At the end of every third year you shall bring out all the tithe of your produce in that year, and shall deposit it in your town. 29 "The Levite, because he has no portion or inheritance among you, and the alien, the orphan and the widow who are in your town, shall come and eat and be satisfied, in order that the LORD your God may bless you in all the work of your hand which you do.

47 The Levites, however, were not numbered among them by their fathers' tribe. 48 For the LORD had spoken to Moses, saying, 49 "Only the tribe of Levi you shall not number, nor shall you take their census among the sons of Israel. 50 "But you shall appoint the Levites over the tabernacle of the testimony, and over all its furnishings and over all that belongs to it. They shall carry the tabernacle and all its furnishings, and they shall take care of it; they shall also camp around the tabernacle. 51 "So when the tabernacle is to set out, the Levites shall take it down; and when the tabernacle encamps, the Levites shall set it up. But the layman who comes near shall be put to death. 52 "The sons of Israel shall camp, each man by his own camp, and each man by his own standard, according to their armies. 53 "But the Levites shall camp around the tabernacle of the testimony, so that there will be no wrath on the congregation of the sons of Israel. So the Levites shall keep charge of the tabernacle of the testimony." 54 Thus the sons of Israel did; according to all which the LORD had commanded Moses, so they did. THE LEVITES WERE TO BE CARED FOR BY THE NATION BECAUSE THEY WERE MINISTERING TO THE LORD AND CARING FOR THE NATION SPIRITUALLY. THEY ALSO CAMPED NEAR THE TABERNACLE.

14 "Thus you shall separate the Levites from among the sons of Israel, and the Levites shall be Mine. 15 "Then after that the Levites may go in to serve the tent of meeting. But you shall cleanse them and present them as a wave offering; 16 for they are wholly given to Me from among the sons of Israel. I have taken them for Myself instead of every first issue of the womb, the firstborn of all the sons of Israel. 17 "For every firstborn among the sons of Israel is Mine, among the men and among the animals; on the day that I struck down all the firstborn in the land of Egypt I sanctified them for Myself. 18 "But I have taken the Levites instead of every firstborn among the sons of Israel. 19 "I have given the Levites as a gift to Aaron and to his sons from among the sons of Israel, to perform the service of the sons of Israel at the tent of meeting and to make atonement on behalf of the sons of Israel, so that there will be no plague among the sons of Israel by their coming near to the sanctuary." 20 Thus did Moses and Aaron and all the congregation of the sons of Israel to the Levites; according to all that the LORD had commanded Moses concerning the Levites, so the sons of Israel did to them. 21 The Levites, too, purified themselves from sin and washed their clothes; and Aaron presented them as a wave offering before the LORD. Aaron also made atonement for them to cleanse them. 22 Then after that the Levites went in to perform their service in the tent of meeting before Aaron and before his sons; just as the LORD had commanded Moses concerning the Levites, so they did to them. 23 Now the LORD spoke to Moses, saying, 24 "This is what applies to the Levites: from twenty-five years old and upward they shall enter to perform service in the work of the tent of meeting. 25 "But at the age of fifty years they shall retire from service in the work and not work any more. 26 "They may, however, assist their brothers in the tent of meeting, to keep an obligation, but they themselves shall do no work. Thus you shall deal with the Levites concerning their obligations." THE LEVITES WERE GIVEN INSTEAD OF GOD REQUIRING THE

FIRSTBORN IN EVERY HOUSEHOLD. THE LEVITES WERE TO HELP THE PRIESTS FROM 25 TO 50 YEARS OLD.

1 So the LORD said to Aaron, "You and your sons and your father's household with you shall bear the guilt in connection with the sanctuary, and you and your sons with you shall bear the guilt in connection with your priesthood. 2 "But bring with you also your brothers, the tribe of Levi, the tribe of your father, that they may be joined with you and serve you, while you and your sons with you are before the tent of the testimony. 3 "And they shall thus attend to your obligation and the obligation of all the tent, but they shall not come near to the furnishings of the sanctuary and the altar, or both they and you will die. 4 "They shall be joined with you and attend to the obligations of the tent of meeting, for all the service of the tent; but an outsider may not come near you. 5 "So you shall attend to the obligations of the sanctuary and the obligations of the altar, so that there will no longer be wrath on the sons of Israel. 6 "Behold, I Myself have taken your fellow Levites from among the sons of Israel; they are a gift to you, dedicated to the LORD, to perform the service for the tent of meeting. 7 "But you and your sons with you shall attend to your priesthood for everything concerning the altar and inside the veil, and you are to perform service. I am giving you the priesthood as a bestowed service, but the outsider who comes near shall be put to death." 8 Then the LORD spoke to Aaron, "Now behold, I Myself have given you charge of My offerings, even all the holy gifts of the sons of Israel I have given them to you as a portion and to your sons as a perpetual allotment. 9 "This shall be yours from the most holy gifts reserved from the fire; every offering of theirs, even every grain offering and every sin offering and every guilt offering, which they shall render to Me, shall be most holy for you and for your sons. 10 "As the most holy gifts you shall eat it; every male shall eat it. It shall be holy to you. 11 "This also is yours, the offering of their gift, even all the wave offerings of the sons of Israel; I have given them to you and to your sons and daughters with you as a perpetual allotment. Everyone of your household who is clean may eat it. 12 "All the best of the fresh oil and all the best of the fresh wine and of the grain, the first fruits of those which they give to the LORD, I give them to you. 13 "The first ripe fruits of all that is in their land, which they bring to the LORD, shall be yours; everyone of your household who is clean may eat it. 14 "Every devoted thing in Israel shall be yours. 15 "Every first issue of the womb of all flesh, whether man or animal, which they offer to the LORD, shall be yours; nevertheless the firstborn of man you shall surely redeem, and the firstborn of unclean animals you shall redeem. 16 "As to their redemption price, from a month old you shall redeem them, by your valuation, five shekels in silver, according to the shekel of the sanctuary, which is twenty gerahs. 17 "But the firstborn of an ox or the firstborn of a sheep or the firstborn of a goat, you shall not redeem; they are holy. You shall sprinkle their blood on the altar and shall offer up their fat in smoke as an offering by fire, for a soothing aroma to the LORD. 18 "Their meat shall be yours; it shall be yours like the breast of a wave offering and like the right thigh. 19 "All the offerings of the holy gifts, which the sons of Israel offer to the LORD, I have given to you and your sons and your daughters

with you, as a perpetual allotment. It is an everlasting covenant of salt before the LORD to you and your descendants with you.” 20 Then the LORD said to Aaron, “You shall have no inheritance in their land nor own any portion among them; I am your portion and your inheritance among the sons of Israel. 21 “To the sons of Levi, behold, I have given all the tithe in Israel for an inheritance, in return for their service which they perform, the service of the tent of meeting. 22 “The sons of Israel shall not come near the tent of meeting again, or they will bear sin and die. 23 “Only the Levites shall perform the service of the tent of meeting, and they shall bear their iniquity; it shall be a perpetual statute throughout your generations, and among the sons of Israel they shall have no inheritance. 24 “For the tithe of the sons of Israel, which they offer as an offering to the LORD, I have given to the Levites for an inheritance; therefore I have said concerning them, ‘They shall have no inheritance among the sons of Israel.’ ” 25 Then the LORD spoke to Moses, saying, 26 “Moreover, you shall speak to the Levites and say to them, ‘When you take from the sons of Israel the tithe which I have given you from them for your inheritance, then you shall present an offering from it to the LORD, a tithe of the tithe.

6. See 1 Peter 2:4-10 and Revelation 1:5-6. What did Christ make possible for all believers that was once only allowed for a few?

4 And coming to Him as to a living stone which has been rejected by men, but is choice and precious in the sight of God, 5 you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. 6 For this is contained in Scripture: “BEHOLD, I LAY IN ZION A CHOICE STONE, A PRECIOUS CORNER stone, AND HE WHO BELIEVES IN HIM WILL NOT BE DISAPPOINTED.” 7 This precious value, then, is for you who believe; but for those who disbelieve, “THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE VERY CORNER stone,” 8 and, “A STONE OF STUMBLING AND A ROCK OF OFFENSE”; for they stumble because they are disobedient to the word, and to this doom they were also appointed. 9 But you are A CHOSEN RACE, A ROYAL PRIESTHOOD, A HOLY NATION, A PEOPLE FOR God’s OWN POSSESSION, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light; 10 for you once were NOT A PEOPLE, but now you are THE PEOPLE OF GOD; you had NOT RECEIVED MERCY, but now you have RECEIVED MERCY. NO LONGER DO WE NEED TO HAVE A MEDIATOR. WE CAN ENTER INTO GOD’S PRESENCE. WE’RE NOT DEPENDENT ON OTHERS TO INTERCEDE FOR US—ALL BECAUSE OF Jesus. WE CAN SERVE HIM WITHOUT FEAR.

5 and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To Him who loves us and released us from our sins by His blood— 6 and He has made us to be a kingdom, priests to His God and Father—to Him be the glory and the dominion forever and ever. Amen. WE HAVE ATTAINED TO THE PRIESTHOOD BECAUSE OF Jesus. HOW MARVELOUS IS THAT?!

7. Think about what you have learned about the Levites and being a priest. Through Jesus Christ we have been placed into a holy priesthood to minister daily in God's presence! How does that truth impact, guide, or motivate your relationship with the Lord?

I just love that I don't have to wait for someone else or talk to them first. I can go to God directly. It reveals the completeness of Christ's sacrifice that I can even enter into God's presence without fear or blame.

8. What is the scenario behind verse 10? See 9:18-20, 25-29. After they sinned with the golden calf Moses interceded for the people for 40 days.

18 "I fell down before the LORD, as at the first, forty days and nights; I neither ate bread nor drank water, because of all your sin which you had committed in doing what was evil in the sight of the LORD to provoke Him to anger. 19 "For I was afraid of the anger and hot displeasure with which the LORD was wrathful against you in order to destroy you, but the LORD listened to me that time also. 20 "The LORD was angry enough with Aaron to destroy him; so I also prayed for Aaron at the same time. 25 "So I fell down before the LORD the forty days and nights, which I did because the LORD had said He would destroy you. 26 "I prayed to the LORD and said, 'O Lord GOD, do not destroy Your people, even Your inheritance, whom You have redeemed through Your greatness, whom You have brought out of Egypt with a mighty hand. 27 'Remember Your servants, Abraham, Isaac, and Jacob; do not look at the stubbornness of this people or at their wickedness or their sin. 28 'Otherwise the land from which You brought us may say, "Because the LORD was not able to bring them into the land which He had promised them and because He hated them He has brought them out to slay them in the wilderness." 29 'Yet they are Your people, even Your inheritance, whom You have brought out by Your great power and Your outstretched arm.'

9. After Moses intercedes for the nation what does God tell him to do (verse 11)?

Proceed on your journey toward the promised land.

10. Moses reveals exactly what God requires of Israel in their covenant relationship with Him. What do you learn from verses 12-13?

12 "Now, Israel, what does the LORD your God require from you, but to fear the LORD your God, to walk in all His ways and love Him, and to serve the LORD your God with all your heart and with all your soul, 13 and to keep the LORD'S commandments and His statutes which I am commanding you today for your good?

God wants us to fear Him. To walk in His ways. To love Him. To serve Him—with all our heart and soul. He wants us to keep His commandments because they are for our good.

11. What contrast is presented in verses 14 and 15? Why does Moses make that contrast?

14 “Behold, to the LORD your God belong heaven and the highest heavens, the earth and all that is in it. 15 “Yet on your fathers did the LORD set His affection to love them, and He chose their descendants after them, even you above all peoples, as it is this day.

In contrast to all the “doing” is this clear statement that God has chosen them, that He has set His affection on them. It’s important for them to know that God chose them first. That their “favor” from Him is not a result of their goodness or their works.

12. Because God has chosen Israel to be His own people what are the people urged to do in verse 16?

So circumcise your heart and stiffen your neck no longer. They need to soften their hearts and respond to the Lord.

13. Who is doing the action in verse 16? Why is that significant?

They are. We are. We need to respond well to the Lord. That is on us. It’s not a “let go and let God” kind of thing.

14. The Israelites could humble themselves and walk before the Lord with reverence or they could grow stubborn and proud and unrepentant. Their choice to walk or not walk with the Lord is the same one we must make. The command of verse 16 is for us: *Circumcise your heart and stiffen your neck no more*. Spend a moment in prayer asking the Lord to show you any areas of stubbornness or pride that hinder your daily walk with the Lord.

What areas am I stiffening my neck about?

15. What things about God are revealed in verses 17-18? Why would Moses take the time to point out those qualities to the nation as they stand ready to enter the land and begin a new life?

17 “For the LORD your God is the God of gods and the Lord of lords, the great, the mighty, and the awesome God who does not show partiality nor take a bribe. 18 “He executes justice for the orphan and the widow, and shows His love for the alien by giving him food and clothing.

They need to see God as He is, not a caricature, not diminished, not like the gods of the nations, but great and mighty, the only One, the near One, the caring One. No others gods cared about the weak and the poor and their injustices. They needed to get to know that God and follow Him into the land.

16. What reason is given for showing love to the alien who resided with them (verse 19)?

Because they were once aliens themselves. They needed to show the mercy they would have wanted to receive.

17. What 4 ways are you to respond to the Lord as seen in verse 20? Why (verse 21)?

20 "You shall fear the LORD your God; you shall serve Him and cling to Him, and you shall swear by His name.

Fear Him. Serve Him. Cling to Him. Swear by His name.

Verse 21 tells us "He is your praise and He is your God, who has done these great and awesome things for you which your eyes have seen." Oh what a glorious reason why! His awesome kindness and deeds of love should engender us with a desire to give back to Him. To honor and love Him the best we can.

18. What example does Moses give to show all the great and awesome things God has done for them (verse 22)?

22 "Your fathers went down to Egypt seventy persons in all, and now the LORD your God has made you as numerous as the stars of heaven.

19. Think over verses 12-22. What is the way God wants you to follow Him? What heart attitudes must accompany that walk? Are you walking in the manner revealed here in these verses? What are some areas you need to work on?

God wants my whole heart. To follow Him faithfully and obediently *because* He is so incredibly generous and kind to those He calls His own. The heart must be engaged or we simply won't follow Him. Certainly must be grateful, humbled and awed by His kindness. I want to more faithfully follow, more faithfully attend to the details that He loves.

Deuteronomy

Lesson #14, Chapter 11

TEACHER'S GUIDE

Ask the Lord to help you glean the most you can from Chapter 11.

1. Verse 1 begins with *you shall therefore*. (Except the NIV which omits the “therefore” phrase and goes directly to the command. If you have an NIV add “you shall therefore” to the beginning of verse 1 to gain the added meaning of the other translations.) What do you learn in the preceding verses that are to be a motivation for the Israelites to love and obey God?

The preceding verses in 10:17-22 especially shows the greatness of God and of His constant faithfulness to the Israelites. It's meant to be a motivation to the Israelites to love and obey the Lord. It's like saying... “Because God has done all these things for you, now show your gratitude for Him by loving Him and keeping His commandments.

2. From verses 2-7 tell who Moses is speaking to and who he isn't. Why is that the case?

In verse 2 Moses says he is *not* speaking to their sons (the ones who aren't there today). Verse 7 reveals who is speaking to—the ones whose own eyes have seen the great works the Lord has done.

3. What are *the great works of the Lord* that Moses refers to in verses 2-7? His signs and wonders that He did in Egypt. What He did to the land, to Pharaoh's army, horses and chariots when the Red Sea engulfed them. When He swallowed up Dathan and Abiram for their rebellion against the Lord and Moses.

Eager Beaver: Read each of the stories mentioned to gain a better understanding of the situations Moses refers to: *God's outstretched arm* (7:19); *Pharaoh* (Exodus 5-11); *Red Sea* (Exodus 14); *the wilderness* (Psalm 78:14-33; 105:39-41); *Dathan and Abiram* (Numbers 16).

4. What qualities did God want to produce in the people using the situations listed in verses 2-7?

Fear, awe, respect, fidelity, love, and obedience, holiness, a sense of His power and commitment to them—all to produce a great love and obedience and allegiance to Him.

5. Verse 8 begins with another *therefore*. How do the statements from the previous verses serve to motivate the Israelites to obey the Lord?

Again, those previous verses in 2-7 are intended to remind the Israelites of all God did to rescue them from their bondage in Egypt, that He is greater than all the gods of Egypt, that He is mightier than any god or nation. He alone enters into the plight of His people and draws near to them. He is also holy and will not be led about—another indicator of why we know He is the true God—false gods do what men do and can be made to do whatever men want.

6. Verses 8-12 discuss the new land Israel will be entering. How is the land different from Egypt?

The land in Egypt was tame and a land of farming and irrigation. The new land is a land of hills and valleys. God provides the water that it needs. God cares for this new land—His eyes are always upon it.

7. Verses 13-17 detail the consequences of obedience or disobedience. How would the land be a barometer of their obedience?

When they obey, the land will be well watered and flourishing with grains and oil and food for their herds. If they worship other gods and turn away from the Lord, then His anger will be kindled and He will not send rain from heaven so that the ground will not yield its fruit. They will perish.

8. What actions and attitudes on Israel's part bring blessing? Cursing? Obedience, faithfulness, love toward God and His ways brings blessing. Disobedience, turning away to worship other gods, not loving Him or being faithful to Him brings cursing.

9. *Beware/take heed/be careful* (verse 16) can be translated "watch yourselves." This signifies a choice on Israel's part to guard against defecting from the Lord. When would Israel be most vulnerable (verses 14-15)?

When God has blessed them, and they are happy and content in their circumstances. Fat and sassy puts one in peril. Don't want to go there and definitely need to guard against it.

10. That warning is for us as well. What are some ways you can guard against the dangers of ease and satisfaction?

Reading these reminders from Deuteronomy for one. Remembering that our current lot comes from the hand of God—always—and so must respond with gratitude and fidelity to the Lord, who gives all good things.

11. In verse 16 *deceived* literally means to be "open minded." Moses warns the people against being so open minded, so gullible that they embrace the Canaanite's gods. The Canaanite's worshiped Baal who was supposed to have power over the rains and give fertility to the land. How would being gullible and not guarding themselves lead to deception and idolatry?

If they listened to the false teachers and began to believe that the rains came from Baal rather than from God, they could get carried away into idolatry.

12. The dangers of being led away from God and being deceived by the propaganda of the world or false teachers makes the lessons here especially important for us to learn. How would being open minded or gullible and not guarded lead our hearts to deception and away from the truths of the Word of God? Is there anything in your life right now that you need to against so that you will not turn away from the Lord?

This is so crucial!! The idea that we can gain wisdom from the world or dabble in other loves and then think that it won't make a difference is just folly! I think distractedness from technology is our greatest danger. We don't even realize how much danger we are in. We are like the frogs in the pots!

13. In verse 18 what do you learn is the antidote to false teaching and deception? If we impress God's Words on our hearts and minds, we won't fall prey to these temptations and lures from Satan.

14. As you read through verses 18-21 notice the way God's word is to permeate your heart and life. What do you notice?

Teach His Word to others. Talk about His Word to others in all situations and all scenarios. Have His Word scattered around so it's a constant reminder of His goodness and our need to obey.

15. Is your life suffused with the Word of God? Do the Scriptures guide your ways and direct your conversation? Do they dictate your actions and give grace to others? Name 1 area you want to work on to grow more in this area. I want to speak more about Him to unbelievers. I also want to be more mindful of Him throughout the day. I want to live constantly in His presence, thinking on Him and talking to Him.

16. What do you learn about the terms of the covenant relationship in verses 22-25?

If the Israelites would only love and obey the Lord, then the Lord would dispossess the nations in the land for them. No one would be able to stand before them because the Lord would be fighting for them.

17. For a clearer picture of what Moses is directing Israel to do in verses 26-32 also read Chapter 27 and Joshua 8:30-35.

- a. Where are the two mountains placed—inside or outside the Promised Land? How is that significant?

They are in the land. They are across the Jordan in the land of Canaan. Once they enter the land, they are to enact this covenant—before they do anything else.

b. What happens on Mt. Ebal? Mt. Gerizim?

On Mt. Ebal are the curses and Mt. Gerizim the blessings. The tribes are divided between the two mountains and then they are to repeat the blessings or curses. All will take part and all will see it enacted.

c. How would those two mountains serve as a visual reminder of the covenant the nation is entering into with God?

The mountains will always be there as a reminder that they entered into this covenant with the Lord.

18. Though we are not Israel and have not entered into a covenant relationship with God that must be adhered to or there will be serious consequences, the principles of love and obedience toward God can be found here and applied to our lives. The Scriptures are filled with admonitions to the effect that if you love God you will obey Him and try to do the things that are pleasing to Him. How is that true in your life? If someone you knew was having trouble obeying God in a certain area what would you tell them based upon what we have studied this week?

If the Lord is their God, their Savior, then they should want to love and obey Him. I would remind them of the debt they owe Him.

Deuteronomy

Lesson #15, Chapter 12-13

TEACHER'S GUIDE

Ask the Lord to help you glean the most you can from Chapters 12-13. Ask Him to help you know Him better as you study His Word.

1. Chapters 12-26 contain the next big section we will be studying in the book of Deuteronomy. What does 12:1 say it contains?
The statutes and judgments they are to obey in the land.
 2. What do you learn about the cultic practices of the Canaanites from 12:2-3? The nations served their gods on the high mountains, on the hills, under the green trees. They had many gods. They built altars to their gods and sacred pillars, as well as engraved images.
 3. How are the Israelites to worship God in contrast to the other nations (12:4-7, 10-14)?
They are not to act like verses 2-3. They are to seek the Lord in the place where He chooses. They are to bring their offerings to the Lord and then celebrate in His presence.
 4. What do you learn about Israel's current practices of worship in 12:8-9? They are worshipping Him in whatever way seems good to them. God is instituting a regulated form of worship and giving them a place to worship their God.
 5. What is the theme of verses 1-14? How do verses 15-19 line themselves up with that theme? What about verses 20-28? How do they continue the flow of this chapter?
God is instituting how He wants to be worshiped in the new land. He is teaching them about His will and how it is to be different from the nations.
Verses 15-19 He continues to outline regulations for their worship.
Verses 20-28 continues God's will for the people. God explains what can be eaten and offered in worship.
- This chapter is all about worshipping God God's way, rather than doing what seems good to them from verses 8-9. Those are the key to unlocking the theme of this chapter.
6. What is *the place where the Lord your God chooses to put His name* as mentioned in verse 21? See 12:5, 11, 14. What is to happen at the place *where God chooses to put His name*?

It is the place God chooses for them to come together and worship, and give their offerings.

5 *“But you shall seek the Lord at the place which the Lord your God will choose from all your tribes, to establish His name there for His dwelling, and there you shall come.*

11 then it shall come about that *the place in which the Lord your God will choose for His name to dwell, there you shall bring* all that I command you: your burnt offerings and your sacrifices, your tithes and the contribution of your hand, and all your choice votive offerings which you will vow to the Lord.

14 *but in the place which the Lord chooses in one of your tribes, there you shall offer your burnt offerings,* and there you shall do all that I command you.

It’s obvious that God is establishing His authority and sovereignty.

7. From this chapter what do you learn about God and worship?

It’s not okay with God to worship Him like the world. It’s not okay with God to worship Him the way I decide. God is specific in how He wants to be worshiped. God wants us to submit to His plan, not the other way around. God gets to call the shots, not us. Our worship must be His way and for His pleasure, not ours.

8. God desires to be worshiped *His* way, not like the nations do, not like we want to, but in the way that *He* prescribes. What do the Scriptures teach us about the worship of God? See Psalm 2:11; 29:2; 99:5; Matthew 15:19; John 4:23-24.

11 Worship the LORD with reverence And rejoice with trembling. WITH REVERENCE AND HOLY FEAR—BEING RESPECTFUL OF HIM.

2 Ascribe to the LORD the glory due to His name; Worship the LORD in holy array. GIVE HIM GLORY. IT’S ALL ABOUT HIM. NOT ABOUT US. WORSHIP HIM IN HOLINESS, NOT WITH UNCONFESSED SIN.

5 Exalt the LORD our God And worship at His footstool; Holy is He. WORSHIP HIM IN SUBMISSION, RECOGNIZING HE IS TO BE EXALTED.

19 “For out of the heart come evil thoughts, murders, adulteries, fornications, thefts, false witness, slanders. OOPS!!! HOW ABOUT

MATTHEW 15:7-9: 7 “You hypocrites, rightly did Isaiah prophesy of you: 8 ‘This people honors Me with their lips, But their heart is far away from Me. 9 ‘But in vain do they worship Me, Teaching as doctrines the precepts of men.’ ”

WORSHIP GOD FROM THE HEART. THE MOTIONS AREN’T ENOUGH. GOD WANTS OUR HEARTS.

23 “But an hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for such people the Father seeks to be His worshipers.

24 “God is spirit, and those who worship Him must worship in spirit and truth.”
WORSHIP IN SPIRIT AND TRUTH—IN HONESTY AND WITH A WHOLE HEART.

9. In 12:23-25 what command are the Israelites given [[[is given to the Israelites?]]]? Why? See also Genesis 9:4; Leviticus 3:16-17; 17:11, 14. Don't eat anything with blood in it. Because the blood contains the life.

4 "Only you shall not eat flesh *with its life, that is, its blood.*

16 'The priest shall offer them up in smoke on the altar as food, an offering by fire for a soothing aroma; all fat is the Lord's. 17 'It is a perpetual statute throughout your generations in all your dwellings: you shall not eat any fat or any blood.' "

11 '*For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls; for it is the blood by reason of the life that makes atonement.*'

14 "*For as for the life of all flesh, its blood is identified with its life.* Therefore I said to the sons of Israel, 'You are not to eat the blood of any flesh, for the life of all flesh is its blood; whoever eats it shall be cut off.'

THIS EXPLAINS WHY Jesus HAD TO DIE. IT ISN'T ENOUGH THAT Jesus SHED HIS BLOOD. HE HAD TO DIE TO MAKE ATONEMENT FOR OUR SINS.

10. What warning is repeated again to the Israelites in verse 30? What condition of mind could lead to this sin?

When you go into the land, beware that you're not ensnared or caught up into sin by the sins of the nations, particularly regarding their worship.

Pride leads to this. Pride and self-sufficiency and hard-hearted unbelief that God really means what He says.

11. Which of the Ten Commandments do the regulations of Chapter 12 apply to?

See Deuteronomy 5 for a review of the Ten Commandments.

Commandments 1 and 2 no other gods before Him and not make an idol.

Possibly also 3 and 4—not taking His name in vain and worshiping Him on His day.

12. In 13:1-5 what example does Moses give of how the nation might put into practice the command of 12:32, *whatever I command you, you shall be careful to do; you shall not add to nor take away from it?*

That if anyone comes and urges you to go after gods, then you are not to go after them. Instead, you are to love the Lord with all your heart and soul.

13. What will the prophet or dreamer do to authenticate his message (13:1-2)?

Gives a sign or wonder—and if it comes true, you still aren't to follow them if his message was to follow after other gods.

14. Though experience may dictate one response, what should their answer be (13:3)?

Not listen. It's a test to see if they will follow the Lord or not.

15. What will the opportunity to obey God reveal (13:3)?

It will reveal whether we love the Lord and desire to obey Him or not.

16. How have the opportunities to obey God tested you to see what was in your heart?

They really do show if I am willing to say no to my own plan, my own desire, my pride and instead, follow the Lord. Sometimes, I've obeyed and sometimes I have sought my own desire—sadly.

17. What six verbs describe Israel's relationship with God in 13:4?

Follow, fear, keep, listen, serve, cling.

18. How is Israel to deal with someone who tempts them to idolatry (13:5)? Why?

Put them to death because they counseled rebellion against the Lord. They are trying to get us to commit spiritual adultery by seducing us. This is evil and must be purged, hence the death sentence.

19. Deuteronomy 13:6-11 gives another example of someone who may tempt them to follow other gods. Who is it and how is the individual to react to that person's spiritual adultery? Why?

If a family member—someone you love dearly—entices you to follow other gods, do not follow them. You shall not yield or pity them. You shall put them to death.

Why? Because our primary allegiance, even above our family and loved ones, is to the Lord. We cannot be unfaithful to Him.

20. This new example teaches Israel how to respond even when those they loved tried to lead them astray. What does God want them to understand about the priority of their relationship with Him? What does God want them to understand about the wickedness of leading someone astray?

Oops! Just answered in the above question! Leading someone astray is the utmost wickedness. God sees it as spiritual adultery. Our relationship with God MUST take precedence over every human relationship. Such a practical and helpful thing to understand when it comes to navigating conflict and peacemaking in our relationships.

21. For most of us, the example in verses 6-11 is one we may likely face and the one that would be the most difficult to stand up against. What principles for following after God have you learned from this section?

If someone—anyone—tempts us to worship other gods or to turn away from the Lord, then we are to turn away from that person—no matter how dear they may be to us. We are to speak the truth in love, but speak it we must.

22. What is the situation in 13:12-18? How is Israel to respond to this sin? If people in your city try to lead you astray, they are to make war with the inhabitants of that city. They are not even to take any booty. The city is never to be rebuilt.

23. To which of the Ten Commandments do the contents of Chapter 13 apply? The first commandment—you shall have no other god besides Me.

24. All three of the scenarios in this chapter show how to respond to people of great influence in your life who may tempt you to sin—spiritual leaders, loved ones, and groups of people (peer pressure). What primary relationship is the one worth fighting for? What principles from this chapter can you apply to your own life to keep you from being tempted and ensnared in this area?

Our relationship with the Lord is paramount. It is the only one that will last—and must be fought for! He must be first. He must be all. My heart must not long for other gods or ways to satisfy my own heart.

25. We might be tempted to think that these situations can no longer happen in our lives today, that no one says, “Let us go and serve other gods.” Remember though that all those examples in Chapter 13 show how to apply the command of 12:32. Very often we are tempted to sin by changing God’s word to meet the demands of the moment or to accommodate a loved one’s sin or to give in to peer pressure. What has this chapter taught you about adhering to God’s Word and not changing it, *even a little bit*, in order to oblige your own sin or someone else’s?

It shows how very serious it is. It’s never okay with God to change His Word, to minimize it, to pass over it.

Deuteronomy

Lesson #16, Chapter 14-15

TEACHER'S GUIDE

Ask the Lord to help you glean the most you can from Chapters 14 and 15. Ask Him to help you know Him better as you study His Word.

1. What statement at the beginning of 14:1 provides the reason for the regulations in the rest of the chapter?
You are the sons of the Lord God.
2. Because of that relationship, what is the nation forbidden to do (14:1)?
They are not to cut themselves or shave their heads in grief over someone who has died—unlike the nations.
3. Deuteronomy 14:2 echoes and then amplifies the reason the Israelites were to abstain from certain practices. What do you learn?
They are to be a holy people set apart for the Lord. God has chosen them for His own possession.
4. The nation was to be holy, set apart to the Lord. They had been chosen by Him for His own possession. What do verses 1 and 2 teach you about the nation's privileges and responsibilities in belonging to the Lord God?
Those who belong to the Lord live differently. When we are the Lord's we do things His way and for His glory.
5. Some of the most loved verses in the New Testament reiterate the same relationship between the Lord and a believer. Read Titus 2:14 and 1 Peter 2:9. The same constraints of privilege and responsibility that rested on Israel, rest upon us as believers. How should those truths affect your life?
Because He has rescued me and redeemed me, I am to live differently—to be zealous for good deeds and so that I will proclaim His excellencies. 2 Corinthians 5:14-15 too!

14 who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds.
9 But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light;

6. In 14:3-8 what regulations are given to the people to show that they are a people belonging to the Lord? What about in 14:9-10? 14:11-20? And 14:21?
Verses 3-8: their diet of land animals—what they eat.
Verses 9-10: their diet of sea creatures
Verses 11-20: the kinds of birds they can and can't eat
Verse 21: can't eat anything that just dies by itself. It must be killed in order to eat it.
7. What is the only explanation given in the text for the prohibitions against eating certain things? See 14:1-2, 21.
Sons of the Lord God; a holy people, a people for God's own possession.
8. What is another way God intended to set Israel apart as a nation (14:22)?
In their tithing of what God had given them.
9. Where does the tithe come from (14:22)?
It comes from all the produce that they sowed. They are to tithe out of the harvest .
10. What were the Israelites to do with their tithe (14:23)? Why?
They are to eat it in the Lord's presence. They are to offer it up to Him but then they get to eat it as a celebration with their family.
11. How would the process of bringing a tithe to God each year teach the people to fear Him?
It's a yearly reminder that all things belong to the Lord and that He is the provider and giver.
12. In 14:24-26 what accommodation is made for the people?
If they live too far away, they can exchange their harvest tithe for money and travel that way. Then when they arrive, they can buy whatever they want to offer to the Lord.
13. What attitudes are associated with the giving of the tithe (14:26)?
Freedom. Joy. Gratitude. Feasting and celebrating at God's goodness.
14. Besides an offering to the Lord what other *purpose* is given for the tithe in 14:27-29? What *reasons* for doing that are given in the text?
Don't neglect the Levite because he has no inheritance—the Lord is His inheritance.
15. What subject is discussed in 15:1-6? What are the particulars of these laws?
The forgiving of debts every 7 years. That way there won't be any poor among you.

16. Deuteronomy 15:7-11 outlines how to deal with what kind of person? How are the Israelites to respond in deed and thought to that person?

The poor. They are to be generous and not be hard-hearted toward the poor. Remember the Bible makes a distinction between the poor and the lazy. The poor want to work, but can't for some reason. The lazy don't want to work, though they can. They are to be generous to the poor, especially when it comes to forgiving debts.

17. There appears to be a discrepancy between 15:4 and 15:7 and 11. Moses says in verse 4, *There shall be no poor among you* yet in verses 7 he says, *If there is a poor man with you, one of your brothers...* and verse 11 *For the poor will never cease from the land....* How can those two conflicting statements be reconciled? What clues do you find in the context that give the answer to this question?

One is the ideal instruction, and the other is the actual situation. The ideal talks of God's blessing if they will only obey Him. The realistic addresses what happens if they don't obey the Lord.

18. Another group of poor people are discussed in 15:12-18. Who are these people and what is to be done about them (verse 12)?

A Hebrew kinsman who gets into trouble and indentures himself to another to pay off a debt. They shall be set free in the 7th year.

19. What attitudes were to accompany their service to this group of people (verses 13-15, 18)?

Be generous and liberal in setting them free. Don't do it begrudgingly.

20. What special circumstance is cited in verses 16-17?

If he wants to stay in service because he loves you then let him. But you will need to care for him.

21. What do you learn about the laws regarding the first-born from 15:19-23 and Leviticus 22:17-25?

17 Then the Lord spoke to Moses, saying, 18 "Speak to Aaron and to his sons and to all the sons of Israel and say to them, 'Any man of the house of Israel or of the aliens in Israel who presents his offering, whether it is any of their votive or any of their freewill offerings, which they present to the Lord for a burnt offering— 19 for you to be accepted—it must be a male without defect from the cattle, the sheep, or the goats. 20 'Whatever has a defect, you shall not offer, for it will not be accepted for you. 21 'When a man offers a sacrifice of peace offerings to the Lord to fulfill a special vow or for a freewill offering, of the herd or of the flock, it must be perfect to be accepted; there shall be no defect in it. 22 'Those that are blind or fractured or maimed or having a running sore or eczema or scabs, you shall not offer to the Lord, nor make of them an offering by fire on the altar to the Lord. 23 'In respect to an ox or a lamb which has an overgrown or stunted member, you may present it for a freewill offering, but for a vow it will not be

accepted. 24 'Also anything with its testicles bruised or crushed or torn or cut, you shall not offer to the Lord, or sacrifice in your land, 25 nor shall you accept any such from the hand of a foreigner for offering as the food of your God; for their corruption is in them, they have a defect, they shall not be accepted for you.' "

22. What is the importance of offering of a first-born, perfect male to the Lord?

See also Malachi 1:6-14 for part of your answer.

It shows the honor God deserves. It's a tangible way to honor the Lord.

6 " 'A son honors his father, and a servant his master. Then if I am a father, where is My honor? And if I am a master, where is My respect?' says the Lord of hosts to you, O priests who despise My name. But you say, 'How have we despised Your name?' 7 "You are presenting defiled food upon My altar. But you say, 'How have we defiled You?' In that you say, 'The table of the Lord is to be despised.' 8 "But when you present the blind for sacrifice, is it not evil? And when you present the lame and sick, is it not evil? Why not offer it to your governor? Would he be pleased with you? Or would he receive you kindly?" says the Lord of hosts. 9 "But now will you not entreat God's favor, that He may be gracious to us? With such an offering on your part, will He receive any of you kindly?" says the Lord of hosts. 10 "Oh that there were one among you who would shut the gates, that you might not uselessly kindle fire on My altar! I am not pleased with you," says the Lord of hosts, "nor will I accept an offering from you. 11 "For from the rising of the sun even to its setting, My name will be great among the nations, and in every place incense is going to be offered to My name, and a grain offering that is pure; for My name will be great among the nations," says the Lord of hosts. 12 "But you are profaning it, in that you say, 'The table of the Lord is defiled, and as for its fruit, its food is to be despised.' 13 "You also say, 'My, how tiresome it is!' And you disdainfully sniff at it," says the Lord of hosts, "and you bring what was taken by robbery and what is lame or sick; so you bring the offering! Should I receive that from your hand?" says the Lord. 14 "*But cursed be the swindler who has a male in his flock and vows it, but sacrifices a blemished animal to the Lord, for I am a great King,*" says the Lord of hosts, "*and My name is feared among the nations.*"

23. Think about the offerings you bring to the Lord—your offerings of time, service, love, devotion, worship, work. Are the things that you do for the Lord your very best? Do you offer up your service to Him as that which would honor Him the most out of all that you do?

Deuteronomy

Lesson #17, Chapter 16-17

TEACHER'S GUIDE

Ask the Lord to help you glean the most you can from Chapters 16 and 17. Ask Him to help you know Him better as you study His Word.

1. In verse 1 what are the Israelites supposed to do during the month of Abib [Abib corresponds to March/April]? Why (verse 1)?
They are to observe the Passover because it was in Abib that God took them out of Egypt in the night.

2. What are the specific ways they are supposed to perform this ceremony (verses 2-8)? Also note any reasons that are given as to why they are to do certain things.

Verse 2—you shall sacrifice the Passover lamb from your flock. You shall celebrate the Passover in the place where God chooses.

Verse 3—you shall not eat unleavened bread for 7 days. This is to remind them that they left Egypt in a hurry and didn't have time for their bread to finish raising.

Verse 4—the sacrifice needs to be eaten on the first day. It is not to be kept for leftovers. The flesh shall not be kept for the next day.

Verses 5-6—you are not allowed to sacrifice the animal anywhere you want. The sacrifices are to be brought to the place of the Lord's choosing.

Verse 6—you shall also sacrifice in the evening at sunset, which is the time the Lord took you out of Egypt.

Verse 7—you shall cook and eat the sacrifice in the place where God chooses, then return to your tent. Not to spend the time in the place of God's choosing for the feast.

Verse 8—six days you shall eat no unleavened bread, and then on the 7th day there will be a special, solemn, and holy ceremony. No work is to be done that day.

3. What else do you learn about this feast from Exodus 12:1-20, 26-27; 23:15?
Exodus 12:1-20: 1 Now the LORD said to Moses and Aaron in the land of Egypt, 2 "This month shall be the beginning of months for you; *it is to be the first month of the year to you.* 3 "Speak to all the congregation of Israel, saying, '*On the tenth of this month they are each one to take a lamb for themselves,* according to their fathers' households, a lamb for each household. 4 '*Now if the household is too small for a lamb, then he and his neighbor nearest to his house* are to take one according to the number of persons in them; according to what each man should eat, you are to divide the lamb. 5 '*Your lamb shall be an unblemished male a year old;* you may take it from the sheep or from the goats. 6 '*You shall keep it until the fourteenth day of the same month, then the whole assembly of the congregation of Israel is to kill it at twilight.* 7 'Moreover, they shall take some of the *blood and put it on the two doorposts and on the lintel* of the houses in which

they eat it. 8 *'They shall eat the flesh that same night, roasted with fire, and they shall eat it with unleavened bread and bitter herbs.* 9 *'Do not eat any of it raw or boiled at all with water, but rather roasted with fire, both its head and its legs along with its entrails.* 10 *'And you shall not leave any of it over until morning, but whatever is left of it until morning, you shall burn with fire.* 11 *'Now you shall eat it in this manner: with your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it in haste—it is the LORD'S Passover.* 12 *'For I will go through the land of Egypt on that night, and will strike down all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments—I am the LORD.* 13 *'The blood shall be a sign for you on the houses where you live; and when I see the blood I will pass over you, and no plague will befall you to destroy you when I strike the land of Egypt.* 14 *'Now this day will be a memorial to you, and you shall celebrate it as a feast to the LORD; throughout your generations you are to celebrate it as a permanent ordinance.* 15 *'Seven days you shall eat unleavened bread, but on the first day you shall remove leaven from your houses; for whoever eats anything leavened from the first day until the seventh day, that person shall be cut off from Israel.* 16 *'On the first day you shall have a holy assembly, and another holy assembly on the seventh day; no work at all shall be done on them, except what must be eaten by every person, that alone may be prepared by you.* 17 *'You shall also observe the Feast of Unleavened Bread, for on this very day I brought your hosts out of the land of Egypt; therefore you shall observe this day throughout your generations as a permanent ordinance.* 18 *'In the first month, on the fourteenth day of the month at evening, you shall eat unleavened bread, until the twenty-first day of the month at evening.* 19 *'Seven days there shall be no leaven found in your houses; for whoever eats what is leavened, that person shall be cut off from the congregation of Israel, whether he is an alien or a native of the land.* 20 *'You shall not eat anything leavened; in all your dwellings you shall eat unleavened bread.'* ”

Exodus 12:26-27: 26 “And when your children say to you, ‘What does this rite mean to you?’ 27 you shall say, ‘It is a Passover sacrifice to the LORD who passed over the houses of the sons of Israel in Egypt when He smote the Egyptians, but spared our homes.’ ” And the people bowed low and worshiped.

Exodus 23:15 “You shall observe the Feast of Unleavened Bread; for seven days you are to eat unleavened bread, as I commanded you, at the appointed time in the month Abib, for in it you came out of Egypt. And *none shall appear before Me empty-handed.*

4. What was the purpose of this celebration?
To remind them of God's miraculous and incredibly loving passing over of their sin. God wanted them to institute this ceremony and feast as a way to commemorate His rescue of them from their bondage in Egypt.
5. When does the next feast begin (verse 9)?

7 weeks from the time you begin to cut the grain.

6. What is the next feast called (verse 10)? Also note what other names it has: Exodus 23:16; Leviticus 23:15-16 explains the name given to it in Acts 2:1 (in Greek *pentē* means five); Numbers 28:26.

This one is called the Feast of Weeks

Other names: Feast of the Harvest; Pentecost; Feast of Weeks

16 “Also you shall observe the Feast of the Harvest of the first fruits of your labors from what you sow in the field; also the Feast of the Ingathering at the end of the year when you gather in the fruit of your labors from the field.

15 ‘You shall also count for yourselves from the day after the sabbath, from the day when you brought in the sheaf of the wave offering; there shall be seven complete sabbaths. 16 ‘You shall count fifty days to the day after the seventh sabbath; then you shall present a new grain offering to the Lord.

1 When the day of Pentecost had come, they were all together in one place.

26 ‘Also on the day of the first fruits, when you present a new grain offering to the Lord in your Feast of Weeks, you shall have a holy convocation; you shall do no laborious work.

7. What are the particulars of this feast (verses 10-12)?

Celebrate the Feast of Weeks with a freewill offering—give as the Lord blesses you. It is to be a time of rejoicing, a time for family celebration of the Lord’s kindness. All are to celebrate it.

8. What was the purpose of this feast?

They are to remember they were slaves in Israel as they are celebrating it.

9. What is the next feast mentioned in this chapter (verse 13)? When is it to be celebrated?

The Feast of Booths comes 7 days after the Harvest of grain and grapes.

10. What are the particulars of this feast (verses 13-17)? See also Exodus 23:16; Leviticus 23:34-36, 39-44.

Verses 13-17: Celebrate 7 days after the harvest. All in your household and town are to rejoice in the feast. The feast is to last 7 days. This feast is one of the times all in Israel were to go to the place of the Lord’s choosing to worship Him.

[the others are Feast of Unleavened Bread (Passover), Feast of Weeks (Pentecost, Feast of Harvest), and Feast of Booths (Feast of Ingathering)]

16 “Also you shall observe the *Feast of the Harvest of the first fruits of your labors* from what you sow in the field; also the *Feast of the Ingathering at the end of the year when you gather in the fruit of your labors from the field*.

34 “Speak to the sons of Israel, saying, ‘*On the fifteenth of this seventh month is the Feast of Booths for seven days to the Lord*. 35 ‘*On the first day is a holy convocation; you shall do no laborious work of any kind*. 36 ‘*For seven days you*

shall present an offering by fire to the Lord. On the eighth day you shall have a holy convocation and present an offering by fire to the Lord; it is an assembly. You shall do no laborious work.

39 'On exactly the fifteenth day of the seventh month, when you have gathered in the crops of the land, you shall celebrate the feast of the Lord for seven days, with a rest on the first day and a rest on the eighth day. 40 'Now on the first day you shall take for yourselves the foliage of beautiful trees, palm branches and boughs of leafy trees and willows of the brook, and you shall rejoice before the Lord your God for seven days. 41 'You shall thus celebrate it as a feast to the Lord for seven days in the year. It shall be a perpetual statute throughout your generations; you shall celebrate it in the seventh month. 42 'You shall live in booths for seven days; all the native-born in Israel shall live in booths, 43 so that your generations may know that I had the sons of Israel live in booths when I brought them out from the land of Egypt. I am the Lord your God.' " 44 So Moses declared to the sons of Israel the appointed times of the Lord.

11. What was the purpose of this feast?

This feast was to commemorate the time the Israelites lived in booths (temporary) housing when they were in the wilderness. It's a time to gather the bounty of the harvest and bring it to the Lord at the end of the season. It's a celebration of the Lord's care and faithfulness.

12. What do all the feasts have in common? See verses 16-17.

All the males would go up and appear before the Lord. They shall all bring an offering. The offering isn't prescribed. They are to give as they are able.

13. In this chapter we see God regulating life in the Promised Land, which continues from verse 18 on into chapter 17. What are the people to do according to verse 18?

They are to appoint judges and officers in their towns—to judge the people with righteous judgment.

14. What do you learn about the role of justice in the land in verses 18-20?

God wants them to judge and arbitrate over each other. There was to be order and rule and justice for all. They are not to distort justice, not show partiality, not take a bribe. They are to pursue justice—not their own agenda, not any promotion of one person or another. This would bring blessing from the Lord.

15. Deuteronomy 16:21-22 and 17:1-13 give examples of when judges or officers will be needed. What are the examples that are given here?

16:21-22: 21 "You shall not plant for yourself an Asherah of any kind of tree beside the altar of the LORD your God, which you shall make for yourself. 22 "You shall not set up for yourself a sacred pillar which the LORD your God hates. **THEY ARE TO JUDGE OVER FALSE, IDOL WORSHIP.**

17:1-13: 1 “You shall not sacrifice to the Lord your God an ox or a sheep which has a blemish or any defect, for that is a detestable thing to the Lord your God. 2 “If there is found in your midst, in any of your towns, which the Lord your God is giving you, a man or a woman who does what is evil in the sight of the Lord your God, by transgressing His covenant, 3 and has gone and served other gods and worshiped them, or the sun or the moon or any of the heavenly host, which I have not commanded, 4 and if it is told you and you have heard of it, then you shall inquire thoroughly. *Behold, if it is true and the thing certain that this detestable thing has been done in Israel,* 5 then you shall bring out that man or that woman who has done this evil deed to your gates, that is, the man or the woman, and you shall stone them to death. 6 “On the evidence of two witnesses or three witnesses, he who is to die shall be put to death; he shall not be put to death on the evidence of one witness. 7 “The hand of the witnesses shall be first against him to put him to death, and afterward the hand of all the people. So you shall purge the evil from your midst. 8 *“If any case is too difficult for you to decide, between one kind of homicide or another, between one kind of lawsuit or another, and between one kind of assault or another, being cases of dispute in your courts, then you shall arise and go up to the place which the Lord your God chooses.* 9 “So you shall come to the Levitical priest or the judge who is in office in those days, and you shall inquire of them and they will declare to you the verdict in the case. 10 “You shall do according to the terms of the verdict which they declare to you from that place which the Lord chooses; and you shall be careful to observe according to all that they teach you. 11 “According to the terms of the law which they teach you, and according to the verdict which they tell you, you shall do; you shall not turn aside from the word which they declare to you, to the right or the left. 12 *“The man who acts presumptuously by not listening to the priest who stands there to serve the Lord your God, nor to the judge, that man shall die; thus you shall purge the evil from Israel.* 13 “Then all the people will hear and be afraid, and will not act presumptuously again.

16. From 17:2-13 what do you learn about the role of a witness?

Witnesses are needed to protect the accused. There must be 2 or 3 witnesses against someone who is to be put to death. There can't be less to protect from someone being mean or wicked. AND the witness is to be the first to throw the stone. This would ensure that people aren't being frivolous in their accusations.

17. What safeguards does God include in the law to protect someone from a malicious witness (17:6, 9-10)?

6 “On the evidence of two witnesses or three witnesses, he who is to die shall be put to death; he shall not be put to death on the evidence of one witness.

9 “So you shall come to the Levitical priest or the judge who is in office in those days, and you shall inquire of them and they will declare to you the verdict in the case. 10 “You shall do according to the terms of the verdict which they declare to you from that place which the LORD chooses; and you shall be careful to observe according to all that they teach you.

The priest is also to help arbitrate. There is still to be a “day in court” even with witnesses. All are to abide by the verdict—no matter what.

18. Read Matthew 18:15-20; 2 Corinthians 13:1; and 1 Timothy 5:19. How has the role of righteous justice and being a witness changed in the New Testament?

15 “If your brother sins, go and show him his fault in private; if he listens to you, you have won your brother. 16 “But if he does not listen to you, take one or two more with you, so that BY THE MOUTH OF TWO OR THREE WITNESSES EVERY FACT MAY BE CONFIRMED. 17 “If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector. 18 “Truly I say to you, whatever you bind on earth shall have been bound in heaven; and whatever you loose on earth shall have been loosed in heaven. 19 “Again I say to you, that if two of you agree on earth about anything that they may ask, it shall be done for them by My Father who is in heaven. 20 “For where two or three have gathered together in My name, I am there in their midst.”

1 This is the third time I am coming to you. EVERY FACT IS TO BE CONFIRMED BY THE TESTIMONY OF TWO OR THREE WITNESSES.

19 Do not receive an accusation against an elder except on the basis of two or three witnesses.

It hasn’t changed. Haha—trick question. God hasn’t changed in his desire to protect and confirm.

19. Why is the consequence for not listening to the priest or judge so severe (verses 12-13)? What is at stake here?

12 “The man who acts presumptuously by not listening to the priest who stands there to serve the LORD your God, nor to the judge, that man shall die; thus you shall purge the evil from Israel. 13 “Then all the people will hear and be afraid, and will not act presumptuously again.

They are to be put to death because of their hardened heart toward the Lord and His ways. Because they are acting presumptuously in not listening to God’s appointed arbiter. They are not submitting to God ultimately. This kind of attitude entices rebellion and spreads like gangrene among the people.

20. We see the application of that same principle in the New Testament in Hebrews 13:17; 1 Corinthians 16:15-16; 1 Timothy 5:19-21. What do you learn about the importance of submitting to the leaders God has placed over you in the church? What is at stake if we don’t adhere to these principles?

17 Obey your leaders and submit to them, for *they keep watch over your souls as those who will give an account*. Let them do this with joy and not with grief, for this would be *unprofitable for you*.

15 Now I urge you, brethren (you know the household of Stephanas, that they were the first fruits of Achaia, and that they have devoted themselves for ministry

to the saints), 16 that you also be in subjection to such men and to everyone who helps in the work and labors.

19 Do not receive an accusation against an elder except on the basis of two or three witnesses. 20 Those who continue in sin, rebuke in the presence of all, so that the rest also will be fearful of sinning. 21 I solemnly charge you in the presence of God and of Christ Jesus and of His chosen angels, to maintain these principles without bias, doing nothing in a spirit of partiality.

As in the Old Testament times, not maintaining these principles reveals a hard heart toward the Lord, and pride in our own ability to make our own decisions. This too can spread among believers in the church and can lead to disdain and disregard for the Lord and His Word.

21. Continuing with the theme of righteous judges, God made provision for the rule of a king over Israel. What kind of a king did He desire for them (verse 15)?

The Lord was to choose Israel's king. He must be an Israelite.

22. What is the king *not* supposed to do (verses 16-17)? Why?

He's not to collect or amass many horses for his stables because Egypt was the main exporter. They were NOT to return to Egypt! Nor was he to multiply his wives for they would turn his heart away from the Lord. Nor shall he go after riches (silver and gold).

23. What was the king to do to ensure that his rule would be righteous and just (verses 18-20)?

He is to write out a copy of the law for himself—in the presence of the Levitical priests. He is to read the law regularly, daily, all the days of his life.

24. How would the reading of God's Word throughout his life be a protection for that king and for his people? See verses 19-20.

It would help him to fear the Lord, to tamp down pride, and to keep him walking in the way of righteousness.

25. What can you apply to your life from the example of the king who learns to lean on God and His Word? What character qualities will be built into you as you saturate yourself in the Word of God?

I love that he is to do this as a regular habit. It's a protection for himself and all the people because his mind and heart would be saturated in God's Word. Humility, fidelity, honor to the Lord, and a sense of need for the Lord would come as a result.

Deuteronomy

Lesson #18, Chapter 18-19

TEACHER'S GUIDE

What a blessing to know God helps His children understand His Word!

1. In Deuteronomy 10:8-9 we learned about the role the Levitical priests were to fulfill in the land. Now we see the responsibility the nation has in providing for them. What do 18:1-2 and verse 5 remind us about why the priests were to be cared for?

They won't have an inheritance, so the people need to provide for them. The Levites were chosen to be the Lord's servants and devote themselves to that.

2. How were the people to care for the priests in 18:3-4?
They were to bring food, essentially. They were to receive a portion of the sacrifice—the shoulder, the two cheeks, and the stomach, then they were also to receive the first fruits of their grain, wine, oil, and the first shearing of the sheep.

3. If a priest who has to travel to come serve the Lord arrives in their town, how is he to be treated? See 18:6-8.

The out of towners shall be treated equally—as if he lived there. There was not to be any partiality.

4. Clearly, God considers the care and maintenance of those who minister before Him to be the responsibility of those they serve. Has that principle changed any in the New Testament for those who minister the Word of God to the church? See 1 Corinthians 9:1-14; 1 Thessalonians 5:12-13; 1 Timothy 5:17-18.

1 Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord? 2 If to others I am not an apostle, at least I am to you; for you are the seal of my apostleship in the Lord. 3 My defense to those who examine me is this: 4 Do we not have a right to eat and drink? 5 Do we not have a right to take along a believing wife, even as the rest of the apostles and the brothers of the Lord and Cephas? 6 Or do only Barnabas and I not have a right to refrain from working? 7 **Who at any time serves as a soldier at his own expense?** Who plants a vineyard and does not eat the fruit of it? Or who tends a flock and does not use the milk of the flock? 8 I am not speaking these things according to human judgment, am I? Or does not the Law also say these things? 9 **For it is written in the Law of Moses, "YOU SHALL NOT MUZZLE THE OX WHILE HE IS THRESHING."** God is not concerned about oxen, is He? 10 **Or is He speaking altogether for our sake? Yes, for our sake it was written, because the plowman ought to plow in hope, and the thresher to thresh in hope of sharing the crops.** 11 If we sowed spiritual things in you, is it too much if we reap material things from you? 12 If others share the right over you, do we not more? Nevertheless, we did not use this right, but we endure all things so that we

will cause no hindrance to the gospel of Christ. **13 Do you not know that those who perform sacred services eat the food of the temple, and those who attend regularly to the altar have their share from the altar? 14 So also the Lord directed those who proclaim the gospel to get their living from the gospel.**

12 But we request of you, brethren, **that you appreciate those who diligently labor among you, and have charge over you in the Lord and give you instruction, 13 and that you esteem them very highly in love because of their work.** Live in peace with one another.

17 The elders who rule well are to be considered worthy of double honor, especially those who work hard at preaching and teaching. 18 For the Scripture says, "YOU SHALL NOT MUZZLE THE OX WHILE HE IS THRESHING," and "The laborer is worthy of his wages."

5. How are the principles we see from Deuteronomy and from the texts above applied in your life? In what ways do you support and encourage those who labor among you?

Giving to the local church. Submitting to the leadership. Pray for the leadership.

6. What command is given to the nation in 18:9? What are some examples of the detestable things the nations engage in from 18:10-11?

You shall not learn the detestable things which the nations do when you enter the land.

Shall not sacrifice children in the fire. Divination. Witchcraft. Interpret omens. Be a sorcerer or engage in sorcery. Cast a spell. Be a medium or a spiritist. Or one who calls up the dead.

7. What is God's response to those who follow the ways of the nations (18:12)? Instead what are they urged to do (18:13)?

Whoever does this is detestable to the Lord (hey this is like Psalm 5!). they will be driven out of the land if they engage in these evil practices. Instead, they are to be blameless, just as God is blameless.

8. What application do the commands of 18:9 and verse 13 have for you? What are some ways you must guard yourself from learning to imitate the sins of the world?

9 "When you enter the land which the LORD your God gives you, **you shall not learn to imitate** the detestable things of those nations.

13 "You shall be blameless before the LORD your God.

There must be a conscious choosing to follow the Lord. There must be an awareness on my part to not follow the world's ways and to be on guard for how it subtly influences me. Being blameless is the exact opposite and means a complete looking to God for change and help and focus.

9. The nations listen to whom in 18:14? Who is Israel to listen to in 18:15? The nations listen to those who practice witchcraft and divination. Israel is to listen to the prophet God will raise up who is like Moses in speaking God's Words to them.

10. What do you learn about the prophet God will raise up, who is like Moses from 18:15 and verses 18-19?

15 "The LORD your God will raise up for you a prophet like me from among you, from your countrymen, you shall listen to him.

18 'I will raise up a prophet from among their countrymen like you, and I will put My words in his mouth, and he shall speak to them all that I command him. 19 'It shall come about that whoever will not listen to My words which he shall speak in My name, I Myself will require it of him.

The prophet will come from among them. He is a fellow countryman. God will raise him up. They are to listen to him. God will put His words in the prophet's mouth. He is to speak all that God commands him. All are to listen to the prophet's words.

BE SURE TO POINT OUT VERSE 16!!! THE REASON GOD RAISED UP A PROPHET IS BECAUSE THE PEOPLE ASKED GOD TO DO SO AT SINAI WHEN THEY WERE AFRAID OF HIS VOICE.

11. How will the Israelites know if the prophet is speaking falsely or not? See 18:20-22. Also review Deuteronomy 13:1-5. How are the people to respond to someone who speaks falsely?

20 'But the prophet who speaks a word presumptuously in My name which I have not commanded him to speak, or which he speaks in the name of other gods, that prophet shall die.' 21 "You may say in your heart, 'How will we know the word which the LORD has not spoken?' 22 "When a prophet speaks in the name of the LORD, if the thing does not come about or come true, that is the thing which the LORD has not spoken. The prophet has spoken it presumptuously; you shall not be afraid of him.

1 "If a prophet or a dreamer of dreams arises among you and gives you a sign or a wonder, 2 and the sign or the wonder comes true, concerning which he spoke to you, saying, 'Let us go after other gods (whom you have not known) and let us serve them,' 3 you shall not listen to the words of that prophet or that dreamer of dreams; for the LORD your God is testing you to find out if you love the LORD your God with all your heart and with all your soul. 4 "You shall follow the LORD your God and fear Him; and you shall keep His commandments, listen to His voice, serve Him, and cling to Him. 5 "But that prophet or that dreamer of dreams shall be put to death, because he has counseled rebellion against the LORD your God who brought you from the land of Egypt and redeemed you from the house of slavery, to seduce you from the way in which the LORD your God commanded you to walk. So you shall purge the evil from among you.

The people are to put to death any prophet who doesn't speak what God commands. They will know he has done so, when the things he prophesies about come to pass.

12. We may not stone a false teacher but how are we to respond to those who pervert God's Word and try to lead people astray? See 1 Timothy 5:20-21; Titus 1:10-14; 1 John 4:1-3; Revelation 2:2.

20 Those who continue in sin, **rebuke in the presence of all**, so that the rest also will be fearful of sinning. 21 I solemnly charge you in the presence of God and of Christ Jesus and of His chosen angels, to maintain these principles without bias, doing nothing in a spirit of partiality.

10 For there are many rebellious men, empty talkers and deceivers, especially those of the circumcision, 11 **who must be silenced** because they are upsetting whole families, teaching things they should not teach for the sake of sordid gain. 12 One of themselves, a prophet of their own, said, "Cretans are always liars, evil beasts, lazy gluttons." 13 This testimony is true. For this reason **reprove them severely** so that they may be sound in the faith, 14 not paying attention to Jewish myths and commandments of men who turn away from the truth.

1 Beloved, do not believe every spirit, but **test the spirits** to see whether they are from God, because many false prophets have gone out into the world. 2 By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God; 3 and every spirit that does not confess Jesus is not from God; this is the spirit of the antichrist, of which you have heard that it is coming, and now it is already in the world.

2 'I know your deeds and your toil and perseverance, and that you cannot tolerate evil men, and **you put to the test those who call themselves apostles**, and they are not, and you found them to be false;

13. Anytime we minister to someone or speak God's truth we become the conduit for the Word to flow through. Are you careful to speak only what the Word of God says—no less and no more? What do these verses teach you about being careful and accurate with God's Word?

It's definitely a caution for us—me—to consider if I soften God's Word or not speak it fully. We must trust God that everything He has communicated to us is exactly as He intended. There are no mistakes, so we must rest in that.

14. In 19:1-3 what are the people to do and for what reason?

On the west side of the Jordan they are to set aside 3 cities of refuge for the manslayer to flee to until the matter can be judged. They are also to make sure there are good roads to those cities so it's easier for the manslayer to get there.

15. What are some examples of manslaughter according to 19:4-6?

When killing a friend unintentionally, like when an ax head comes off and kills someone. They didn't mean for it to happen. The issue is that there was no animosity in the relationship.

16. What purpose is given for the cities of refuge according to 19:10?
10 “So innocent blood will not be shed in the midst of your land which the LORD your God gives you as an inheritance, and bloodguiltiness be on you.
17. Why was it necessary to provide a city of refuge to which someone could flee? See 19:21; Exodus 21:23-25; and Leviticus 24:17-22.
21 “Thus you shall not show pity: life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.
23 “But if there is any further injury, then you shall appoint as a penalty life for life, 24 eye for eye, tooth for tooth, hand for hand, foot for foot, 25 burn for burn, wound for wound, bruise for bruise.
17 ‘If a man takes the life of any human being, he shall surely be put to death. 18 ‘The one who takes the life of an animal shall make it good, life for life. 19 ‘If a man injures his neighbor, just as he has done, so it shall be done to him: 20 fracture for fracture, eye for eye, tooth for tooth; just as he has injured a man, so it shall be inflicted on him. 21 ‘Thus the one who kills an animal shall make it good, but the one who kills a man shall be put to death. 22 ‘There shall be one standard for you; it shall be for the stranger as well as the native, for I am the LORD your God.’ ”

The taking of a life means death. Restitution must be paid. But God provides for the manslayer in the event that it's an accident.

18. What circumstances would prove that someone is a *murderer* and not a *manslayer*? How should the officers and judges respond to that person (19:11-13)?
If they planned it, laid in wait, had malice in their heart and then tried to flee to the city of refuge that wouldn't go over very well. The elders of the city were to then hand him over to the “avenger of blood” for the family. The elders of the city were not to pity the murderer—because a life was taken, and restitution must be paid.
19. What other examples of injustice are given that the judges and officers will need to oversee (19:14-18)?
The moving of someone's boundary mark (stealing to make their own inheritance bigger).
A single witness cannot accuse and the accusation be received unless there are more witnesses.
20. What principle of justice is to be applied (19:19-21)? Look up 16:18-20 to review again the attitudes that were to pervade the government of the Promised Land.
A malicious witness and the accused must stand before the judges, and if the witness is found to be false then they are to receive the punishment they intended for the one they accused. They are to do this to keep the land free from sin. Fear of punishment keeps people doing what is right. [This is why God

prescribes the rod and consequences in parenting as well. Fear keeps people and children doing what is right until they receive a new heart and *want to do what is right.*]

18 “You shall appoint for yourself judges and officers in all your towns which the Lord your God is giving you, according to your tribes, and they shall judge the people with righteous judgment. 19 “You shall not distort justice; you shall not be partial, and you shall not take a bribe, for a bribe blinds the eyes of the wise and perverts the words of the righteous. 20 “Justice, and only justice, you shall pursue, that you may live and possess the land which the Lord your God is giving you.

21. What reason is stated in 19:20 for the severity of verse 21?
So keep the rest fearful of sinning. Matthew 18 is the same way and 1 Timothy 5.

22. What do you learn about God’s character from this chapter?
God provides for us! He is truly Jehovah Jireh. He cares about those who serve. He cares about justice. He cares about holiness. He cares about His Word being followed. He cares! I just love that He provides the cities of refuge as a protection for accidents. He provides order and care.

Deuteronomy

Lesson #19, Chapter 20-21

TEACHER'S GUIDE

What a blessing to know God helps His children understand His Word! Be sure to ask Him to help you as you come to this lesson.

1. What situation is addressed in 20:1?
When they go into battle and see a mighty and numerous army, they aren't to be afraid. They are to remember that the God who brought them up from Egypt is with them. Oh, what practical wisdom and help this is!!!!
2. Who is to speak to the men in 20:2? How would he encourage them?
They priest is to speak to the men going into battle. He would admonish them not to be fainthearted, afraid, panicky, or trembly before them because it is the Lord who goes WITH them—to fight *against* their enemies and to save them.
3. Who is to speak to the men in 20:5? What does he tell them to consider?
In this case, the officers are to speak to the people. He is to tell the men, if you've built a new house and haven't dedicated it yet, then they should go back home to get that taken care of.
4. Who would be left to go into battle based on what you've just read from 20:1-9? What truth would encourage the fainthearted and also give the commanders of the army enough confidence to allow men to stay home and take care of their families and homes? See also 1:30; 3:22; 20:4; and Joshua 23:9-10.

Those who are excused from going into battle: those who built a house and haven't dedicated it yet; those who planted a vineyard and haven't yet begun to use its fruit; an engaged man; those who are afraid and fainthearted so they won't make their brothers afraid. After all those leave, then with those who are left the officers are to appoint commanders of the army to lead the people.

The truths from verses 1-4 would be their guide and guard.

30 'The Lord your God who goes before you will Himself fight on your behalf, just as He did for you in Egypt before your eyes,

22 'Do not fear them, for the Lord your God is the one fighting for you.'

4 for the Lord your God is the one who goes with you, to fight for you against your enemies, to save you.'

9 "For the Lord has driven out great and strong nations from before you; and as for you, no man has stood before you to this day. 10 "One of your men puts to flight a thousand, for the Lord your God is He who fights for you, just as He promised you.

5. Notice how in verses 3 and 4 the priest was to impart courage to the men by telling them the truth about God. He reminded them of God's character and His purposes. How do you rely on God's Word for courage when you are afraid?

We need someone to remind us and tell us the truth when we are afraid, whether that is someone speaking it to us or whether we are reading our Bibles. The more afraid, the more in the Word we need to be.

6. Does God still fight for us? Is He still with us in the battles we face? See Romans 8:31-39; 1 Corinthians 15:54-57; Ephesians 6:10-17; 2 Thessalonians 3:3; 2 Timothy 4:17-18.

31 What then shall we say to these things? **If God is for us, who is against us?**

32 He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things? 33 Who will bring a charge against God's elect? God is the one who justifies; 34 who is the one who condemns?

Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us. 35 Who will separate us from the love of Christ? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 Just as it is written, "FOR YOUR SAKE WE ARE BEING PUT TO DEATH ALL DAY LONG; WE WERE CONSIDERED AS SHEEP TO BE SLAUGHTERED." 37 **But in all these things we overwhelmingly conquer through Him who loved us.**

38 For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, 39 nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord. **GOD IS ON OUR SIDE AND HELPS US. IF THAT ISN'T FIGHTING FOR US, I DON'T KNOW WHAT IS.**

54 But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, "DEATH IS SWALLOWED UP in victory. 55 "O DEATH, WHERE IS YOUR VICTORY? O DEATH, WHERE IS YOUR STING?" 56 The sting of death is sin, and the power of sin is the law; 57 but thanks be to God, who gives us the victory through our Lord Jesus Christ. **GOD GIVES US VICTORY OVER DEATH AND THIS MORTAL, EARTHLY LIFE.**

10 Finally, be strong in the Lord and in the strength of His might. 11 Put on the full armor of God, so that you will be able to stand firm against the schemes of the devil. 12 For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places. 13 Therefore, take up the full armor of God, so that you will be able to resist in the evil day, and having done everything, to stand firm. 14 Stand firm therefore, **HAVING GIRDED YOUR LOINS WITH TRUTH, and HAVING PUT ON THE BREASTPLATE OF RIGHTEOUSNESS, 15 and having shod YOUR FEET WITH THE PREPARATION OF THE GOSPEL OF PEACE; 16 in addition to all, taking up the shield of faith with which you will be able to extinguish all the flaming arrows of the evil one. 17 And take THE HELMET OF SALVATION, and the sword of the Spirit, which is the word of God. GOD GIVES US**

ALL WE NEED AND HELPS US TO FIGHT, EVEN AGAINST THE SPIRITUAL FORCES OF DARKNESS.

3 But the Lord is faithful, and He will strengthen and protect you from the evil one. HE PROTECTS AND STRENGTHENS.

17 But the Lord stood with me and strengthened me, so that through me the proclamation might be fully accomplished, and that all the Gentiles might hear; and I was rescued out of the lion's mouth. 18 The Lord will rescue me from every evil deed, and will bring me safely to His heavenly kingdom; to Him be the glory forever and ever. Amen. THE LORD HELPS AND STRENGTHENS HIS CHILDREN. THE LORD RESCUES. THE LORD BRINGS US SAFELY THROUGH.

7. What situation is addressed in 20:10 once the army is mustered and ready for battle? What specifics are given for handling that situation in verses 10-15?

When you approach a city to fight against it, first offer it terms of peace. [[[notice this wouldn't be for any of the cities in the land]]]]

If they agree to the peace terms then they become slaves.

If they don't agree to the peace terms, then they shall war against it, besieging it, killing all the men, though the women, children, animals, and goods shall be spoil to take.

This is only for cities that are far away from them.

10 "When you approach a city to fight against it, you shall offer it terms of peace.

11 "If it agrees to make peace with you and opens to you, then all the people who are found in it shall become your forced labor and shall serve you. 12 "However, if it does not make peace with you, but makes war against you, then you shall besiege it. 13 "When the Lord your God gives it into your hand, you shall strike all the men in it with the edge of the sword. 14 "Only the women and the children and the animals and all that is in the city, all its spoil, you shall take as booty for yourself; and you shall use the spoil of your enemies which the Lord your God has given you. 15 **"Thus you shall do to all the cities that are very far from you, which are not of the cities of these nations nearby.**

8. What different situation is addressed in 20:16-18? Why?

The cities within the land are to be utterly wiped out. They are to be destroyed because of the despicable things they have done. God doesn't want the Israelites learning to do the same things.

9. What further regulations does God address in 20:19-20? Why would God be so concerned about trees—and fruit trees at that?

When they besiege a city far away, they are not to cut down its fruit trees. Any non fruit bearing trees they can use for their war, but the fruit trees are to be used for food. It's another way for God to provide and also the people to learn to preserve life.

10. When was Israel allowed to show mercy to the heathen nations and when were they commanded to destroy every living thing (20:10-15 and 16-18)? How can that principle help guide you in your relationships with others and with your own battles against sin?

Mercy to those who were far away and destruction to those who lived in the land.

What a good question to consider! I need to be ruthless in dealing with my own sin, and yet show mercy to the sins of others for love covers a multitude of sins. I am responsible for the holiness of my own vessel and need to walk in righteousness.

Matt. 5:30: 30 "If your right hand makes you stumble, cut it off and throw it from you; for it is better for you to lose one of the parts of your body, than for your whole body to go into hell.

1 Peter 4:8: 8 Above all, keep fervent in your love for one another, because love covers a multitude of sins.

1 Thess. 4:3-7: 3 For this is the will of God, your sanctification; that is, that you abstain from sexual immorality; 4 that each of you know how to possess his own vessel in sanctification and honor, 5 not in lustful passion, like the Gentiles who do not know God; 6 and that no man transgress and defraud his brother in the matter because the Lord is the avenger in all these things, just as we also told you before and solemnly warned you. 7 For God has not called us for the purpose of impurity, but in sanctification.

11. What situation is being addressed in 21:1? What are the elders of the city trying to determine in 21:2-3?

An unsolved murder or death. They need to measure the distance to the nearest city of refuge. Then the elders shall make an offering for the John Doe who died.

12. What is happening with the heifer and why are they to do that in 21:3-9? The elders of the city of refuge shall declare their innocence of shedding blood before the Lord. The heifer shall bear any guilt, but they are to ask the Lord to forgive their sins, while acknowledging they were innocent of the murder.

13. Read Numbers 35:16-21, 29-34. What do you learn about the importance of properly handling a murder case? Why? How does the situation in Numbers 35 mesh with the example given in Deuteronomy 21?

16 'But if he struck him down with an iron object, so that he died, he is a murderer; **the murderer shall surely be put to death.** 17 'If he struck him down with a stone in the hand, by which he will die, and as a result he died, he is a murderer; the murderer shall surely be put to death. 18 'Or if he struck him with a wooden object in the hand, by which he might die, and as a result he died, he is a murderer; the murderer shall surely be put to death. 19 '**The blood avenger himself shall put the murderer to death; he shall put him to death when he meets him.** 20 'If he pushed him of hatred, or threw something at him lying in wait and as a result he died, 21 or if he struck him down with his hand in enmity,

and as a result he died, the one who struck him shall surely be put to death, he is a murderer; the blood avenger shall put the murderer to death when he meets him.

29 'These things shall be for a statutory ordinance to you throughout your generations in all your dwellings. **30 'If anyone kills a person, the murderer shall be put to death at the evidence of witnesses, but no person shall be put to death on the testimony of one witness. 31 'Moreover, you shall not take ransom for the life of a murderer who is guilty of death, but he shall surely be put to death. 32 'You shall not take ransom for him who has fled to his city of refuge, that he may return to live in the land before the death of the priest. 33 'So you shall not pollute the land in which you are; for blood pollutes the land and no expiation can be made for the land for the blood that is shed on it, except by the blood of him who shed it. 34 'You shall not defile the land in which you live, in the midst of which I dwell; for I the LORD am dwelling in the midst of the sons of Israel.'**

It really meshed perfectly and verse 33 explains why.

14. Notice that if the elders of the city don't investigate the dead body, if they don't exonerate themselves of any guilt toward the dead person, they will be held responsible for that person's death. Often in the Scriptures we see that one person's actions can affect the many, for good or for evil. For example, the nation experienced the consequences of David's sin of numbering the people in 2 Samuel 24:1-14 and the churches in Revelation 2-3 experienced Jesus' criticism for their failure to stand up for the truth and to fight for purity. Explain what attitudes about responsibility the Lord desires to teach His people from His regulations in these verses (21:1-9).

Leaders are held responsible. They must recognize it and seek the Lord as a result. Other people can be hurt or harmed if they don't do what is right according to the Lord's will. There must be submission to the Lord's prescribed commands and a willingness to follow them exactly as He has given them.

In the next two paragraphs we read about how to treat a captive wife and the unloved wife's son. It is important to keep in mind that when God addresses divorce or polygamy in the Scriptures it is not because He endorses or accepts it. He made provision for it in the Scriptures because of the hardness of men's hearts (Matthew 19:1-9). The examples given in our text were to be used as a guide for behavior and attitudes toward those who might not be treated fairly. The people would then be able to take the principles extracted here and use them as a rule for their conduct when they encountered similar situations.

The Word of God does not and cannot contain examples for every specific situation one might encounter. However, it does contain the principles needed to guide conduct and give wisdom for each situation. The whole counsel of God is to be examined and specific passages pertaining to each particular situation

are to be studied, then the leaders are able to make wise and informed decisions.

15. In the case of the captive wife, what standards for behavior and attitudes are to be maintained?

There is to be respect and distance for a captive wife. She is to be given time to mourn her family before being taken as a wife. She is to have rights and not to be sold as a slave if she isn't pleasing to her new husband.

16. In the example of the unloved wife's son, what standards for behavior and attitudes are to be maintained?

The firstborn is the firstborn whether the dad loved that wife more or not. The firstborn is always to receive a double portion as a sign of that privilege. No amount of wishing or making a switch can change that—they were to maintain integrity in their relations.

17. What do these two examples and Deuteronomy 10:18; Psalm 68:5; 146:9; and James 1:27 teach you about God's care for those who have no rights and no ability to stand up for themselves? What are some specific ways you might watch out for those who might be overlooked?

18 "He executes justice for the orphan and the widow, and shows His love for the alien by giving him food and clothing.

5 A father of the fatherless and a judge for the widows, Is God in His holy habitation.

9 The LORD protects the strangers; He supports the fatherless and the widow, But He thwarts the way of the wicked.

27 Pure and undefiled religion in the sight of our God and Father is this: to visit orphans and widows in their distress, and to keep oneself unstained by the world.

God loves watching out for the needy and unloved and it's a true expression of our love for Him when we do the same thing. Remembering in prayer and looking for specific ways to bless them is key.

18. What can you learn about the rebellious son in 21:18-21?

A rebellious son who will not listen to his parents is to be brought to the elders of the city with their report about his behavior—and then he is to be stoned to death.

19. What responsibility do parents have when they have a rebellious son? Why? How do the parents' actions reveal their love for God? How do the son's actions reveal his disdain for God?

Parents have a responsibility to teach and train their children, but if a son will not listen then they aren't to keep putting up with the bad behavior, they are to do something about it and EXPOSE THE SIN. A parent's willingness to do this reveals their love for God above their earthly relationships. A son who rebels

against his parents doesn't love God for God says we are to honor our parents in Deut. 6.

20. What are some ways to help prevent this type of heartbreak as a parent? See Deuteronomy 6:4-9; Proverbs 13:24; 19:18; 29:15, 17; Ephesians 6:4.
4 "Hear, O Israel! The LORD is our God, the LORD is one! 5 "You shall love the LORD your God with all your heart and with all your soul and with all your might. 6 "These words, which I am commanding you today, shall be on your heart. 7 "You shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up. 8 "You shall bind them as a sign on your hand and they shall be as frontals on your forehead. 9 "You shall write them on the doorposts of your house and on your gates.
24 He who withholds his rod hates his son, But he who loves him disciplines him diligently.
18 Discipline your son while there is hope, And do not desire his death.
15 The rod and reproof give wisdom, But a child who gets his own way brings shame to his mother.
17 Correct your son, and he will give you comfort; He will also delight your soul.
4 Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.

21. Finally, in 21:22-23 what regulation is given? Why?
If someone is put to death, they are not to hang there. They are to be taken down. Because it would be defiling to the land.

22. Though Chapter 21 contains different scenarios, what unifying theme ties the chapter together?
It details examples of our responsibility toward each other. We are not autonomous. We are to think of others and care for them, while remembering the holiness of God.

23. What aspects of God's character did you observe from these regulations?
Care. Concern. Impartial judgment. Care for the unloved and looked over.

Deuteronomy

Lesson #20, Chapter 22-23

TEACHER'S GUIDE

This chapter is packed with insights into God's character and much practical import for our own lives. Spend time with the Lord before you dive into this rich chapter!

1. What principles for conduct can you extract from Deuteronomy 22:1-4 in taking care of your neighbor? How is the notion of "finders, keepers, losers, weepers" at odds here?

If you see something from your neighbor straying away, then you are to bring it back to him. you may not keep it. If you can't find him or he doesn't live near you, then keep it for him assuming that he will come looking for it. This applies to anything lost that you find. *You are not allowed to just leave it. Whoa! Isn't that just crazy?* That completely flies in the face of our current climate that disavows any responsibility whatsoever. You shall also help your countryman if he needs help in recovering the lost item.

Finders, keepers, etc. just isn't a biblical notion—and it's not okay that a believer would adopt it. We are to look out for one another and their stuff as if it were our own.

2. What issue does 22:5 address? What did God want to protect? See Genesis 1:27.

A man wearing women's clothing or vice versa. God is protecting gender roles and gender design. God made men to be men and women to be women. The blurring of those lines is in direct violation of His design for the world and for the home.

3. What phrase is included with the command to show how seriously God views this offense? How do Leviticus 18:22 and 20:13 show the heinousness of this practice and what it could lead to?

"whoever does these things is an abomination to the Lord."

22 'You shall not lie with a male as one lies with a female; *it is an abomination.*

13 'If there is a man who lies with a male as those who lie with a woman, both of them *have committed a detestable act; they shall surely be put to death. Their bloodguiltiness is upon them.*

These things are not holy, not as God designed them, and God wants something different for those who follow Him. He doesn't want us to look like the nations. Notice that God gives this command 4000 years ago, yet the human heart was still engaging in the same sins that we see in our world today. Man's hearts have always engaged in the same sins. And though our hearts are drawn to sin, God has always provided a way out.

4. In 22:6-7 what curious command is given? What is at the heart of this command? Is it really just to protect the life of the mother bird or is there more to it than that? See Genesis 9:1-3 and Deuteronomy 20:20 to help construct your answer.

It's about protecting a mother bird, though you can take her young. Basically, everything is available to eat (except those things now stipulated in the Law of Moses), but just because we have dominion over something that doesn't mean we don't consider how to preserve it for the future or for those who come along behind us. By preserving the life of the mother, we ensure future food for others.

1 And God blessed Noah and his sons and said to them, "Be fruitful and multiply, and fill the earth. 2 "The fear of you and the terror of you will be on every beast of the earth and on every bird of the sky; with everything that creeps on the ground, and all the fish of the sea, into your hand they are given. 3 "Every moving thing that is alive shall be food for you; I give all to you, as I gave the green plant. 20 "Only the trees which you know are not fruit trees you shall destroy and cut down, that you may construct siegeworks against the city that is making war with you until it falls.

5. How does the command of 22:8 follow in the same path as verses 6-7? What does God want the people to be aware of and look out for?

It's about preserving a life and considering the dangers others might face. We think of our neighbor and watch out for them.

6. Now we come to 22:9-11. Up to this point the theme of the chapter has been protection—to protect the property of others, to protect God's creation of roles, to protect life. And following these verses we see that theme continued as God outlines ways to protect the institution of marriage. We know then, that if the verses before are talking about protecting or preserving something and the verses after are talking about protecting or preserving something, then we know that verses 9-11 are also talking about protecting or preserving something. We also know that the Israelites understood exactly what God meant when He gave these commandments because no further explanation is given. However, that understanding has not been passed on to us and commentators have ideas, but they don't know for sure either. What might be some possible explanations for the commands of verses 9-11 under the theme of protecting or preserving something?

Seems to indicate protecting the purity of those things. Purity of the vineyard. Possibly protecting the donkey or the ox since plowing together would lead to trouble for them or for the man behind the plow. The garment—hard to say, possibly just to be distinct from the nations.

7. What command is given in 22:12? What is the purpose of this instruction from Numbers 15:37-41?

The command is to make 4 tassels to wear on the 4 corners of their garment.

This would be a way to preserve their fidelity to the Lord. Again, protection and preservation is in mind here.

37 The Lord also spoke to Moses, saying, 38 “Speak to the sons of Israel, and tell them that they shall make for themselves tassels on the corners of their garments throughout their generations, and that they shall put on the tassel of each corner a cord of blue. 39 “It shall be a tassel for you to look at and remember all the commandments of the Lord, so as to do them and not follow after your own heart and your own eyes, after which you played the harlot, 40 so that you may remember to do all My commandments and be holy to your God. 41 “I am the Lord your God who brought you out from the land of Egypt to be your God; I am the Lord your God.”

8. The idea of using a memorial to help you remember things is a good one. What things do you want to remember about God or things He has taught you and how do you remind yourself of them?

I want to remember His faithfulness and help in times of trouble, which is why I memorize and carry passages of Scripture with me.

9. Verses 13-30 of Chapter 22 are all based upon protecting the institution of marriage and protecting the marriage relationship, both before and after its consummation. Briefly cite each of the scenarios given and the consequences.

Protecting a woman from slander and malice just because her husband wants to get rid of her. Adultery means death. Fornication and/or rape of an engaged woman in the city is punished by death (this assumes someone would hear the girl cry out for help). The engaged girl is protected from punishment if a man rapes her outside of the city, since no one would be around to hear her cry out. If the girl is not engaged then she is to become the man's wife. A son is not to marry a woman who belonged to his father (even if she was his stepmother).

10. What principles for conduct can you glean here that transcend time and apply to us today?

We see the protection of marriage and protecting the purity of those who are promised to someone else. It's just like 1 Thessalonians 4:3-8. The purity of “one flesh” is to be maintained and familial boundaries are to be respected.

11. These verses alone contain plenty of principles to apply to the protection and purity of marriage. How do Matthew 19:1-9 and 1 Corinthians 6:15-20 round out and add to the instruction given in these verses?

1 When Jesus had finished these words, He departed from Galilee and came into the region of Judea beyond the Jordan; 2 and large crowds followed Him, and He healed them there. 3 Some Pharisees came to Jesus, testing Him and asking, “Is it lawful for a man to divorce his wife for any reason at all?” 4 And He answered and said, “Have you not read that He who created them from the beginning MADE THEM MALE AND FEMALE, 5 and said, ‘FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER AND BE JOINED TO HIS WIFE, AND THE TWO SHALL BECOME ONE

FLESH'? 6 **"So they are no longer two, but one flesh. What therefore God has joined together, let no man separate."** 7 They said to Him, "Why then did Moses command to GIVE HER A CERTIFICATE OF DIVORCE AND SEND her AWAY?" 8 He said to them, "Because of your hardness of heart Moses permitted you to divorce your wives; but from the beginning it has not been this way. 9 **"And I say to you, whoever divorces his wife, except for immorality, and marries another woman commits adultery."**

15 Do you not know that your bodies are members of Christ? Shall I then take away the members of Christ and make them members of a prostitute? May it never be! **16 Or do you not know that the one who joins himself to a prostitute is one body with her? For He says, "THE TWO SHALL BECOME ONE FLESH."** 17 But the one who joins himself to the Lord is one spirit with Him. 18 Flee immorality. **Every other sin that a man commits is outside the body, but the immoral man sins against his own body.** 19 Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? 20 For you have been bought with a price: therefore glorify God in your body.

12. To help understand Deuteronomy 22:30, look up Leviticus 18:6-18 and 20:11-12. What do you learn from those verses about the underlying principle of this command? See Genesis 9:20-24; 35:22; and 49:3-4 for examples of this command being broken. Note the situation and the consequences.

Even without a blood tie, once someone is brought into the family they are to be treated as if they were a blood relative. A daughter in law is a daughter and is to be treated as such. The marriage relationship and its purity is to be preserved zealously. **Notice the modesty regulations!!!!**

6 'None of you shall approach any blood relative of his to uncover nakedness; I am the LORD. 7 'You shall not uncover the nakedness of your father, that is, the nakedness of your mother. She is your mother; you are not to uncover her nakedness. 8 'You shall not uncover the nakedness of your father's wife; it is your father's nakedness. 9 'The nakedness of your sister, either your father's daughter or your mother's daughter, whether born at home or born outside, their nakedness you shall not uncover. 10 'The nakedness of your son's daughter or your daughter's daughter, their nakedness you shall not uncover; for their nakedness is yours. 11 'The nakedness of your father's wife's daughter, born to your father, she is your sister, you shall not uncover her nakedness. 12 'You shall not uncover the nakedness of your father's sister; she is your father's blood relative. 13 'You shall not uncover the nakedness of your mother's sister, for she is your mother's blood relative. 14 'You shall not uncover the nakedness of your father's brother; you shall not approach his wife, she is your aunt. 15 'You shall not uncover the nakedness of your daughter-in-law; she is your son's wife, you shall not uncover her nakedness. 16 'You shall not uncover the nakedness of your brother's wife; it is your brother's nakedness. 17 'You shall not uncover the nakedness of a woman and of her daughter, nor shall you take her son's

daughter or her daughter's daughter, to uncover her nakedness; they are blood relatives. It is lewdness. 18 'You shall not marry a woman in addition to her sister as a rival while she is alive, to uncover her nakedness.

11 'If there is a man who lies with his father's wife, he has uncovered his father's nakedness; both of them shall surely be put to death, their bloodguiltiness is upon them. 12 'If there is a man who lies with his daughter-in-law, both of them shall surely be put to death; they have committed incest, their bloodguiltiness is upon them.

20 Then Noah began farming and planted a vineyard. 21 He drank of the wine and became drunk, and uncovered himself inside his tent. 22 Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside. 23 But Shem and Japheth took a garment and laid it upon both their shoulders and walked backward and covered the nakedness of their father; and their faces were turned away, so that they did not see their father's nakedness. 24 When Noah awoke from his wine, he knew what his youngest son had done to him.

22 It came about while Israel was dwelling in that land, that Reuben went and lay with Bilhah his father's concubine, and Israel heard of it. Now there were twelve sons of Jacob—

3 "Reuben, you are my firstborn; My might and the beginning of my strength, Preeminent in dignity and preeminent in power. 4 "Uncontrolled as water, you shall not have preeminence, Because you went up to your father's bed; Then you defiled it—he went up to my couch.

13. Review again the areas of protection and preservation that are discussed in this chapter. What *attitudes* toward the protection of property, the preservation of life and the sanctity of marriage govern *your* thinking? Are there any attitudes you need to adjust?

I think the attentiveness to protecting others and thinking of them is pretty marvelous. I love how God longs to protect our marriages and puts provisions into place to do just that.

14. Who may not enter the assembly from 23:1-8? Also state any reasons given for their not being able to enter the assembly.

Emasculated males. Illegitimate birth. Ammonites or Moabites (descendants of Lot's incestuous relationship with his daughters) because they didn't meet the Israelites with food and water in the wilderness and because they hired Balaam to curse them.

15. What is the *assembly*? See Leviticus 16:33; Deuteronomy 5:22; 31:30; Psalm 22:22, 25; 89:5. Based on what you've learned, who may enter the assembly?

33 and make atonement for the holy sanctuary, and he shall make atonement for the tent of meeting and for the altar. He shall also *make atonement* for the priests and *for all the people of the assembly*.

22 “These words the *Lord spoke to all your assembly* at the mountain from the midst of the fire, of the cloud and of the thick gloom, with a great voice, and He added no more. He wrote them on two tablets of stone and gave them to me.

30 Then Moses spoke in the hearing of *all the assembly of Israel* the words of this song, until they were complete:

22 I will tell of Your name to my brethren; *In the midst of the assembly* I will praise You.

25 From You comes my *praise in the great assembly*; I shall pay my vows before those who fear Him.

5 The heavens will praise Your wonders, O Lord; Your faithfulness *also in the assembly of the holy ones*.

Anyone who is part of the nation of Israel. The ones who are able to enter into the sanctuary to come and worship the Lord.

16. Read Isaiah 56:1-8. What do you learn about those who may enter the assembly from those verses?

1 Thus says the Lord, “Preserve justice and do righteousness, For My salvation is about to come And My righteousness to be revealed. 2 “How blessed is the man who does this, And the son of man who takes hold of it; Who keeps from profaning the sabbath, And keeps his hand from doing any evil.” 3 Let not the foreigner who has joined himself to the Lord say, “The Lord will surely separate me from His people.” Nor let the eunuch say, “Behold, I am a dry tree.” 4 For thus says the Lord, “To the eunuchs who keep My sabbaths, And choose what pleases Me, And hold fast My covenant, 5 To them I will give in My house and within My walls a memorial, And a name better than that of sons and daughters; I will give them an everlasting name which will not be cut off. 6 “Also the foreigners who join themselves to the Lord, To minister to Him, and to love the name of the Lord, To be His servants, every one who keeps from profaning the sabbath And holds fast My covenant; 7 Even those I will bring to My holy mountain And make them joyful in My house of prayer. Their burnt offerings and their sacrifices will be acceptable on My altar; For My house will be called a house of prayer for all the peoples.” 8 The Lord God, who gathers the dispersed of Israel, declares, “Yet others I will gather to them, to those already gathered.”

Anyone, even the foreigner and those who were previously excluded, can enter into the assembly if they enter by faith, desiring to love and honor and serve the Lord.

17. From what you’ve learned from those verses about who may enter the assembly, what is the purpose of these laws? When would it be necessary to enforce them and when would it be permissible for those people mentioned in 23:1-8 to worship with the assembly of Israelites? For a real life example read Ruth 1:4, 16.

The purpose of the laws is to maintain holiness. To teach Israel that God is specific in His worship and how He is to be approached. Anytime, someone entered fully into Israel's life and desired to worship Israel's God, they were welcomed in.

4 They took for themselves Moabite women as wives; the name of the one was Orpah and the name of the other Ruth. And they lived there about ten years.
16 But Ruth said, "Do not urge me to leave you or turn back from following you; for where you go, I will go, and where you lodge, I will lodge. Your people shall be my people, and *your God, my God*."

18. What kind of attitudes does God hold dear for those who would worship Him? Do your attitudes line up with the ones we have studied, or do they need to be adjusted so you can worship with the "assembly"?

Holiness. A desire to do things His way. A desire to live by faith and honor the Lord.

19. Regulations for army life are addressed in 23:9-14. What reason is given for purity in the camp?

Verse 14 explains why: because the Lord walks in the midst of their camp—that's why they must be holy and live in holiness.

20. Since the Lord walks with you throughout the day, your life must be holy too. He must not see anything indecent. Consider what you read, what you watch, what you say, think, and do. Are they consistent with the holiness that God desires in those who follow Him? How does the fact that God is always with you shape your personal convictions for holiness? How should that truth aid you in not being conformed to this world?

Knowing God is with me does change me. It does keep me walking in and choosing holiness when my flesh may desire something else. More than even my outward choices, it needs to shape my inward thoughts and motivations. Holiness to the Lord needs to be the banner I wear just like the Priests wore on their turbans.

21. What situation is addressed in 23:15-16? What principles underlie this command? See Exodus 22:21 and Leviticus 19:34. Read 1 Samuel 30:11-15 to see this command acted upon. What do you observe?

That of a slave escaping (most likely) his tyrannical, harsh master. This is the principle of protecting and preserving life again. Taking care of strangers is also to be part of the Israelites DNA because they know what it's like to be a stranger.

21 "You shall not wrong a stranger or oppress him, for you were strangers in the land of Egypt."

34 'The stranger who resides with you shall be to you as the native among you, and you shall love him as yourself, for you were aliens in the land of Egypt; I am the Lord your God.

11 Now they found an Egyptian in the field and brought him to David, and gave him bread and he ate, and they provided him water to drink. 12 They gave him a piece of fig cake and two clusters of raisins, and he ate; then his spirit revived. For he had not eaten bread or drunk water for three days and three nights. 13 David said to him, "To whom do you belong? And where are you from?" And he said, "I am a young man of Egypt, a servant of an Amalekite; and my master left me behind when I fell sick three days ago. 14 "We made a raid on the Negev of the Cherethites, and on that which belongs to Judah, and on the Negev of Caleb, and we burned Ziklag with fire." 15 Then David said to him, "Will you bring me down to this band?" And he said, "Swear to me by God that you will not kill me or deliver me into the hands of my master, and I will bring you down to this band."

22. Deuteronomy 23:19-20 deals with the possibility that a fellow Israelite might be in need of some financial help. Also read 15:7-11. What attitudes were to guide the Israelites toward someone in need?

They are not to charge interest to a fellow Israelite. They could charge interest to a foreigner, but not to an Israelite.

There are principles of priority, taking care of "brothers" first, of showing mercy to one another and not taking advantage of them.

7 "If there is a poor man with you, one of your brothers, in any of your towns in your land which the LORD your God is giving you, you shall not harden your heart, nor close your hand from your poor brother; 8 but you shall freely open your hand to him, and shall generously lend him sufficient for his need in whatever he lacks. 9 "Beware that there is no base thought in your heart, saying, 'The seventh year, the year of remission, is near,' and your eye is hostile toward your poor brother, and you give him nothing; then he may cry to the LORD against you, and it will be a sin in you. 10 "You shall generously give to him, and your heart shall not be grieved when you give to him, because for this thing the LORD your God will bless you in all your work and in all your undertakings. 11 "For the poor will never cease to be in the land; therefore I command you, saying, 'You shall freely open your hand to your brother, to your needy and poor in your land.'

23. Define *vow*. What guidelines are given about vows in 23:21-23? Read 1 Samuel 1:9-11, 22-23 to see these principles applied.

A pledge. A promise to do something.

Guidelines: no delay in paying the vow. Be faithful to fulfill the vow since you voluntarily gave it.

9 Then Hannah rose after eating and drinking in Shiloh. Now Eli the priest was sitting on the seat by the doorpost of the temple of the Lord. 10 She, greatly distressed, prayed to the Lord and wept bitterly. 11 She made a vow and said, "O

Lord of hosts, if You will indeed look on the affliction of Your maidservant and remember me, and not forget Your maidservant, but will give Your maidservant a son, then I will give him to the Lord all the days of his life, and a razor shall never come on his head.”

22 But Hannah did not go up, for she said to her husband, “I will not go up until the child is weaned; then I will bring him, that he may appear before the Lord and stay there forever.” 23 Elkanah her husband said to her, “Do what seems best to you. Remain until you have weaned him; only may the Lord confirm His word.” So the woman remained and nursed her son until she weaned him.

24. Summarize what the Bible teaches about vows: Numbers 30:1-2; Ecclesiastes 5:4-6; Matthew 5:33-37; James 5:12 (also take into account James 4:13-17).

1 Then Moses spoke to the heads of the tribes of the sons of Israel, saying, “This is the word which the LORD has commanded. 2 “If a man makes a vow to the LORD, or takes an oath to bind himself with a binding obligation, *he shall not violate his word; he shall do according to all that proceeds out of his mouth.* 4 *When you make a vow to God, do not be late in paying it; for He takes no delight in fools. Pay what you vow!* 5 It is better that you should not vow than that you should vow and not pay. 6 Do not let your speech cause you to sin and do not say in the presence of the messenger of God that it was a mistake. Why should God be angry on account of your voice and destroy the work of your hands?

33 “Again, you have heard that the ancients were told, ‘*YOU SHALL NOT MAKE FALSE VOWS, BUT SHALL FULFILL YOUR VOWS TO THE LORD.*’ 34 “But I say to you, make no oath at all, either by heaven, for it is the throne of God, 35 or by the earth, for it is the footstool of His feet, or by Jerusalem, for it is THE CITY OF THE GREAT KING. 36 “Nor shall you make an oath by your head, for you cannot make one hair white or black. 37 “*But let your statement be, ‘Yes, yes’ or ‘No, no’; anything beyond these is of evil.*

12 But above all, my brethren, do not swear, either by heaven or by earth or with any other oath; *but your yes is to be yes, and your no, no, so that you may not fall under judgment.*

13 Come now, you who say, “Today or tomorrow we will go to such and such a city, and spend a year there and engage in business and make a profit.” 14 Yet you do not know what your life will be like tomorrow. You are just a vapor that appears for a little while and then vanishes away. 15 *Instead, you ought to say, “If the Lord wills, we will live and also do this or that.”* 16 But as it is, you boast in your arrogance; all such boasting is evil. 17 Therefore, to one who knows the right thing to do and does not do it, to him it is sin.

You can freely make vows, but do so knowing God is in control of your days. Instead, just keep your word instead of making a formal vow that is binding.

25. What is the purpose of the commands according to Deuteronomy 23:24-25? It is to provide for people when they are hungry, to not be stingy, but also for others to not steal from those who work hard.

26. Charging interest, not keeping a vow, harvesting more than you can eat are all united under the theme of stealing. How would those areas be ways of stealing from someone? In light of what we have studied, examine your own life. Do you have areas in which you are stealing from others? What are some ways you are going to deal with the situation so that you will no longer be guilty of stealing?

We steal from people when we take more than we need, when we don't keep our word, or we're late, when we don't honor our promises, taking more than our share—all are stealing from others in some way or another. I so long to be more faithful and certainly do not want to be found stealing time or attention from others, especially things that are due to the Lord.

27. Studying these laws helps us see the closeness with which God wants us to walk with Him. Looking at these very specific laws and asking "why does God want them to do that" helps us to see what God desires in every one of His people. What commandments (and the intention behind the law) in this lesson have influenced you to consider your own life and how you are responding to the Lord? List any changes you may need to make in order to follow the Lord more fully.

Over and over again, we're called to give God glory in EVERY area of our lives. What a great blessing!

Deuteronomy

Lesson #21, Chapter 24-26

TEACHER'S GUIDE

These chapters are packed with insights into God's character and much practical import for our own lives. Chapters 24 to 26 contain specific laws that address some form of stealing, withholding, or greed. Watch for those themes as you answer the questions below. Be sure to ask the Lord for His help before you dive into this rich lesson!

1. Deuteronomy 24:1-4 gives a scenario of divorce and remarriage. What does God want to protect Israel from doing? Jesus addressed this very issue in Matthew 19:4-9. What insight into this passage does Jesus give to us?

The Lord wants to protect the nation from impurity and willy nilly divorce. Matthew 19 reminds us that when God joins a man and a woman together in marriage they are one flesh. God is protecting that spiritual union with these laws.

2. What is the newlywed man exempt from in 24:5? Where is he to spend his time during his first year of marriage? What is his goal?

He's exempt from going out with the army and for any duty that may take him away from his wife. I'm assuming this also meant the Levitical priests who sometimes needed to travel to the temple/tabernacle to serve.

The husband has a duty to bring happiness to his wife. He's to spend the first year of marriage near his wife, caring for her, and hopefully bringing offspring into the world who will take up his inheritance.

3. Security for a loan took the form of a pledge of some personal belonging. What personal belonging is *not* to be used for a pledge in 24:6? Why would that be like taking someone's *life* as a pledge?

They are not to take a handmill or an upper millstone in pledge. Why? Because they would have no way to grind the grain and would starve.

4. What situation does Moses refer to when he reminds them of what happened to Miriam? See Numbers 12:1-15.

Miriam and Aaron grew proud and took offense at Moses. They wanted the limelight and sought it. God removed Miriam through leprosy because she needed the humbling. Most likely Miriam is singled out for this punishment because she was the instigator.

Moses recounts this because it lines up with the laws about dealing with leprosy in the near preceding context.

1 Then Miriam and Aaron spoke against Moses because of the Cushite woman whom he had married (for he had married a Cushite woman); 2 and they said, “Has the Lord indeed spoken only through Moses? Has He not spoken through us as well?” And the Lord heard it. 3 (Now the man Moses was very humble, more than any man who was on the face of the earth.) 4 Suddenly the Lord said to Moses and Aaron and to Miriam, “You three come out to the tent of meeting.” So the three of them came out. 5 Then the Lord came down in a pillar of cloud and stood at the doorway of the tent, and He called Aaron and Miriam. When they had both come forward, 6 He said, “Hear now My words: If there is a prophet among you, I, the Lord, shall make Myself known to him in a vision. I shall speak with him in a dream. 7 “Not so, with My servant Moses, He is faithful in all My household; 8 With him I speak mouth to mouth, Even openly, and not in dark sayings, And he beholds the form of the Lord. Why then were you not afraid To speak against My servant, against Moses?” 9 So the anger of the Lord burned against them and He departed. 10 But when the cloud had withdrawn from over the tent, behold, Miriam was leprous, as white as snow. As Aaron turned toward Miriam, behold, she was leprous. 11 Then Aaron said to Moses, “Oh, my lord, I beg you, do not account this sin to us, in which we have acted foolishly and in which we have sinned. 12 “Oh, do not let her be like one dead, whose flesh is half eaten away when he comes from his mother’s womb!” 13 Moses cried out to the Lord, saying, “O God, heal her, I pray!” 14 But the Lord said to Moses, “If her father had but spit in her face, would she not bear her shame for seven days? Let her be shut up for seven days outside the camp, and afterward she may be received again.” 15 So Miriam was shut up outside the camp for seven days, and the people did not move on until Miriam was received again.

5. What do you learn about taking and receiving pledges from 24:10-13? What special consideration is to be given to a poor man who gives a pledge? You can’t go into someone’s house and decide what you want to take as a pledge—or even just take it. Preserving the dignity of a fellow countryman here. You’re not to take a poor man’s cloak in pledge because that’s all he has to stay warm.
6. What example of oppression is seen in 24:14-15? Not withhold pay to the laborer to whom it is due. God sees how shamefully we treat others and takes it into account.
7. Why would remembering that the Israelites were slaves in Egypt be a deterrent from mistreating the alien, orphan, or widow in 24:17-18? When they were slaves in Egypt they were mistreated, not given justice, were oppressed. God wants them to remember what it feels like so they will treat others graciously, kindly, and with mercy.

8. What welfare system did God ordain for the poor in 24:19-22? Leave gleanings and anything you may have forgotten in the field for the poor. Don't overpick your olive trees and grapes for the same reason. *Always remembering that you were a slave in Egypt and would have been so blessed by such kindnesses.*

9. In 25:1-3 what rules govern the administering of justice? What guidelines are given to ensure that even the guilty do not become victims of bias or partiality?

The judge oversees the punishment. It is not to be overly harsh or maiming to the man. Still to have regard for the dignity of the man—even a guilty one.

10. In 25:5-10 laws are given pertaining to a *levirate* marriage (levirate comes from the Latin word *levir* meaning "husband's brother or brother-in-law"). What is the purpose of this law? What is God concerned about protecting here?

To raise up an inheritance in the land. God is concerned about protecting the family name and their inheritance in the land since all Israelites were to have an inheritance.

11. There are two prominent examples given in the Scriptures of levirate marriage. What are the specifics of each situation from Genesis 38:6-11 and Ruth 4:1-17?

6 Now Judah took a wife for Er his firstborn, and her name was Tamar. 7 But Er, Judah's firstborn, was evil in the sight of the LORD, so the LORD took his life. 8 Then Judah said to Onan, "Go in to your brother's wife, and perform your duty as a brother-in-law to her, and raise up offspring for your brother." 9 Onan knew that the offspring would not be his; so when he went in to his brother's wife, he wasted his seed on the ground in order not to give offspring to his brother. 10 But what he did was displeasing in the sight of the LORD; so He took his life also. 11 Then Judah said to his daughter-in-law Tamar, "Remain a widow in your father's house until my son Shelah grows up"; for he thought, "I am afraid that he too may die like his brothers." So Tamar went and lived in her father's house. **THE BROTHERS WOULDN'T PROTECT THEIR BROTHER'S INHERITANCE AND SO WERE KILLED BY THE LORD. TAMAR WAS RIGHTEOUS IN WANTING TO PRESERVE HER HUSBAND'S NAME IN THE LAND.**

1 Now Boaz went up to the gate and sat down there, and behold, the close relative of whom Boaz spoke was passing by, so he said, "Turn aside, friend, sit down here." And he turned aside and sat down. 2 He took ten men of the elders of the city and said, "Sit down here." So they sat down. 3 Then he said to the closest relative, "Naomi, who has come back from the land of Moab, has to sell the piece of land which belonged to our brother Elimelech. 4 "So I thought to inform you, saying, 'Buy it before those who are sitting here, and before the elders of my people. If you will redeem it, redeem it; but if not, tell me that I may

know; for there is no one but you to redeem it, and I am after you.’ ” And he said, “I will redeem it.” 5 Then Boaz said, “On the day you buy the field from the hand of Naomi, you must also acquire Ruth the Moabitess, the widow of the deceased, in order to raise up the name of the deceased on his inheritance.” 6 The closest relative said, “I cannot redeem it for myself, because I would jeopardize my own inheritance. Redeem it for yourself; you may have my right of redemption, for I cannot redeem it.” 7 Now this was the custom in former times in Israel concerning the redemption and the exchange of land to confirm any matter: a man removed his sandal and gave it to another; and this was the manner of attestation in Israel. 8 So the closest relative said to Boaz, “Buy it for yourself.” And he removed his sandal. 9 Then Boaz said to the elders and all the people, “You are witnesses today that I have bought from the hand of Naomi all that belonged to Elimelech and all that belonged to Chilion and Mahlon. 10 “Moreover, I have acquired Ruth the Moabitess, the widow of Mahlon, to be my wife in order to raise up the name of the deceased on his inheritance, so that the name of the deceased will not be cut off from his brothers or from the court of his birth place; you are witnesses today.” 11 All the people who were in the court, and the elders, said, “We are witnesses. May the Lord make the woman who is coming into your home like Rachel and Leah, both of whom built the house of Israel; and may you achieve wealth in Ephrathah and become famous in Bethlehem. 12 “Moreover, may your house be like the house of Perez whom Tamar bore to Judah, through the offspring which the Lord will give you by this young woman.” 13 So Boaz took Ruth, and she became his wife, and he went in to her. And the Lord enabled her to conceive, and she gave birth to a son. 14 Then the women said to Naomi, “Blessed is the Lord who has not left you without a redeemer today, and may his name become famous in Israel. 15 “May he also be to you a restorer of life and a sustainer of your old age; for your daughter-in-law, who loves you and is better to you than seven sons, has given birth to him.” 16 Then Naomi took the child and laid him in her lap, and became his nurse. 17 The neighbor women gave him a name, saying, “A son has been born to Naomi!” So they named him Obed. He is the father of Jesse, the father of David. BOAZ IS WILLING TO PERFORM THE LEVIRATE MARRIAGE WHILE THE NEAR NEIGHBOR WAS NOT. GOD BLESSED HIM AS A RESULT.

12. Believe it or not, the scene and its ensuing consequences in 25:11-12 are related in purpose to that of the levirate marriage regulations of the previous verses. What do these two laws have in common as their purpose?

It still has to do with the inheritance in the land and leaving someone to carry on the family name.

13. What are the weights and measures described here and how were they used? Why were they prohibited from having differing weights and measures? See Leviticus 19:35-36; Proverbs 11:1; 16:11; Amos 8:5; Micah 6:11-12.

Full and just weights. And large and small weights. The weights determined grain measurements. God wants them to live faithfully and uprightly toward each other. They are to be distinct from the other nations.

When you read the verses you realize that cheating others was definitely a thing that was happening.

35 'You shall do no wrong in judgment, in measurement of weight, or capacity.

36 'You shall have just balances, just weights, a just ephah, and a just hin; I am the Lord your God, who brought you out from the land of Egypt.

1 A false balance is an abomination to the Lord, But a just weight is His delight.

11 A just balance and scales belong to the Lord; All the weights of the bag are His concern.

5 saying, "When will the new moon be over, So that we may sell grain, And the sabbath, that we may open the wheat market, To make the bushel smaller and the shekel bigger, And to cheat with dishonest scales,

11 "Can I justify wicked scales And a bag of deceptive weights? 12 "For the rich men of the city are full of violence, Her residents speak lies, And their tongue is deceitful in their mouth.

14. The Amalekites can be traced back to Eliphaz, son of Esau, and his concubine Timna (Genesis 36:12) and were therefore relatives of Israel since they too were descendants of Abraham. What did the Amalekites do to Israel in Deuteronomy 25:17-18?

17 "Remember what Amalek did to you along the way when you came out from Egypt, 18 how he met you along the way and attacked among you all the stragglers at your rear when you were faint and weary; and he did not fear God.

15. How did God view this traitorous act? See Deuteronomy 25:18-19 and Exodus 17:8-16. What happened to the Amalekites? See 1 Chronicles 4:41-43.

18 how he met you along the way *and attacked among you all the stragglers at your rear when you were faint and weary; and he did not fear God.* 19 "Therefore it shall come about when the Lord your God has given you rest from all your surrounding enemies, in the land which the Lord your God gives you as an inheritance to possess, *you shall blot out the memory of Amalek from under heaven; you must not forget.*

8 Then Amalek came and fought against Israel at Rephidim. 9 So Moses said to Joshua, "Choose men for us and go out, fight against Amalek. Tomorrow I will station myself on the top of the hill with the staff of God in my hand." 10 Joshua did as Moses told him, and fought against Amalek; and Moses, Aaron, and Hur went up to the top of the hill. 11 So it came about when Moses held his hand up, that Israel prevailed, and when he let his hand down, Amalek prevailed. 12 But Moses' hands were heavy. Then they took a stone and put it under him, and he sat on it; and Aaron and Hur supported his hands, one on one side and one on the other. Thus his hands were steady until the sun set. 13 So Joshua

overwhelmed Amalek and his people with the edge of the sword. 14 *Then the Lord said to Moses, "Write this in a book as a memorial and recite it to Joshua, that I will utterly blot out the memory of Amalek from under heaven."* 15 *Moses built an altar and named it The Lord is My Banner; 16 and he said, "The Lord has sworn; the Lord will have war against Amalek from generation to generation."*

41 These, recorded by name, came in the days of Hezekiah king of Judah, and attacked their tents and the Meunites who were found there, and destroyed them utterly to this day, and lived in their place, because there was pasture there for their flocks. 42 From them, from the sons of Simeon, five hundred men went to Mount Seir, with Pelatiah, Neariah, Rephaiah and Uzziel, the sons of Ishi, as their leaders. 43 *They destroyed the remnant of the Amalekites who escaped, and have lived there to this day.*

16. What 3 things does Israel need to be careful to do when they enter the land?

a. 25:17-19:

They are to blot out the Amalekites for their treachery against their kinsman—and also because they were taking advantage of their vulnerability and didn't show kindness to them.

b. 26:1-11:

They are to offer up some of the first produce of the land and remember God's goodness in rescuing them and providing a place for them.

c. 26:12-15:

Give your tithe in the 3rd year to the Levite, the stranger, the orphan, and the widow so that they may eat and be satisfied.

17. How would the ceremony described in 26:1-11 solidify in the minds of the people how God fulfilled His promises to them?

It would be such a time of praise as they bring the tangible expression of God's provision for them. God intended that it would be a time of rejoicing too. I can only imagine how cool that ceremony would have been. *I hope they followed through and did it!*

18. Notice the importance of bringing the first of the produce they would harvest. How is bringing God the first of anything (produce, fruit, grains, herds) an act of faith? What does God want to teach the people by having them go through this ceremony?

It is an act of faith in that we're trusting that there would be more. It teaches us to be generous with what God has provided for the day and not worrying about tomorrow. God wants them to think about His provision and to consider the One who provides. It's not by their effort but by His provision that they can offer the goodies of the land.

19. In 26:10-11 we see that their giving was to be accompanied by joy. What was the basis of their joy (26:11)? What a challenge that is for us to consider: Does joy accompany your giving? Why or why not? If not, what do you think needs to change so you can have joy in your giving?

They are to rejoice—and see, take note of, consider—all the good the Lord has done for them.

Such a good consideration to think about how I need to rejoice in my offering to the Lord. He is such a good God to take care of us, but does my heart reflect that?!!! In order for me to have joy in my giving, I need to utilize my theology!

20. What other ceremony is Israel to obey (26:12-15)? What is the purpose of this ceremony?

Once they go through the offering ceremony, they are to then give the offering to the Levites, the stranger, the orphan, and the widow. Basically, they are providing for those who can't provide for themselves for some reason. They are to remember – and say out loud – how important it is to God that they follow through with this aspect of the ceremony. God wants them to remember those who have needs and to care for them.

21. In 26:14 Israel was to say before the Lord, *I have listened to the voice of the Lord my God; I have done according to all that Thou hast commanded me.* How does that statement echo the prayer of your heart? How can your life reflect that commitment?

I love the faithfulness of that statement. And even knowing that you're required to say it as part of the ceremony every year would be impetus to follow through, so you can say it.

22. Notice the two-party commitment being made in 26:16-19. What declarations are made by God? What declarations are made by Israel?

Israel declared that the Lord is their God, that they would walk in His ways, and obey Him.

The Lord has declared Israel to be His people, His possession and that He would set them on high above all peoples. God intends that they be a consecrated, holy and set apart, people.

23. Though the assertions in 26:17-18 are between God and Israel, that very same commitment is to be true for every Christian (see John 14:15, 21-24 and Titus 2:14; 1 Peter 2:9). In what areas do you need to obey the Lord and walk with Him more faithfully? Repent of the broken commitments and disobedience in your life and ask the Lord to help you to walk with Him in a manner that is pleasing to Him. Consider what things might be a hindrance or stumbling block to your obedience.

READ OVER THE VERSES LISTED HERE:

15 *"If you love Me, you will keep My commandments.*

21 "He who has My commandments and keeps them is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will disclose Myself to him." 22 Judas (not Iscariot) said to Him, "Lord, what then has happened that You are going to disclose Yourself to us and not to the world?" 23 Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him. 24 "He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father's who sent Me.

14 who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds.

9 But you are A CHOSEN RACE, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR God's OWN POSSESSION, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light;

24. From these 3 chapters make a list of the things that God is concerned about or deems important.

Purity and protection of marriages

Caring for others and not degrading them in their need.

Not perverting justice.

Not oppressing people because they are weak and needy.

Not being stingy. Considering how you can provide for those in need by the gleanings left over.

To trust the justice system and to make sure that the justice system isn't overly harsh.

To provide for the family inheritance and not let someone's name die out in the land.

Not cheat each other.

Remember to wipe out the Amalekites—to follow through on the judgments of the Lord.

The ceremonies of celebration and commitment in the land.

25. If God is so concerned with these things, shouldn't you be concerned about them too? Is your heart and life in tune with God in these matters? Consider what areas need adjustment, repentance, and perseverance. What steps are you willing to take to align yourself more closely with the Lord?

Whatever God is concerned with should be my concern too. The way to keep them in the forefront of my mind is to keep reading and reviewing His Word. I think the overall thing that stands out in this lesson is God's desire that we live with a mindset of watching out for and caring for one another. And that we acknowledge God's faithfulness to care for and provide for us—and then to do it to others.

Deuteronomy

Lesson #22, Chapter 27-28

TEACHER'S GUIDE

Seek the Lord's help and wisdom as you begin your lesson.

1. What promises were made in Deuteronomy 26:16-19?

16 "This day the LORD your God commands you to do these statutes and ordinances. You shall therefore be careful to do them with all your heart and with all your soul. 17 "You have today declared the LORD to be your God, and that you would walk in His ways and keep His statutes, His commandments and His ordinances, and listen to His voice. 18 "The LORD has today declared you to be His people, a treasured possession, as He promised you, and that you should keep all His commandments; 19 and *that He will set you high above all nations which He has made, for praise, fame, and honor; and that you shall be a consecrated people to the LORD your God, as He has spoken.*"

2. Chapters 27 and 28 describe the blessing and cursing ceremony. Read Deuteronomy 11:26-32; 27:1-13; and Joshua 8:30-35. What is the sequence of events for this ceremony and who is included in it?

26 "See, I am setting before you today a blessing and a curse: 27 the blessing, if you listen to the commandments of the LORD your God, which I am commanding you today; 28 and the curse, if you do not listen to the commandments of the LORD your God, but turn aside from the way which I am commanding you today, by following other gods which you have not known. 29 "It shall come about, when the LORD your God *brings you into the land* where you are entering to possess it, *that you shall place the blessing on Mount Gerizim and the curse on Mount Ebal.* 30 "Are they not across the Jordan, west of the way toward the sunset, in the land of the Canaanites who live in the Arabah, opposite Gilgal, beside the oaks of Moreh? 31 "For you are about to cross the Jordan to go in to possess the land which the LORD your God is giving you, and you shall possess it and live in it, 32 and you shall be careful to do all the statutes and the judgments which I am setting before you today.

1 Then Moses and the elders of Israel charged the people, saying, "Keep all the commandments which I command you today. 2 "So it shall be on the day when you cross the Jordan to the land which the LORD your God gives you, *that you shall set up for yourself large stones and coat them with lime* 3 *and write on them all the words of this law*, when you cross over, so that you may enter the land which the LORD your God gives you, a land flowing with milk and honey, as the LORD, the God of your fathers, promised you. 4 "So it shall be *when you cross the Jordan, you shall set up on Mount Ebal, these stones, as I am commanding you today, and you shall coat them with lime.* 5 "Moreover, you shall *build there an altar to the LORD your God, an altar of stones; you shall not wield an iron tool on them.* 6 "You shall *build the altar of the LORD your God of uncut stones, and you shall offer on it burnt offerings to the LORD your God;* 7 *and you shall sacrifice*

peace offerings and eat there, and rejoice before the LORD your God. 8 “You shall write on the stones all the words of this law very distinctly.” 9 Then Moses and the Levitical priests spoke to all Israel, saying, “Be silent and listen, O Israel! This day you have become a people for the LORD your God. 10 “You shall therefore obey the LORD your God, and do His commandments and His statutes which I command you today.” 11 Moses also charged the people on that day, saying, 12 “When you cross the Jordan, these shall stand on Mount Gerizim to bless the people: Simeon, Levi, Judah, Issachar, Joseph, and Benjamin. 13 “For the curse, these shall stand on Mount Ebal: Reuben, Gad, Asher, Zebulun, Dan, and Naphtali.

30 Then Joshua built an altar to the LORD, the God of Israel, in Mount Ebal, 31 just as Moses the servant of the LORD had commanded the sons of Israel, as it is written in the book of the law of Moses, an altar of uncut stones on which no man had wielded an iron tool; and they offered burnt offerings on it to the LORD, and sacrificed peace offerings. 32 He wrote there on the stones a copy of the law of Moses, which he had written, in the presence of the sons of Israel. 33 All Israel with their elders and officers and their judges were standing on both sides of the ark before the Levitical priests who carried the ark of the covenant of the LORD, the stranger as well as the native. Half of them stood in front of Mount Gerizim and half of them in front of Mount Ebal, just as Moses the servant of the LORD had given command at first to bless the people of Israel. 34 Then afterward he read all the words of the law, the blessing and the curse, according to all that is written in the book of the law. 35 There was not a word of all that Moses had commanded which Joshua did not read before all the assembly of Israel with the women and the little ones and the strangers who were living among them.

When they enter the land, they are to set up large stones coated with lime and the words of the law of blessing written on them (which they write in the presence of the people). Then they are to place the words of blessing on Mt. Gerizim. They are to do the same with the law of cursing at Mt. Ebal. They are also to build an altar and offer a peace sacrifice on it. They are to eat and rejoice there before the Lord. Then Moses and the priests were to quiet the people and have them listen to the all the law of the Lord and the blessing and cursing as they are read aloud. The tribes are to be divided between the two mountains with the ark of God in the middle of the two companies of people, which includes men, women, even little children, and the strangers living among them.

3. Mt. Ebal and Mt. Gerizim are twin mountains with the city of Shechem laying at the base of Mt. Ebal. God never does anything without a reason and His choosing the area of Shechem for this ceremony is no exception. Read Genesis 12:6-7 and note why this very spot would have been significant to the Israelites.

6 Abram passed through the land as far as the site of Shechem, to the oak of Moreh. Now the Canaanite was then in the land. 7 The LORD appeared to Abram

and said, "To your descendants I will give this land." So he built an altar there to the LORD who had appeared to him.

It was the place where God met with Abram and told him that He would give him the land.

4. What law was Israel to write on the stones once they had entered the land (27:3, 8)?

3 and write on them *all the words of this law*, when you cross over, so that you may enter the land which the LORD your God gives you, a land flowing with milk and honey, as the LORD, the God of your fathers, promised you.

8 "You shall write on the stones *all the words of this law very distinctly.*"

All [John Mac says probably a reference to the whole book of Deuteronomy] Whoa!!! So good to see and have recorded for them.

5. Deuteronomy 27:9 says, *This day you have become a people for the Lord your God.* Weren't they *already* God's chosen people (see Deuteronomy 4:20; 14:2)? If so, then what is the point of this ceremony? What is happening here that will be a defining factor for the nation? See Deuteronomy 26:16-19.

They already were...

20 "But the Lord has taken you and brought you out of the iron furnace, from Egypt, to be a people for His own possession, as today.

2 "For you are a holy people to the Lord your God, and the Lord has chosen you to be a people for His own possession out of all the peoples who are on the face of the earth.

But in the ceremony they were declaring that to be so and that they wanted to enter into that covenant relationship with the Lord.

6. Since becoming a Christian have you ever had times where you reevaluated your life and committed yourself afresh to obeying and following the Lord? How have those times proved valuable in your life?

Yes! Absolutely! They have given me a fresh heart of repentance and love and commitment to the Lord. Times of assessment are always helpful, and times of commitment always follow that—or should.

7. What is the proportion of blessings to curses in Chapters 27 and 28? What reason could there be for that proportion?

Curse: 27:15-26 and 28:16-68 while Blessing: 28:3-14

We need the reminder that the curses. We gravitate toward the blessings, but difficulty and spankings are a better motivator for the human heart than praise and blessing. Sorry to say it, but it's true. And yet, God loves, loves, loves it when we obey Him out of love instead of fear of getting caught or fear of the consequences.

8. The curses of 27:16-25 restate many of the laws we have studied in the previous chapter, but 27:26 is a little different. What does it say? What areas of life does this command include that wasn't covered in the ones previously listed?

26 'Cursed is he who does not confirm the words of this law by doing them.' And all the people shall say, 'Amen.'

This command includes everything else that isn't previously listed. It is the hearing and then the doing portion of the law. It's not just enough to agree with the Law, now there must be the implementing of the law.

9. Paul used Deuteronomy 27:26 in Galatians 3:10. How did he use it and what was he explaining to the church at Galatia (see Galatians 3:1-14)?

1 You foolish Galatians, who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified? 2 This is the only thing I want to find out from you: did you receive the Spirit by the works of the Law, or by hearing with faith? 3 Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh? 4 Did you suffer so many things in vain—if indeed it was in vain? 5 So then, does He who provides you with the Spirit and works miracles among you, do it by the works of the Law, or by hearing with faith? 6 Even so Abraham BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS. 7 Therefore, be sure that it is those who are of faith who are sons of Abraham. 8 The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "ALL THE NATIONS WILL BE BLESSED IN YOU." 9 So then those who are of faith are blessed with Abraham, the believer. 10 For as many as are of the works of the Law are under a curse; for it is written, "CURSED IS EVERYONE WHO DOES NOT ABIDE BY ALL THINGS WRITTEN IN THE BOOK OF THE LAW, TO PERFORM THEM." 11 Now that no one is justified by the Law before God is evident; for, "THE RIGHTEOUS MAN SHALL LIVE BY FAITH." 12 However, the Law is not of faith; on the contrary, "HE WHO PRACTICES THEM SHALL LIVE BY THEM." 13 Christ 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"— 14 in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we would receive the promise of the Spirit through faith.

Paul uses it to show the desperate situation we are in—caught up in sin, continually condemned by the Law and our inability to keep it. Paul then uses it to remind people that we must live by all the parts of the law not just some of it, if we want to be "saved by works (which can't happen)." Christ became our curse for us so we wouldn't have to suffer the consequences of our sin.

10. What will God do for the nation if they are careful to keep His commandments (28:1-2)?

If they are diligent to obey, the Lord will set them on high above the nations. He will bless them so much they will be overtaken by blessings *if they obey the Lord.*

11. One of the incredible results of obeying God is found in 28:9-10. What is it? God will establish them as a holy people and the surrounding nations will see that distinctness and be in fear of them. The nations will know that Israel's God is with them.

12. The Scriptures attest to the unchangeableness of God's character and that His purposes remain constant. How do Titus 2:14 and 1 Peter 2:9-11 echo that same purpose of God to create a holy people?

14 who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds.

9 But you are A CHOSEN RACE, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR God's OWN POSSESSION, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light; 10 for you once were NOT A PEOPLE, but now you are THE PEOPLE OF GOD; you had NOT RECEIVED MERCY, but now you have RECEIVED MERCY. 11 Beloved, I urge you as aliens and strangers to abstain from fleshly lusts which wage war against the soul.

13. Deuteronomy 28:45-47 gives the reason for the curses. What do you learn? 45 "So all these curses shall come on you and pursue you and overtake you until you are destroyed, *because you would not obey the LORD your God by keeping His commandments and His statutes which He commanded you.* 46 "They shall become a sign and a wonder on you and your descendants forever. 47 "*Because you did not serve the LORD your God with joy and a glad heart, for the abundance of all things;*

Oy!!!

14. Look at Deuteronomy 28:47 again. Notice how God wants to be served. God wants to be served with joy and a glad heart! Look at how personal and involved that is. There's no just going through the motions with God. What about us when we "serve" the Lord with apathy and doldrums? What is that saying to the Lord and to the watching world?

15. If you obey *without* joy and a glad heart, what does that reveal about your *true* attitude toward God? Are you really obeying if you have a bad attitude? Nope. Not really obeying if I do things with a bad attitude. God so desires our whole heart—He always has.

16. Read Deuteronomy 28:58. What observations about God can you make from this verse?

58 "If you are not careful to observe all the words of this law which are written in this book, *to fear this honored and awesome name, the Lord your God,*

The Name—Yahweh, the unutterable name.

God desires our attention upon His stuff. God sets up the rules. God is to be feared. God is to be honored. His name is awesome. His name is honored. He is the Lord. He is our God.

17. Think about how you like people to use your name when they are talking to you or even about you; now think about how you address God or speak of Him to others. Does your use of His name reveal a deep respect and awe for God Himself? Are there any areas you need to work on so that your life and your words reflect a proper reverence for God?

I love thinking on this and reflecting how I can honor the Lord by how I speak about Him. I do want to make sure I am speaking about Him in all the aspects of His character and not just the parts I like or feel comfortable with.

Teaching kids and new believers about reverencing the Lord's name.

18. Even with the threat of the curses hanging over them, the Israelites were not able to follow the Lord fully. Why not? See Romans 4:1-8 and Hebrews 11:6. 1 What then shall we say that Abraham, our forefather according to the flesh, has found? 2 For if Abraham was justified by works, he has something to boast about, but not before God. 3 For what does the Scripture say? "ABRAHAM BELIEVED GOD, AND IT WAS CREDITED TO HIM AS RIGHTEOUSNESS." 4 Now to the one who works, his wage is not credited as a favor, but as what is due. 5 But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness, 6 just as David also speaks of the blessing on the man to whom God credits righteousness apart from works: 7 "BLESSED ARE THOSE WHOSE LAWLESS DEEDS HAVE BEEN FORGIVEN, AND WHOSE SINS HAVE BEEN COVERED. 8 "BLESSED IS THE MAN WHOSE SIN THE LORD WILL NOT TAKE INTO ACCOUNT." 6 And without faith it is impossible to please Him, for he who comes to God must believe that He is and that He is a rewarder of those who seek Him.

We can never follow God fully unless we have His help. We need the aid of His spirit to even follow or walk by faith. No one can follow God unless they turn to Him by faith and beg for His help. God blesses those who believe in Him by faith.

19. What hope do you have of being able to follow the Lord fully? Check out Ephesians 2:1-10 for starters.

On my own? No hope whatsoever. With the grace of God enabling me? All hope! And God has created me to do the good things, God has marked out for all believers—hope, love, believe, pray, do good, think of others, etc.

1 And you were dead in your trespasses and sins, 2 in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. 3 Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest. 4

But God, being rich in mercy, because of His great love with which He loved us, 5 even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved), 6 and raised us up with Him, and seated us with Him in the heavenly places in Christ Jesus, 7 so that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus. 8 For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; 9 not as a result of works, so that no one may boast. 10 For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them.

20. Moses concludes the covenant regulations in Deuteronomy 29:1. What role did he play in the covenant between God and Israel? From whom do the covenant stipulations come?

1 These are the words of the covenant *which the LORD commanded Moses to make with the sons of Israel in the land of Moab, besides the covenant which He had made with them at Horeb.*

Moses was the mediator of the covenant that God made with Israel. The stipulations of the covenant were not ones that Moses created. They came straight from the Lord.

By grace I'm saved, grace free and boundless;
My soul, believe and doubt it not;
Why stagger at this word of promise?
Hath Scripture ever falsehood taught?
Nay; then this word must true remain:
By grace thou, too, shalt Heav'n obtain.

By grace! None dare lay claim to merit;
Our works and conduct have no worth,
God in His love sent our Redeemer,
Christ Jesus, to this sinful earth;
His death did for our sins atone,
And we are saved by grace alone.

By grace! O, mark this word of promise
When thou art by thy sins oppressed,
When Satan plagues thy troubled conscience,
And when thy heart is seeking rest.
What reason cannot comprehend
God by His grace to thee doth send.

Discovering the Treasures of the Word

By grace! This ground of faith is certain;
So long as God is true, it stands.
What saints have penned by inspiration,
What in His Word our God commands,
What our whole faith must rest upon,
Is grace alone, grace in His Son.

By Christian L. Scheidt, 1742

My worth is not in what I own
Not in the strength of flesh and bone
But in the costly wounds of love
At the cross

My worth is not in skill or name
In win or lose, in pride or shame
But in the blood of Christ that flowed
At the cross

I rejoice in my Redeemer
Greatest Treasure,
Wellspring of my soul
I will trust in Him, no other.
My soul is satisfied in Him alone.

As summer flowers we fade and die
Fame, youth and beauty hurry by
But life eternal calls to us
At the cross

I will not boast in wealth or might
Or human wisdom's fleeting light
But I will boast in knowing Christ
At the cross

Two wonders here that I confess
My worth and my unworthiness
My value fixed - my ransom paid
At the cross

By Keith and Kristyn Getty

Deuteronomy

Lesson #24, Chapter 29

TEACHER'S GUIDE

Seek the Lord's help and wisdom as you begin your lesson.

1. What things does Moses remind the congregation of in verses 2-3? He reminds them of all the great signs and wonders the Lord did for them in Egypt and in the wilderness.
2. In spite of all they had experienced what was the spiritual status of the nation (verse 4)?
Yet, they are still spiritually blind. They have not been given a heart to know, eyes to see, and ears to hear the Lord.
3. According to verse 4 what kept Israel from understanding the Lord's ways? What other factors contributed to their spiritual blindness? See Isaiah 6:9-10 with Matthew 13:14-15; Ezekiel 12:2.
The Lord has not given them a heart to know, see, or hear.

9 He said, "Go, and tell this people: 'Keep on listening, but do not perceive; Keep on looking, but do not understand.' 10 "Render the hearts of this people insensitive, Their ears dull, And their eyes dim, Otherwise they might see with their eyes, Hear with their ears, Understand with their hearts, And return and be healed."

14 "In their case the prophecy of Isaiah is being fulfilled, which says, 'You will keep on hearing, but will not understand; You will keep on seeing, but will not perceive; 15 For the heart of this people has become dull, With their ears they scarcely hear, And they have closed their eyes, Otherwise they would see with their eyes, Hear with their ears, And understand with their heart and return, And I would heal them.'

2 "Son of man, you live in the midst of the rebellious house, who have eyes to see but do not see, ears to hear but do not hear; for they are a rebellious house.

MATTHEW 13 EXPLAINS THE ISAIAH 6 PASSAGE. THEIR HEART IS DULL. THEY DON'T HEAR. THEY HAVE CLOSED THEIR EYES. IF THEY QUICKENED THEIR HEARTS BY TURNING TO THE LORD IN FAITH, THEN THEY WOULD HAVE THEIR EYES OPENED, THEIR EARS WOULD HEAR, AND THEY WOULD BE SPIRITUALLY SENSITIVE TO THE LORD.
REPENTANCE—"RETURN AND I WOULD HEAL THEM."

EZEKIEL SAYS THEY ARE REBELLIOUS WHICH IS WHY THEY DON'T HAVE SPIRITUAL SIGHT AND HEARING.

JOHN MAC: In spite of all they had experienced (vv. 2, 3), Israel was spiritually blind to the significance of what the Lord had done for them, lacking spiritual understanding, even as Moses was speaking. This spiritual blindness of Israel continues to the present day (Rom. 11:8), and it will not be reversed until Israel's future day of salvation (see Rom. 11:25–27). The Lord had not given them an understanding heart, simply because the people had not penitently sought it (cf. 2 Chr. 7:14).¹

MATTHEW HENRY: This does not lay the blame of their senselessness, and sottishness, and unbelief, upon God, as if they had stood ready to receive his grace and had begged for it, but he had denied them; no, but it fastens the guilt upon themselves. “The Lord, who is the Father of spirits, a God in covenant with you, and who had always been so rich in mercy to you, no doubt would have crowned all his other gifts with this, he would have given you a heart to perceive and eyes to see if you had not by your own frowardness and perverseness frustrated his kind intentions, and received his grace in vain.”²

JOHN THOMPSON: Men may hear but not understand, because of a hardness of heart.³

WALVOORD AND ZUCK: Apart from divine enlightening, people always remain insensitive to God's work (cf. Paul's use of this text in Rom. 11:8).⁴

WILLIAM MACDONALD: The people lacked an understanding of the Lord and His purposes for them. Jehovah longed to give them a **heart to perceive, eyes to see and ears to hear**, but they rendered themselves unfit to receive these things through their continual unbelief and disobedience.⁵

- a. What is the answer for spiritual blindness? See 2 Chronicles 7:14; 1 Thessalonians 2:13-16; Hebrews 3:7-13; then take note of Hebrews 3:15; 4:3, 7.

The call of the gospel has always been turn in faith and repent and believe—then seeing, hearing, and understanding are given.

¹ John MacArthur Jr., ed., *The MacArthur Study Bible*, electronic ed. (Nashville, TN: Word Pub., 1997), 291–292.

² Matthew Henry, *Matthew Henry's Commentary on the Whole Bible: Complete and Unabridged in One Volume* (Peabody: Hendrickson, 1994), 274.

³ J. A. Thompson, *Deuteronomy: An Introduction and Commentary*, vol. 5, Tyndale Old Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1974), 305.

⁴ Jack S. Deere, “*Deuteronomy*,” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 314.

⁵ William MacDonald, *Believer's Bible Commentary: Old and New Testaments*, ed. Arthur Farstad (Nashville: Thomas Nelson, 1995), 226.

14 and My people who are called by My name humble themselves and pray and seek My face and turn from their wicked ways, then I will hear from heaven, will forgive their sin and will heal their land.

13 For this reason we also constantly thank God that when you received the word of God which you heard from us, you accepted it not as the word of men, but for what it really is, the word of God, which also performs its work in you who believe. 14 For you, brethren, became imitators of the churches of God in Christ Jesus that are in Judea, for you also endured the same sufferings at the hands of your own countrymen, even as they did from the Jews, 15 who both killed the Lord Jesus and the prophets, and drove us out. They are not pleasing to God, but hostile to all men, 16 hindering us from speaking to the Gentiles so that they may be saved; with the result that they always fill up the measure of their sins. But wrath has come upon them to the utmost.

7 Therefore, just as the Holy Spirit says, "Today if you hear His voice, 8 Do not harden your hearts as when they provoked Me, As in the day of trial in the wilderness, 9 Where your fathers tried Me by testing Me, And saw My works for forty years. 10 "Therefore I was angry with this generation, And said, 'They always go astray in their heart, And they did not know My ways'; 11 As I swore in My wrath, 'They shall not enter My rest.' " 12 Take care, brethren, that there not be in any one of you an evil, unbelieving heart that falls away from the living God. 13 But encourage one another day after day, as long as it is still called "Today," so that none of you will be hardened by the deceitfulness of sin.

15 while it is said, "TODAY IF YOU HEAR HIS VOICE, DO NOT HARDEN YOUR HEARTS, AS WHEN THEY PROVOKED ME."

3 For we who have believed enter that rest, just as He has said, "AS I SWORE IN MY WRATH, THEY SHALL NOT ENTER MY REST," although His works were finished from the foundation of the world.

7 He again fixes a certain day, "Today," saying through David after so long a time just as has been said before, "TODAY IF YOU HEAR HIS VOICE, DO NOT HARDEN YOUR HEARTS."

4. What things did God do for Israel (verses 5-8)? For what purpose? See verses 6 and 9.

5 "I have *led* you forty years in the wilderness; your *clothes have not worn out* on you, and your *sandal has not worn out* on your foot. 6 "You have *not eaten bread, nor have you drunk wine or strong drink, in order that you might know that I am the LORD your God.* 7 "When you reached this place, Sihon the king of Heshbon and Og the king of Bashan came out to meet us for battle, but we *defeated them*; 8 and we *took their land and gave it as an inheritance* to the Reubenites, the Gadites, and the half-tribe of the Manassites.

9 "So keep the words of this covenant to do them, that you may prosper in all that you do.

God desired that they would know HIM and He wanted them to be blessed with all good things.

5. How would the events of verses 5-8 cause the people to know the Lord and to obey Him?

They were dependent upon the Lord to care for them. He miraculously did this and more than what's listed there. Even defeating the great and mighty nations who were used to fighting was a testimony that the Lord was fighting for them. All this was to teach them about God's greatness, His might and power, and His commitment and love for them.

6. How have the events and workings of your life caused you to know the Lord and to obey Him? [If you cannot see the two-fold purpose (knowing and obeying God) at work in your life, then you may not know the Lord at all. Ask the Lord to open your eyes to see and ears to hear, and to give you a heart to know Him.]

Trials make us dependent upon the Lord and drive us to live upon His Word. All the ins and outs of my life God has used to teach me more about Him. *In every case it has involved my weakness.* My weakness puts His strength on display.

7. Who stands before the Lord in verses 10-11? For what purpose (verses 12-13)?

Everyone...and I mean everyone is there for the covenant ceremony. God wants everyone to understand and enter into the covenant they are making that day before the Lord. So He can establish them as His people and be their God.

8. In verses 10-18 the word *today* appears 6 times. Why does Moses emphasize that point?

No one is exempt. All were to be there today and understand the covenant "rules." God wants them to follow Him and not turn away to follow other gods.

Today is definitely a key word in the book. It's used 59 times! No epistle in the New Testament uses today except Hebrews (8 times) and James uses it once. Used a total of 203 times in the Bible.

9. Though the people mentioned in verses 10-11 were entering into the covenant relationship with God, who else did God intend to be included in that special relationship? See verses 15, 22.

Those with us today—and those who were not with them today. That is, those in the future (verse 22 spells it out). All "today" and those to follow after would understand the family rules of entering into the covenant relationship with God.

10. How would including the people mentioned in verses 15 and 22 hold them to the covenant standards for righteousness and remove their ability to blame God for the consequences of sin they might experience?

They can't say that it didn't apply to them or that they weren't included or that God didn't mean them. They also couldn't say that they didn't know about it. They were responsible before God for their part in the covenant relationship by obeying the Lord.

11. How is a person who turns away to serve other gods described in verse 18? A poisonous fruit. Wormwood.

12. How will the idolater respond when confronted with his sin (verse 19)? He will boast about the stubbornness of his own heart.

Basically, this is saying when someone is boastful and rebellious against the Lord and says, "See, I'm rebelling and nothing bad has happened to me" then God will single him out for adversity to receive the due penalty for his sin.

13. Read Psalm 73:1-12 to see how someone like that poisonous root mentioned in verse 18 affected others. What do you learn?

His rebellion will bring a curse on the land—famine, drought were judgments from God brought upon the land to remind the people to obey Him.

1 Surely God is good to Israel, To those who are pure in heart! 2 But as for me, my feet came close to stumbling, My steps had almost slipped. 3 *For I was envious of the arrogant As I saw the prosperity of the wicked.* 4 *For there are no pains in their death, And their body is fat.* 5 *They are not in trouble as other men, Nor are they plagued like mankind.* 6 *Therefore pride is their necklace; The garment of violence covers them.* 7 *Their eye bulges from fatness; The imaginations of their heart run riot.* 8 *They mock and wickedly speak of oppression; They speak from on high.* 9 *They have set their mouth against the heavens, And their tongue parades through the earth.* 10 *Therefore his people return to this place, And waters of abundance are drunk by them.* 11 *They say, "How does God know? And is there knowledge with the Most High?"* 12 *Behold, these are the wicked; And always at ease, they have increased in wealth.*

- a. Though they may think they have gotten away with their rebellion, what is the real story according to Psalm 73:17-20?

Psalm 73:17 Until I came into the sanctuary of God; Then I perceived their end. 18 Surely You set them in slippery places; You cast them down to destruction. 19 How they are destroyed in a moment! They are utterly swept away by sudden terrors! 20 Like a dream when one awakes, O Lord, when aroused, You will despise their form.

14. What awaits the person who rebels against the Lord (verses 20-21)?
 20 “*The LORD shall never be willing to forgive him, but rather the anger of the LORD and His jealousy will burn against that man, and every curse which is written in this book will rest on him, and the LORD will blot out his name from under heaven.* 21 “*Then the LORD will single him out for adversity from all the tribes of Israel, according to all the curses of the covenant which are written in this book of the law.*

- a. What caveat is always behind these strong statements? See Deuteronomy 30:1-3; Psalm 51:17; Isaiah 55:6-7; 2 Corinthians 3:15-16.

1 “*So it shall be when all of these things have come upon you, the blessing and the curse which I have set before you, and you call them to mind in all nations where the LORD your God has banished you, 2 and you return to the LORD your God and obey Him with all your heart and soul according to all that I command you today, you and your sons, 3 then the LORD your God will restore you from captivity, and have compassion on you, and will gather you again from all the peoples where the LORD your God has scattered you.*

17 The sacrifices of God are a broken spirit; A broken and a contrite heart, O God, You will not despise.

6 Seek the LORD while He may be found; Call upon Him while He is near. 7 Let the wicked forsake his way And the unrighteous man his thoughts; And let him return to the LORD, And He will have compassion on him, And to our God, For He will abundantly pardon.

15 But to this day whenever Moses is read, a veil lies over their heart; 16 but whenever a person turns to the Lord, the veil is taken away.

15. What picture is painted for the people in verses 22-24?

22 “*Now the generation to come, your sons who rise up after you and the foreigner who comes from a distant land, when they see the plagues of the land and the diseases with which the LORD has afflicted it, will say, 23 ‘All its land is brimstone and salt, a burning waste, unsown and unproductive, and no grass grows in it, like the overthrow of Sodom and Gomorrah, Admah and Zeboiim, which the LORD overthrew in His anger and in His wrath.’ 24 “*All the nations will say, ‘Why has the LORD done thus to this land? Why this great outburst of anger?’**

The desolation that will come upon the land if they are unfaithful to the Lord.

16. What answer is given to the question, *Why has the Lord done thus to this land? Why this great outburst of anger?* See verses 25-28.

25 “*Then men will say, ‘Because they forsook the covenant of the LORD, the God of their fathers, which He made with them when He brought them out of the land of Egypt. 26 ‘They went and served other gods and worshiped them, gods whom they have not known and whom He had not allotted to them. 27 ‘Therefore, the*

anger of the LORD burned against that land, to bring upon it every curse which is written in this book; 28 and the LORD uprooted them from their land in anger and in fury and in great wrath, and cast them into another land, as it is this day.'

17. In verse 29 what do you learn about the *secret* things? What do you learn about the things *revealed*? What is Israel able to do with the revealed things? The secret things belong to the Lord.

The things that are revealed belong to "us and our children forever." That is, those who are following the Lord and are faithful to Him.

The things that are revealed help the Lord's children obey Him more faithfully.

18. Based on what you just observed about verse 29, what are the things that are revealed to Israel? How would that help them obey the Lord?

The things that are revealed are the Scriptures. The revealed Word of God, the Law, the commandments. All that God has given to Moses is God's revealed will. His secret will is revealed by time and history, but it's not for us to seek that out. God calls us to obey Him.

19. How would you summarize the contents of this chapter? What message does God want to communicate to His children?

This chapter is a call to follow the Lord, to count the cost and follow Him. God wants us to know what it means to follow Him. No surprises.

20. The results of our obedience or disobedience will be observable to the coming generations. How is that a motivation for you to walk faithfully with the Lord?

The deeds of the flesh are evident, but so are deeds of faithfulness. God is kind to let our lives have a ripple effect on others. Knowing others are affected by my walk does motivate me to live closely to the Lord.

Hebrews 12:1-2: 1 Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance and the sin which so easily entangles us, and let us run with endurance the race that is set before us, 2 fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

1 Corinthians 11:1 1 Be imitators of me, just as I also am of Christ.

21. We stand here *today* just as accountable as the Israelites when they entered into the covenant with God. *Today*, we have the Word of God and His Spirit to aid us. *Today*, we have our Bibles and the preaching of the Word to keep us true to the Lord. How are you utilizing the resources God has given you *today*?

I love the REVEALED Word of God and the urgency of Today. We can only live faithfully today, right now. I need to be faithful today for today is made of the little choices that go with me into eternity.

Deuteronomy

Lesson #25, Chapter 30

TEACHER'S GUIDE

The Lord is near and ever ready to help you understand His Word. Have you asked Him for His help yet?

1. Review Deuteronomy 29:22-28. How does 29:29 form a bridge between Chapters 29 and 30?

In verses 22-28 Moses explains their legacy if they are unfaithful to the Lord. Verse 29 is there on purpose and for a specific purpose. It's up to us to figure out how it connects. All the information is there, if we will take the time to look for it.

Verse 29 is meant to be an encouragement to the nation that God has not left them to fend for themselves. He has provided His law to help them obey Him. Chapter 30 begins with an example of a repentant Israel. Whether they are disobedient or repentant the encouragement is that God has revealed His Word to help us obey.

2. Many believe that 29:29 would fit better if included as 30:1. How does 29:29 provide a good lead in to Chapter 30?

It reminds the repentant Israelites that they don't need to search for God's future plans, they just need to study and search out the revealed will of God. If they do that, they will be obedient and pleasing to the Lord.

3. What things will come upon Israel according to verse 1?

The things mentioned in 29:22-28. The curse consequences for being unfaithful to the Lord.

4. When and where will they call them to mind (verse 1)?

In the nations where the Lord has banished Israel because of their unfaithfulness.

5. What will that "remembering" cause them to do (verse 2)?

Return to the Lord and obey Him with all their heart and soul! Yay!

6. As a result of their repentance, what will God do for them in verses 3-5?

The Lord will restore them to the land. He will have compassion on them. Even if they are so far away that they are "at the ends of the earth," the Lord will still gather them and return them to Israel if they repent and return to the Lord. They will possess the land once again.

7. What else will God do for Israel when they repent and turn to the Lord (verse 6)? What is the intended result to be in their lives?

The Lord will circumcise your heart *and* the hearts of your descendants, so they will love the Lord with all their heart and soul.

8. The Scriptures often speak of circumcision in a spiritual sense, in addition to its literal meaning. What else do you learn about its meaning from Deuteronomy 10:16; Jeremiah 4:4; 9:25-26; Romans 2:28-29.

16 "So circumcise your heart, and stiffen your neck no longer. IT'S A WAY TO DESCRIBE REPENTANCE AND HUMBLING BEFORE THE LORD.

4 "Circumcise yourselves to the LORD And remove the foreskins of your heart, Men of Judah and inhabitants of Jerusalem, Or else My wrath will go forth like fire And burn with none to quench it, Because of the evil of your deeds." IT PICTURES THE REMOVING OF SINS AND DISTRACTIONS IN ORDER TO BE TENDER AND OBEDIENT TOWARD THE LORD.

25 "Behold, the days are coming," declares the LORD, "that I will punish all who are circumcised and yet uncircumcised— 26 Egypt and Judah, and Edom and the sons of Ammon, and Moab and all those inhabiting the desert who clip the hair on their temples; for all the nations are uncircumcised, and all the house of Israel are uncircumcised of heart." WHILE SOME MAY BE PHYSICALLY UNCIRCUMCISED, ISRAEL IS SPIRITUALLY UNCIRCUMCISED. THEIR HEARTS ARE HARD TOWARD THE LORD.

28 For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh. 29 But he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God. A TRUE JEW IS SPIRITUALLY CIRCUMCISED IN HEART.

9. Anytime a word picture or a metaphor is used in the Scriptures you must first look at the *literal* use of the word before understanding the *non-literal* use of the word. *First*, what is literal circumcision? *Second*, what picture does God want you to understand when He says He will circumcise your heart? Literal circumcision is a removing of the foreskin. God had Israel do this to set them apart of the uncircumcised nations. With the foreskin gone the tender parts are left.

God will remove the disease carrying part of our heart and will leave the tender part—the part quick to feel and respond to the Lord.

10. In verses 8-10 what progression do you observe as a result of their clean hearts?

They will obey and observe all God's commands. He will bless and grant favor in their endeavors and in all the land. All that and more if they will only seek the Lord and desire to do His will. If you turn to the Lord...

11. When Israel repents, how complete and unreserved is God's restoration of them according to verses 8-10? What does this teach you about the process of repentance and restoration in your own life?

It is complete. There are no ifs, ands, or buts. All is good. If Israel repents, God is all in to bless and guide.

God isn't looking at me with a threatening scowl. As one puritan divine put it, "God is more ready to forgive than we are to seek it."

12. How does verse 11 tie in with verse 10?

The commandment to repent and return to the Lord isn't too difficult or out of reach for them. They can obey it. The Word of God is accessible to all.

13. What do you learn about the command in verse 11? How do verses 12-13 illustrate what is stated in verse 11?

It was given "today." It is not too difficult. It is not out of reach. Verse 12 says it's not in heaven while verse 13 says it's not in the sea. Those are both really far away and hard to reach places, but the Word of God is way more accessible than that.

14. What do you learn about the accessibility of the word in verse 14? What is the result?

The Word is near. It is in your mouth. It is in your heart. That you may obey it and do it.

15. Explain how the nearness of the word in your life helps you to obey the Lord. When the word is near—it's in my mind and thoughts. It's the desire of my heart. It drives me to obey the Lord out of love for Him.

The Law was not incomprehensible (**too difficult**) or inaccessible (**beyond your reach**). Though the Law had a heavenly origin God clearly revealed it to Israel so there was no need for anyone to **ascend into heaven to get it** nor did anyone need to travel across an ocean **to get it**. Nor did Israel need a special interpreter of the Law before they could **obey it**. The Law was already written down and Israel had been familiar with its demands in the wilderness. So Moses could say that **the word is very near you**. They could speak it (**it is in your mouth**) and they knew it (it is **in your heart**).¹

Contrary to the inscrutable and enigmatic ways of the pagan gods, the Lord's purposes and will for his people are crystal clear. They are not "too difficult" (*lō' niplē't*, lit., "not too wonderful," i.e., beyond comprehension) or beyond reach (v. 11). That is, they can be understood by the human mind despite its limitations.²

¹ Jack S. Deere, "[Deuteronomy](#)," in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 315.

² Eugene H. Merrill, [Deuteronomy](#), vol. 4, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 1994), 391.

16. Note how Paul uses these verses in Romans 10:6-10.

6 But the righteousness based on faith speaks as follows: "DO NOT SAY IN YOUR HEART, 'WHO WILL ASCEND INTO HEAVEN?' (that is, to bring Christ down), 7 or 'WHO WILL DESCEND INTO THE ABYSS?' (that is, to bring Christ up from the dead)." 8 But what does it say? "THE WORD IS NEAR YOU, IN YOUR MOUTH AND IN YOUR HEART"—that is, the word of faith which we are preaching, 9 that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved; 10 for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.

Paul reinterprets it, through the Holy Spirit, to say that the gospel message is preached by Paul is near them. All they need to do is believe it and they will be saved. Easy peasy.

17. What choices are set before Israel in verse 15?

Life and prosperity; death and adversity.

18. Verse 17 reveals the actions of those who choose death and adversity. What does it look like? What are the consequences (verse 18)?

Those who choose death and adversity turn away from the Lord in their hearts. They will not obey Him. They are drawn away and worship and serve other gods.

The consequence is that they will surely perish. They will not live long in the land even though they are crossing over to enter into the land.

19. Verse 16 reveals the actions of those who choose life and prosperity. What does it look like and what are the results?

Those who choose life and prosperity will love the Lord, walk in His ways, keep His commandments with the result that they will live and multiply, and receive the Lord's blessing in the land.

20. Why would heaven and earth be called as witnesses against Israel? See 17:6 and 19:15.

Because God requires two or more witnesses to enforcing laws, keeping or making a covenant. There's safety for all involved when there are witnesses. The witnesses provide back up that the person will keep their word. Even though God ALWAYS keeps His Word, He still subjects Himself to this rule to show His own faithfulness.

6 "On the evidence of two witnesses or three witnesses, he who is to die shall be put to death; he shall not be put to death on the evidence of one witness.

15 "A single witness shall not rise up against a man on account of any iniquity or any sin which he has committed; on the evidence of two or three witnesses a matter shall be confirmed.

21. What are heaven and earth to be witnesses of according to verses 19-20? What does Moses urge them to choose?

Heaven and earth witness the covenant that God is making with Israel. They see God's complete kindness and bounty in doing all for the Israelites, but He is allowing them to choose whether they will follow Him or not. Their choice cannot be held against God. Moses urges them to choose life so that they and their descendants may live. All will know their choice by how they live.

22. Verse 20 contains the phrase *this is your life* (ESV, NKJV, *He is your life*; NIV, *the Lord is your life*). What does that kind of life look like according to verse 20?

That life—which is akin to the Lord—looks like obedience and love and holding fast to Him. Their life is the Lord.

Deuteronomy 32:47 “For it is not an idle word for you; indeed it is your life. And by this word you will prolong your days in the land, which you are about to cross the Jordan to possess.”

John 11:25-26: 25 Jesus said to her, “I am the resurrection and the life; he who believes in Me will live even if he dies, 26 and everyone who lives and believes in Me will never die. Do you believe this?”

John 14:6 Jesus said to him, “I am the way, and the truth, and the life; no one comes to the Father but through Me.

John 17:3 “This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.

Galatians 2:20 “I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me.

Colossians 3:3-4: 3 For you have died and your life is hidden with Christ in God. 4 When Christ, who is our life, is revealed, then you also will be revealed with Him in glory.

23. Ladies, this is to be your life: *loving the Lord, obeying His voice, and holding fast to Him*. Do the choices you make throughout the day reflect that commitment to the Lord? How do your choices reflect your whole-hearted love and commitment to the Lord?

Oh Lord, I choose life! I love you and so desire to love you better, obey you better, and hold more closely to you. I figure if I hold fast to you, I will love and obey you better. How we live reveals the state of our hearts plain and simple. That is completely convicting, sobering, and heart wrenching when I consider the many areas where I am unfaithful, slothful, and distracted. May more of my life reflect my love for the Lord.

Deuteronomy

Lesson #26, Chapter 31

TEACHER'S GUIDE

The Lord is near and ever ready to help you understand His Word. Have you asked Him for His help yet?

1. What do you learn about Moses in verse 2? See also 34:7.

He's 120 years old now as they stand ready to enter the land. He is not able to come and go across the Jordan River for the Lord has declared that he cannot enter the land.

34:7 his eye was not dim nor his vigor abated!!!

2. By way of review, why wasn't Moses allowed to lead Israel into the Land? See Numbers 20:8-13 and 27:12-14.

Because Moses didn't obey the Lord. God said he didn't treat Him as holy when He struck the rock. Because he was a leader and everyone looked up to him, it was especially important that God deal with him publicly and that all would learn, heed, and gain wisdom so they would not think it was okay to give way to sin and disregard the Lord.

8 "Take the rod; and you and your brother Aaron assemble the congregation and *speak* to the rock before their eyes, that it may yield its water. You shall thus bring forth water for them out of the rock and let the congregation and their beasts drink." 9 So Moses took the rod from before the LORD, just as He had commanded him; 10 and Moses and Aaron gathered the assembly before the rock. And he said to them, "Listen now, you rebels; *shall we bring forth water* for you out of this rock?" 11 Then Moses lifted up his hand and *struck* the rock twice with his rod; and water came forth abundantly, and the congregation and their beasts drank. 12 *But the LORD said to Moses and Aaron, "Because you have not believed Me, to treat Me as holy in the sight of the sons of Israel, therefore you shall not bring this assembly into the land which I have given them."* 13 Those were the waters of Meribah, because the sons of *Israel contended with the LORD, and He proved Himself holy among them.*

12 Then the LORD said to Moses, "Go up to this mountain of Abarim, and see the land which I have given to the sons of Israel. 13 "When you have seen it, you too will be gathered to your people, as Aaron your brother was; 14 for in the wilderness of Zin, *during the strife of the congregation, you rebelled against My command to treat Me as holy before their eyes at the water.*" (These are the waters of Meribah of Kadesh in the wilderness of Zin.)

3. Who will go before Israel into the Promised Land (verse 3)?

The Lord! The Lord will cross ahead of them into the land to destroy the nations. Joshua also will cross ahead of you into the land—ie, Joshua will be your leader in the land.

4. What encouragement does the Lord give the nation in verses 3-6?
The Lord will cross over before them. The Lord will fight for them. The Lord will do the nations in the land, just as He did to the nations on the east side of the Jordan River. The Lord will deliver the nations in the land up to Israel. He tells them again, that He will go with them. *He will not fail them or forsake them!*
5. What did Moses remind Joshua in verses 7-8?
God reminds Joshua that He intends to give Israel the land. Joshua is the one God intends to take Israel into the land. God reminds him that He promised to give the land to Israel and that He intends Joshua to be the agent to do that.
6. How would those essential truths about God give them courage when they are facing the great and mighty nations in the land? What are some ways to remind yourself of those same truths when you are facing difficult situations?
God said He would never leave them. He said He would go before them. God said He would fight for them. All that must be relied upon and if remembered, brings great encouragement.

These same truths and more can encourage and strengthen my faith when I am struggling with fear and believing God. Pouring over God's faithful dealings with Israel helps me to trust Him in my circumstances for He is the same faithful God.

7. What did Moses give the leaders of Israel and what did he command them concerning it (verses 9-11)? When were they to carry out his instructions (verses 10-11)?
He gave the priests, the Levites who carried the ark, and the elders of Israel the copy of the law that he had compiled. At the end of every 7 years at the remission of debts during the Feast of Booths when all Israel comes together, they were to read all the words of the law to all Israel.
8. See Deuteronomy 15:1-3; 16:13-15; and Leviticus 23:42-43 to review the events of the remission of debts and the Feast of Booths. What do you learn?
1 "At the end of every seven years you shall grant a remission of debts. 2 "This is the manner of remission: every creditor shall release what he has loaned to his neighbor; he shall not exact it of his neighbor and his brother, because the Lord's remission has been proclaimed. 3 "From a foreigner you may exact it, but your hand shall release whatever of yours is with your brother. **DO THIS AT THE END OF EVERY 7 YEARS.**
13 "You shall celebrate the Feast of Booths seven days after you have gathered in from your threshing floor and your wine vat; 14 and you shall rejoice in your feast, you and your son and your daughter and your male and female servants and the Levite and the stranger and the orphan and the widow who are in your towns. 15 "Seven days you shall celebrate a feast to the Lord your God in the place which the Lord chooses, because the Lord your God will bless you in all your produce and in all the work of your hands, so that you will be altogether

joyful. FEAST OF BOOTHS HAPPENED EVERY YEAR. A TIME OF JOY AND REJOICING.

42 'You shall live in booths for seven days; all the native-born in Israel shall live in booths, 43 so that your generations may know that I had the sons of Israel live in booths when I brought them out from the land of Egypt. I am the Lord your God.' " THEY WERE ALL TO LIVE IN BOOTHS/TENTS FOR 7 DAYS WHEN THEY COME TOGETHER AS A REMINDER OF HOW GOD BROUGHT THEM OUT OF EGYPT.

9. Who was to hear the Law read and for what purpose (verses 11-13)? All Israel, the men, women, children, even the foreigners, were to hear the law read. All for the purpose of hearing, learning, fearing, and then to pass it on to their children.

10. Why is it so important to read and study the *whole* Bible, not just the parts we like or just the New Testament? How would reading the whole of God's Word produce in all of us the effects of verse 12?

The whole Bible teaches us about God. Without all of God's interactions and instructions for man we can grow stunted or misshapen since we tend to choose the parts we like only. Reading the whole thing makes us deal with areas we might want to leave alone.

It is God's Word that quickens our hearts to love Him and obey Him faithfully.

11. The only recorded account of Israel reading the law aloud to all the people in the manner prescribed here is in Nehemiah 8:1-18. This was after Israel had returned to the land after their 70-year captivity in Babylon. How do the people respond to the Word as it is read to them?

They wept when they heard the Word for they realized how they had fallen short. Nehemiah tells them not to weep for this is to be a time of rejoicing. Then they celebrated.

12. What does God tell Moses in verse 14?

It is time for you to die. Call Joshua and present yourselves at the tent of meeting so Joshua can be commissioned.

13. What happens at Joshua's commissioning (verse 15)?

The Lord appeared in the tent in the pillar of cloud (daytime). The pillar of cloud stood in the doorway of the tent.

14. What does God reveal about the nation in verses 16-18?

The people will rise up and play the harlot after Moses' death. They will forsake the Lord and break their covenant with Him. God's wrath will come upon them and they will be so overcome that they will realize it's because the Lord has hidden Himself from them.

15. What are Moses and Joshua instructed to do (verse 19)? For what purpose (verses 19-22)?

Write “this” song for yourselves and then teach it to the people. The song is meant to be a witness between God and the people. The song is to remind them of their defection and God’s faithfulness. It is a witness that God knew they would leave Him.

16. Verse 21 reads, *for I know their intent which they are developing (or making) today*. What do you learn about Israel’s rebellion from that phrase?

They weren’t completely faithful to the Lord. They were already making provision for the deeds of the flesh.

Romans 13:14: 14 But put on the Lord Jesus Christ, and make no provision for the flesh in regard to its lusts.

17. Are there any areas in your life in which you are *developing (making)* rebellion against the Lord? What is the cure for this tendency?

We all make provision for the flesh in some way. Just like I always have a treat or two in the house, so my soul seeks to hide away some little pleasure that dishonors the Lord.

Burn the bridges. Cut off all escape. Seek only the Lord. Repent.

18. Again, Joshua is encouraged with what words in verse 23?

Be strong and courageous, for you shall bring the Israelites into the land as the Lord has commissioned you to do.

19. What last details does Moses attend to in verses 24-26?

He finished writing all the words of the law in a book. Then he commanded the Levites to place it beside the ark of the covenant.

20. What other things are to be witnesses against Israel (verses 26, 28)? Why (verses 27-29)?

The book of the law that Moses had just finished writing. The elders and officers of the tribes were to *hear* the words of the law as a witness as well. Heaven and earth are a witness as well.

The book of the Law is to be a witness because Moses knows they will rebel. They’ve always been rebellious and will only continue after he dies. Because they will act corruptly. The Lord wants a witness that they entered into the covenant with Him and yet did not keep it.

21. In what way were the dire predictions of Israel’s defection from the Lord true? See Judges 2:7-23? Did you find out anything surprising?

7 The people served the LORD all the days of Joshua, and all the days of the elders who survived Joshua, who had seen all the great work of the LORD which

He had done for Israel. 8 Then Joshua the son of Nun, the servant of the LORD, died at the age of one hundred and ten. 9 And they buried him in the territory of his inheritance in Timnath-heres, in the hill country of Ephraim, north of Mount Gaash. 10 All that generation also were gathered to their fathers; and there arose another generation after them who did not know the LORD, nor yet the work which He had done for Israel. 11 Then the sons of Israel did evil in the sight of the LORD and served the Baals, 12 and they forsook the LORD, the God of their fathers, who had brought them out of the land of Egypt, and followed other gods from among the gods of the peoples who were around them, and bowed themselves down to them; thus they provoked the LORD to anger. 13 So they forsook the LORD and served Baal and the Ashtaroath. 14 The anger of the LORD burned against Israel, and He gave them into the hands of plunderers who plundered them; and He sold them into the hands of their enemies around them, so that they could no longer stand before their enemies. 15 Wherever they went, the hand of the LORD was against them for evil, as the LORD had spoken and as the LORD had sworn to them, so that they were severely distressed. 16 Then the LORD raised up judges who delivered them from the hands of those who plundered them. 17 Yet they did not listen to their judges, for they played the harlot after other gods and bowed themselves down to them. They turned aside quickly from the way in which their fathers had walked in obeying the commandments of the LORD; they did not do as their fathers. 18 When the LORD raised up judges for them, the LORD was with the judge and delivered them from the hand of their enemies all the days of the judge; for the LORD was moved to pity by their groaning because of those who oppressed and afflicted them. 19 But it came about when the judge died, that they would turn back and act more corruptly than their fathers, in following other gods to serve them and bow down to them; they did not abandon their practices or their stubborn ways. 20 So the anger of the LORD burned against Israel, and He said, "Because this nation has transgressed My covenant which I commanded their fathers and has not listened to My voice, 21 I also will no longer drive out before them any of the nations which Joshua left when he died, 22 in order to test Israel by them, whether they will keep the way of the LORD to walk in it as their fathers did, or not." 23 So the LORD allowed those nations to remain, not driving them out quickly; and He did not give them into the hand of Joshua.

Surprising: they lasted all the days of Moses and of Joshua before the defected. That's encouraging. It was the children of that generation that left the Lord. They didn't learn. They didn't remember. They didn't faithfully serve the Lord for any length of time, but God was so patient and compassionate and forgiving.

22. What lessons can be learned and applied to your own life from this chapter? The Lord is so kind. It is an encouragement as I consider areas of my own faithlessness. Thankful for His kindness.

Be reminded and comforted that while it is true that we are just as prone to wandering and unfaithfulness as Israel was, it is also true that God *remains* the same in His purposes and plans. He is ever watching over us to encourage, admonish, and guide. He is always near to strengthen and comfort us when we grow weary. He is inexhaustible, ever patient, and immovable in His love toward us. He will not be thwarted in bringing us to glory and making us more like Himself here on earth. Know also that our feeble attempts at faithful obedience are met and carried along by His mercy, goodness, and love in order to bring us to maturity in Christ.

Deuteronomy

Lesson #27, Chapter 32

TEACHER'S GUIDE

These chapters are rich in truths we need to know and understand about God. Be sure to ask the Lord to prepare your heart to learn what He has recorded here for us.

1. The clue to the contents of Chapter 32 can be found in 31:30. What is the chapter about?

Chapter 32 is about a song Moses wrote that he taught to the nation.

2. Who does Moses give it to and for what purpose? See 31:19-22, 30 for your answer.

19 "Now therefore, write down this song for yourselves, and teach it to the children of Israel; put it in their mouths, that this song may be a witness for Me against the children of Israel. 20 When I have brought them to the land flowing with milk and honey, of which I swore to their fathers, and they have eaten and filled themselves and grown fat, then they will turn to other gods and serve them; and they will provoke Me and break My covenant. 21 Then it shall be, when many evils and troubles have come upon them, that this song will testify against them as a witness; for it will not be forgotten in the mouths of their descendants, for I know the inclination of their behavior today, even before I have brought them to the land of which I swore to give them." 22 Therefore Moses wrote this song the same day, and taught it to the children of Israel.

30 Then Moses spoke in the hearing of all the assembly of Israel the words of this song until they were ended:

Moses wanted the song to be taught to all the nation as a witness against them and a reminder of the covenant they have entered into with God.

3. What does Moses want his teaching to be like in verse 2? Why (verse 3)?
What kind of picture is he painting about his teaching?
He wants his teaching to be as drops of rain, dew, fresh droplets on the grass. Why? Because he is proclaiming the great name of God.

The picture is one of life and blessing. It's not a torrential rain, but a life giving one that comes in right measure for life, not destruction.

4. What does Moses proclaim about God in the song (verse 4)?
He is The Rock!!! His ways are perfect. All His ways are just. A God of faithfulness. No injustice in Him at all. He is righteous and upright.

What a perfect morning's meditation on the character of God. this would be especially helpful when you're going through trials.

5. Whenever a metaphor is used in Scripture you need to ask, "What is a rock (or whatever the metaphor is) like *literally*? What are its characteristics? What are its functions?" Then you can ask, "How is God like the rock? How do the rock's qualities help to describe God?" What do you learn about the Rock as mentioned in verses 4, 15, 18, 30, 31? Contrast that with verse 37. Use the above questions about metaphors in Scriptures to formulate your answer. God is immovable, the place of safety, a refuge. Things can't wear Him down. Other things break upon a rock, but the rock does not break. The rock is timeless. Just spending time on this question and thinking on the Lord's faithfulness, that we can trust Him, that He remains the same is such a blessing!

The gods of the nations are not a place of safety and no refuge for them.

6. How did the nation of Israel respond to the Lord (verses 5-6)? What words are used to describe them?

Israel acted corruptly toward the Lord. They have not acted like His children—because of their defect, their sinful rebellion. They are a crooked and perverse generation. They are foolish and unwise in treating God this way. He is their Father, who made them and established them.

7. In verse 7 Israel is told to remember the days of old. What things does Moses want them to remember in verses 7-14?

Remember when the Most High gave them their inheritance in the land. Remember that God called them to Himself. Remember that He found them in the desert and cared for them and protected them. Remember the Lord provided good things for Israel, the very best of the land. They were to remember all the ways the Lord provided for them and the many good things God had done for them.

8. What word pictures are used to describe God and His care of Israel in verses 7-14?

Verse 11—God is described as an eagle that stirs up its nest and hovers over its young, spreading his wings and carrying its young.

9. How does Israel (Jeshurun) respond to the Lord's care in verses 15-18? Describe the attitudes Israel exhibits in these verses.

Jeshurun grew fat and *kicked!* Jeshurun forsook God and then even scorned Him.

They were ungrateful, scornful, rebellious, idolatrous and unfaithful, neglectful and forgetful of God.

10. What are the results of Israel choosing to follow other gods (verses 19-25)? God saw this and hid His face from them, so He heaped misfortunes upon them to draw their hearts back to Him. He will even show favor to others in hopes it will make them jealous and win them back to Him.

11. What “keeps” God from heaping more judgment upon the nation (verses 26-27)?

For fear that the nations will misunderstand and think that they alone had been the means of judgment. They were merely the agent of discipline, used by the Lord to win Israel back.

12. In order to stir Israel up to jealousy, what does God intend to do in verse 21?
See also Romans 10:19 and 11:11-12.

He desired to stir them to jealousy.

19 But I say, did Israel not know? First Moses says: “I will provoke you to jealousy by those who are not a nation, I will move you to anger by a foolish nation.”

11 I say then, have they stumbled that they should fall? Certainly not! But through their fall, to provoke them to jealousy, salvation has come to the Gentiles. 12 Now if their fall is riches for the world, and their failure riches for the Gentiles, how much more their fullness!

13. What does God say Israel is like in verse 28?

They are a nation lacking in counsel and there is no understanding in them. They just don't get it and there's no one speaking truth to them.

14. What does God want Israel to understand in verses 29-33?

If they were wise and understood things accurately, they would know that no one could harm them or come against them while God is for them. The only reason they would ever experience destruction is because their own rebelliousness led to God's discipline in their lives. Even their enemies understood this.

15. When will the Lord rescue Israel according to verses 34-43? What reason is given in these verses for Israel's deliverance?

The “agents” of destruction will have a day of reckoning. They will be judged for the harm they brought upon Israel. The Lord will once again come and rescue His people. He will avenge Israel by wreaking havoc among the nations who did them harm.

God sees! What a comfort.

16. In verses 37-39 what contrast does God make between Himself and the false gods?

The gods of the nations cannot help them. But God is the ONLY God. Only He can bring to life that which is dead. Only He can heal that which has been sorely wounded. No one can be delivered from His hand—no one can be stolen away and no one can jump out either.

17. What an incredible picture God paints of Himself in verse 39! What attributes of God do you see in that verse? See also Job 5:18; Isaiah 43:13; 45:5, 18, 22; and Lamentations 3:31-32 for further support of those attributes.

He is the I AM—the eternally existing one. He is the only God.

18 For He bruises, but He binds up; He wounds, but His hands make whole.

13 Indeed before the day was, I am He; And there is no one who can deliver out of My hand; I work, and who will reverse it?"

5 I am the Lord, and there is no other; There is no God besides Me. I will gird you, though you have not known Me,

18 For thus says the Lord, Who created the heavens, Who is God, Who formed the earth and made it, Who has established it, Who did not create it in vain, Who formed it to be inhabited: "I am the Lord, and there is no other.

22 "Look to Me, and be saved, All you ends of the earth! For I am God, and there is no other.

31 For the Lord will not cast off forever. 32 Though He causes grief, Yet He will show compassion According to the multitude of His mercies.

18. What exhortation does Moses give the people after he teaches them the song (verses 44-47)?

He tells them to take the words of the song to heart, to obey the law of the Lord carefully and teach it to their sons, for it is not "in vain" for them—it is their very life. It is only through obedience to God's Word that they will prolong their days in the land.

19. How does verse 47 describe the words of the law?

Their very life. Not idle—fruitful.

20. The Word of God was never meant to be an ornament, but the very fabric of our lives. What role do you allow God's Word to play in your life? Is it empty, with little meaning in your life or is it a vital and integral part of your life? What are some ways the Scriptures can become more central to every part of your life?

More memorization. More listening. More reading. More allowing it to wash me and transform me. More worship of God with the Word. More—more—more!

More love to Thee, O Christ, More love to Thee! This is the prayer I make on bended knee.

21. What does the Lord tell Moses to *do* and *when* according to verses 48-50?

Go up to the top of Mt Nebo and look at the land, then die!!!

22. The consequences for Moses' sin at Meribah are severe. What reasons are given in verse 51 for this?

Because he broke faith with God. Because he didn't treat God as holy in the sight of the people.

23. What lessons do you learn from Moses' life in these verses that you want to keep in mind as you walk with the Lord?

God's longing to be loved by those He loves. Yet, He never shies away from teaching us in the best possible way. He always considers every angle and never judges unrighteously.

24. Why did God want Moses to teach the people this song? What truths did God want them to learn and be reminded of through this song?

God wanted these truths about Himself to be readily accessible to the people. And a song is the perfect way to remind them of these truths—one they might sing even when they won't hear the Word well. He wanted them to remember His love and care for them in spite of their rebellion, that He is ever ready to come near to them.

25. What truths from the song of Moses do you want to carry with you to remember and apply to your life?

In spite of any failure on my part, I need to remember His willingness to bring healing when all earthly, manmade hope is lost.

Deuteronomy

Lesson #28, Chapter 33

TEACHER'S GUIDE

These chapters are rich in truths we need to know and understand about God. Be sure to ask the Lord to prepare your heart to learn what He has recorded here for us.

1. What does verse 1 say is contained in this chapter?
The blessing that Moses gave to the Israelites before he died.
2. What term is used to describe Moses in verse 1? Who else had that title? See Judges 13:6-9; 1 Samuel 2:27; 9:6; 1 Kings 17:18; 2 Kings 5:20; 2 Chronicles 8:14; 1 Timothy 6:11.

The man of God

6 Then the woman came and told her husband, saying, "A man of God came to me and his appearance was like the appearance of the angel of God, very awesome. And I did not ask him where he came from, nor did he tell me his name. 7 "But he said to me, 'Behold, you shall conceive and give birth to a son, and now you shall not drink wine or strong drink nor eat any unclean thing, for the boy shall be a Nazirite to God from the womb to the day of his death.' " 8 Then Manoah entreated the Lord and said, "O Lord, please let the man of God whom You have sent come to us again that he may teach us what to do for the boy who is to be born." 9 God listened to the voice of Manoah; and the angel of God came again to the woman as she was sitting in the field, but Manoah her husband was not with her. IN THIS CASE IT WAS THE ANGEL OF THE LORD, A PREINCARNATE APPEARANCE OF CHRIST.

27 Then a man of God came to Eli and said to him, "Thus says the Lord, 'Did I not indeed reveal Myself to the house of your father when they were in Egypt in bondage to Pharaoh's house? A PROPHET OF THE LORD

6 He said to him, "Behold now, there is a man of God in this city, and the man is held in honor; all that he says surely comes true. Now let us go there, perhaps he can tell us about our journey on which we have set out." REFERRING TO SAMUEL

18 So she said to Elijah, "What do I have to do with you, O man of God? You have come to me to bring my iniquity to remembrance and to put my son to death!" ELIJAH

20 But Gehazi, the servant of Elisha the man of God, thought, "Behold, my master has spared this Naaman the Aramean, by not receiving from his hands what he brought. As the Lord lives, I will run after him and take something from him." ELISHA

14 Now according to the ordinance of his father David, he appointed the divisions of the priests for their service, and the Levites for their duties of praise and ministering before the priests according to the daily rule, and the gatekeepers by

their divisions at every gate; for *David the man of God* had so commanded.

DAVID

11 But flee from these things, *you man of God*, and pursue righteousness, godliness, faith, love, perseverance and gentleness. TIMOTHY

3. The word *bless* and its forms are used approximately 530 times in the Bible. What is a blessing and what is its purpose as used in the Bible? Consult a Bible dictionary or Bible encyclopedia for your answer.

It's a way of giving someone something good. A blessing, an imparting of some kind of gift, favor, goodness. An invoking of God's blessing for good to someone or for some purpose.

4. How is God described in verse 2?

2 He said, "The LORD came from Sinai, And dawned on them from Seir; He shone forth from Mount Paran, And He came from the midst of ten thousand holy ones; At His right hand there was flashing lightning for them.

He is described as on high, shining on them, in the midst of holy ones, fighting for them.

5. In verse 2 we read, *at His right hand there was a fiery law for them* (NKJV *fiery law*, while the ESV reads *flaming fire at His right hand*). What is this interesting phrase referring to? See Deuteronomy 5:22-24.

22 "These words the LORD spoke to all your assembly at the mountain from the midst of the fire, of the cloud and of the thick gloom, with a great voice, and He added no more. He wrote them on two tablets of stone and gave them to me. 23 "And when you heard the voice from the midst of the darkness, while the mountain was burning with fire, you came near to me, all the heads of your tribes and your elders. 24 "You said, 'Behold, the LORD our God has shown us His glory and His greatness, and we have heard His voice from the midst of the fire; we have seen today that God speaks with man, yet he lives.

It's talking about the giving of the Law. hence, the NKJV's translation.

6. Jeshurun is a symbolic name for Israel, describing her ideal character. It means "righteous or upright one." How does Moses describe Israel in verses 3-5?

Beloved by God. holy ones in God's hand. Following God. receiving His Word. Subject to the Lord.

John Mac: Since Moses is nowhere else in Scripture referred to as king, most interpret this as a reference to the Lord as King over Israel. However, Moses is the closest antecedent of the pronoun "he" in this clause, and the most natural understanding is that Moses is being referred to as a king. Moses certainly exercised kingly authority over Israel and could be viewed as a prototype of the

coming King. Thus, united in the figure of Moses, the coming prophet like unto Moses (18:15) would be the prophet-king.¹

7. Verse 3 paints a beautiful picture of those who follow the Lord. How are those characteristics true of you? In what ways do you sit down at the Lord's feet and receive His Word?

Oh, to be more like this! To live in the hollow of His hand, to follow Him closely, and to eagerly receive and obey His Word.

Eager Beaver: take a look at the kind of person who is blessed in the Scriptures. The following verses are only a small representation of all the "blessed are" that can be found in the Bible. What do you learn about the kind of person who is blessed from each verse? See Psalm 1:1-3; 32:1-2; 34:8; 40:4; 41:1-2; 65:4; 106:3; 119:1-2; 146:5; Proverbs 22:9; Matthew 5:3-11; John 13:14-17; 20:29; Ephesians 1:3; James 1:12, 25; 1 Peter 3:14.

****1 How blessed is the man who does not walk in the counsel of the wicked, Nor stand in the path of sinners, Nor sit in the seat of scoffers! 2 But his delight is in the law of the Lord, And in His law he meditates day and night. 3 He will be like a tree firmly planted by streams of water, Which yields its fruit in its season And its leaf does not wither; And in whatever he does, he prospers. **THE BLESSED MAN MEDITATES ON GOD'S WORD, WALKS IN HOLINESS, AND AS A CONSEQUENCE BEARS MUCH FRUIT.**

1 How blessed is he whose transgression is forgiven, Whose sin is covered! 2 How blessed is the man to whom the Lord does not impute iniquity, And in whose spirit there is no deceit! **FORGIVENESS RESULTS IN BEING A BLESSED MAN.**

8 O taste and see that the Lord is good; How blessed is the man who takes refuge in Him! **TAKING REFUGE IN THE LORD RESULTS IN BEING A BLESSED MAN.**

4 How blessed is the man who has made the Lord his trust, And has not turned to the proud, nor to those who lapse into falsehood. **TRUSTING THE LORD RESULTS IN BEING A BLESSED MAN, WALKING IN HOLINESS AND ASSOCIATING WITH THE HUMBLE RESULTS IN BEING A BLESSED MAN.**

1 How blessed is he who considers the helpless; The Lord will deliver him in a day of trouble. 2 The Lord will protect him and keep him alive, And he shall be called blessed upon the earth; And do not give him over to the desire of his enemies. **THINKING OF OTHERS RESULTS IN BEING A BLESSED MAN.**

4 How blessed is the one whom You choose and bring near to You To dwell in Your courts. We will be satisfied with the goodness of Your house, Your holy temple. **DRAWING NEAR TO THE LORD RESULTS IN BEING A BLESSED AND SATISFIED MAN.**

¹ John MacArthur Jr., ed., [The MacArthur Study Bible](#), electronic ed. (Nashville, TN: Word Pub., 1997), 300.

3 How blessed are those who keep justice, Who practice righteousness at all times! PRACTICING RIGHTEOUSNESS RESULTS IN BEING A BLESSED MAN.

1 How blessed are those whose way is blameless, Who walk in the law of the Lord. 2 How blessed are those who observe His testimonies, Who seek Him with all their heart. WALKING IN THE LAW OF THE LORD AND OBEYING HIM, SEEKING HIM WITH ALL THEIR HEART RESULTS IN BEING A BLESSED MAN.

5 How blessed is he whose help is the God of Jacob, Whose hope is in the Lord his God, SEEKING THE LORD AS HIS HELP RESULTS IN BEING A BLESSED MAN.

9 He who is generous will be blessed, For he gives some of his food to the poor. BEING GENEROUS RESULTS IN BEING A BLESSED MAN.

3 "Blessed are the poor in spirit, for theirs is the kingdom of heaven. 4 "Blessed are those who mourn, for they shall be comforted. 5 "Blessed are the gentle, for they shall inherit the earth. 6 "Blessed are those who hunger and thirst for righteousness, for they shall be satisfied. 7 "Blessed are the merciful, for they shall receive mercy. 8 "Blessed are the pure in heart, for they shall see God. 9 "Blessed are the peacemakers, for they shall be called sons of God. 10 "Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven. 11 "Blessed are you when people insult you and persecute you, and falsely say all kinds of evil against you because of Me. APPLYING THE BEATITUDES RESULTS IN BEING A BLESSED MAN.

14 "If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet. 15 "For I gave you an example that you also should do as I did to you. 16 "Truly, truly, I say to you, a slave is not greater than his master, nor is one who is sent greater than the one who sent him. 17 "If you know these things, you are blessed if you do them. SERVING AND SACRIFICING FOR OTHERS RESULTS IN BEING A BLESSED MAN.

29 Jesus said to him, "Because you have seen Me, have you believed? Blessed are they who did not see, and yet believed." BELIEVING AND TRUSTING IN Jesus RESULTS IN BEING A BLESSED MAN.

3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, RECEIVING THE BLESSINGS OF CHRIST RESULTS IN BEING A BLESSED MAN.

12 Blessed is a man who perseveres under trial; for once he has been approved, he will receive the crown of life which the Lord has promised to those who love Him. PERSEVERING UNDER TRIAL RESULTS IN BEING A BLESSED MAN.

25 But one who looks intently at the perfect law, the law of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man will be blessed in what he does. BECOMING AN EFFECTUAL DOER RESULTS IN BEING A BLESSED MAN.

14 But even if you should suffer for the sake of righteousness, you are blessed. And do not fear their intimidation, and do not be troubled, SUFFERING FOR RIGHTEOUSNESS' SAKE RESULTS IN BEING A BLESSED MAN.

8. What blessing is given to Reuben in verse 6?

May he live and not die, and may he grow numerically.

9. What is Judah's blessing in verse 7?

Asking that God would hear his voice and restore him to his people. Asking that God would help Judah fight against their adversaries.

10. Levi's blessing is more detailed. What are the Urim and Thummim? See Exodus 28:30 and Nehemiah 7:65. Who are they to belong to (verse 8)?
30 "You shall put in the breastpiece of judgment the Urim and the Thummim, and they shall be over Aaron's heart when he goes in before the Lord; and Aaron shall carry the judgment of the sons of Israel over his heart before the Lord continually. THE LEVITES WORE THE URIM AND THUMMIM WHEN THEY WENT INTO MINISTER BEFORE THE LORD.
65 The governor said to them that they should not eat from the most holy things until a priest arose with Urim and Thummim. THE PRIESTS WORE AND CARED FOR THE URIM AND THUMMIM.

The Urim and Thummim belonged to the Levites and Moses particularly asks that it be a godly man.

The Urim and Thummim helped the Levites discern God's will for the nation. (Numbers 27:21: 21 "Moreover, he shall stand before Eleazar the priest, who shall inquire for him by the judgment of the Urim before the LORD. At his command they shall go out and at his command they shall come in, both he and the sons of Israel with him, even all the congregation.")

(1 Samuel 28:6: 6 When Saul inquired of the Lord, the Lord did not answer him, either by dreams or by Urim or by prophets.)

11. What point in time is verse 9 referring to? See Exodus 32:25-29.

The giving of the 10 Commandments. The Levites fought for God and went against their kinsman in their zeal for God's holiness. *Notice verses 8-9.*

25 Now when Moses saw that the people were out of control—for Aaron had let them get out of control to be a derision among their enemies— 26 then Moses stood in the gate of the camp, and said, "*Whoever is for the Lord, come to me!*" *And all the sons of Levi gathered together to him.* 27 He said to them, "Thus says the Lord, the God of Israel, 'Every man of you put his sword upon his thigh, and go back and forth from gate to gate in the camp, and kill every man his brother, and every man his friend, and every man his neighbor.' " 28 *So the sons of Levi did as Moses instructed, and about three thousand men of the people fell that day.* 29 *Then Moses said, "Dedicate yourselves today to the Lord—for every man has been against his son and against his brother—in order that He may bestow a blessing upon you today."*

God remembered their faithfulness 38 years later and moved Moses to bless them for their faithfulness.

12. What tasks does Moses pray that God will allow them to fulfill in verse 10? What else does he pray for them in verse 11?

That they would teach the Israelites the law of God and that they would serve before the Lord in the holy sanctuary.

Verse 11: He asks that God would bless his efforts and that his labors would be acceptable to God. That God would contend with those who contend with him.

13. What do you learn about Benjamin and what is his blessing (verse 12)? He is beloved by the Lord. Asks that he would be able to dwell in security near the Lord. The Lord shields him daily. And dwells near the Lord.

14. Joseph is not known as a tribe of Israel, but when his father Jacob wanted to give him a double blessing, he chose to bless Joseph's two sons, Ephraim and Manasseh. In verse 13 Moses again refers to Joseph from whom Ephraim and Manasseh come. What is the blessing given to Joseph in verses 13-17? What word is repeated in those verses that indicates the kind of blessing Joseph was to receive?

The best of the land and all that goes with it is to be blessed. He is to be above all his brothers. And his influence is to spread. Choice is repeated often. He is to receive the best of the best.

15. Zebulun and Issachar are included in one blessing. What does Moses pray for them in verses 18-19?

They are to rejoice as they go forth to worship the Lord. They are to receive blessing from the land (hidden treasures of the sand—oil perhaps?) and the sea.

16. What about Gad's blessing (verses 20-21)?

The one who helps Gad receives a blessing. Gad will reign as a ruler over the people.

17. What do you learn about Dan's blessing (verse 22)?

He is the cub of a lion. A smaller version of Gad...and resides in Bashan.

18. What is Naphtali's blessing (verse 23)?

Naphtali basks in God's blessing and lives near the sea in the south.

19. What does Moses pray for Asher in verses 24-25?

Blessing and favor are to be given to Asher. One of Spurgeon's favorite blessings: As thy days, so shall thy strength be. He understood this that God would give the strength they needed as they needed it each day. We know that's certainly a blessing as 2 Corinthians 9:8 indicates.

20. For some reason Moses forgets one of the tribes. Who is it? We know they were around at this point because of the future role they played in 1 Chronicles 4:24-43.

Simeon.

Eager Beaver: For your own interest, read Jacob's blessings for his 12 sons in Genesis 49:1-27, then compare them with Moses' blessings of the 12 tribes.

1 Then Jacob summoned his sons and said, "Assemble yourselves that I may tell you what will befall you in the days to come. 2 "Gather together and hear, O sons of Jacob; And listen to Israel your father. 3 "**Reuben**, you are my firstborn; My might and the beginning of my strength, Preeminent in dignity and preeminent in power. 4 "Uncontrolled as water, you shall not have preeminence, Because you went up to your father's bed; Then you defiled it—he went up to my couch. 5 "**Simeon and Levi** are brothers; Their swords are implements of violence. 6 "Let my soul not enter into their council; Let not my glory be united with their assembly; Because in their anger they slew men, And in their self-will they lamed oxen. 7 "Cursed be their anger, for it is fierce; And their wrath, for it is cruel. I will disperse them in Jacob, And scatter them in Israel. 8 "**Judah**, your brothers shall praise you; Your hand shall be on the neck of your enemies; Your father's sons shall bow down to you. 9 "Judah is a lion's whelp; From the prey, my son, you have gone up. He couches, he lies down as a lion, And as a lion, who dares rouse him up? 10 "The scepter shall not depart from Judah, Nor the ruler's staff from between his feet, Until Shiloh comes, And to him shall be the obedience of the peoples. 11 "He ties his foal to the vine, And his donkey's colt to the choice vine; He washes his garments in wine, And his robes in the blood of grapes. 12 "His eyes are dull from wine, And his teeth white from milk. 13 "**Zebulun** will dwell at the seashore; And he shall be a haven for ships, And his flank shall be toward Sidon. 14 "**Issachar** is a strong donkey, Lying down between the sheepfolds. 15 "When he saw that a resting place was good And that the land was pleasant, He bowed his shoulder to bear burdens, And became a slave at forced labor. 16 "**Dan** shall judge his people, As one of the tribes of Israel. 17 "Dan shall be a serpent in the way, A horned snake in the path, That bites the horse's heels, So that his rider falls backward. 18 "For Your salvation I wait, O LORD. 19 "As for **Gad**, raiders shall raid him, But he will raid at their heels. 20 "As for Asher, his food shall be rich, And he will yield royal dainties. 21 "**Naphtali** is a doe let loose, He gives beautiful words. 22 "**Joseph** is a fruitful bough, A fruitful bough by a spring; Its branches run over a wall. 23 "The archers bitterly attacked him, And shot at him and harassed him; 24 But his bow remained firm, And his arms were agile, From the hands of the Mighty One of Jacob (From there is the Shepherd, the Stone of Israel), 25 From the God of your father who helps you, And by the Almighty who blesses you With blessings of heaven above, Blessings of the deep that lies beneath, Blessings of the breasts and of the womb. 26 "The blessings of your father Have surpassed the blessings of my ancestors Up to the utmost bound of the everlasting hills; May they be on the

head of Joseph, And on the crown of the head of the one distinguished among his brothers. 27 “**Benjamin** is a ravenous wolf; In the morning he devours the prey, And in the evening he divides the spoil.”

21. Verse 26 begins, *there is none like the God of Jeshurun*. What qualities set Him apart in verses 26-29?

There is none like Him. He rides through the heavens to help. He comes to their aid in His majesty. The eternal God is a dwelling place. He supports underneath—with arms that last forever, never tiring, always there. He drives out the enemy.

22. Because there is none like the God of Jeshurun, how does Israel benefit from God’s unique intervention (verses 26-29)?

They benefit by His care and aid, by His sustaining and supporting help. They are protected and the land is blessed. They are blessed by the Lord. He is their shield. God fights for them.

23. Israel was a nation chosen by God and you too have been chosen by Him. What do verses 26-29 teach you about God’s intentions toward His children? How does that truth encourage you?

God is just as willing and ready to help me as He was Israel. What a kindness! It so encourages me, and I love those verses. The picture it paints of God rushing to our aid is so endearing.

Deuteronomy

Lesson #29, Chapter 34

TEACHER'S GUIDE

1. Chapter 34 closes the book of Deuteronomy, not by exhorting and encouraging the nation of Israel to love the Lord their God, but by focusing on the man who carried God's message to His people. Chapter 34 is about Moses. We know from previous lessons that Moses is not allowed to enter the land, yet in what way is God's kindness extended to Moses in verse 4?

God declares He will give the land to Israel. He lets Moses see it.

2. In verse 1 we read that Moses climbs Mt. Nebo to see the Promised Land. Using your map on the last page of this lesson, shade in the areas that Moses saw from verses 1-3.

Check.

3. What title is given to Moses in verse 5? Who else is privileged to be called by that same term? See Joshua 24:29; 2 Samuel 3:18; 2 Kings 17:13; Job 1:8; Isaiah 20:3; 53:11.

Moses, the servant of the Lord.

29 It came about after these things that *Joshua the son of Nun, the servant of the Lord*, died, being one hundred and ten years old.

18 "Now then, do it! For the Lord has spoken of David, saying, 'By the hand of *My servant David* I will save My people Israel from the hand of the Philistines and from the hand of all their enemies.' "

13 Yet the Lord warned Israel and Judah through all His prophets and every seer, saying, "Turn from your evil ways and keep My commandments, My statutes according to all the law which I commanded your fathers, and which I sent to you through *My servants the prophets*."

8 The Lord said to Satan, "Have you considered *My servant Job*? For there is no one like him on the earth, a blameless and upright man, fearing God and turning away from evil."

3 And the Lord said, "Even as *My servant Isaiah* has gone naked and barefoot three years as a sign and token against Egypt and Cush,

11 As a result of the anguish of His soul, He will see it and be satisfied; By His knowledge *the Righteous One, My Servant*, will justify the many, As He will bear their iniquities.

4. As you think over Moses' life and his words here in Deuteronomy, how would you describe this servant of the Lord?

Faithful, self-sacrificing, zealous for the Lord and His glory rather than his own glory and even his own comfort, someone who grew into his role and then did it with excellence, humble (he truly didn't seek his own ways or seek acclaim for himself).

5. There's a little song that says, "Make me a servant, humble and meek; Lord, let me lift up those who are weak. And may the prayer of my heart always be, make me a servant today." How can the choices you make each day reflect that prayer even more readily in your life? What changes do you need to make to attitudes or actions so that you can be a "servant of the Lord?"

Must be willing to die to self, to let others be given preference and first place, to have the following Scriptures as my aim and goal:

Psalm 115:1: 1 Not to us, O Lord, not to us, But to Your name give glory

Because of Your lovingkindness, because of Your truth.

John 3:30 30 "He must increase, but I must decrease.

Philippians 3:10 10 that I may know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death;

6. What does verse 5 tell you about the death of Moses? Also read Numbers 27:12-14; Deuteronomy 32:49-50 and 34:5-7. What do these verses tell you about the special circumstances surrounding Moses' death?

He died in the land of Moab. He died according to the Word of the Lord.

12 Then the Lord said to Moses, "Go up to this mountain of Abarim, and see the land which I have given to the sons of Israel. 13 "When you have seen it, you too will be gathered to your people, as Aaron your brother was; 14 for in the wilderness of Zin, during the strife of the congregation, you rebelled against My command to treat Me as holy before their eyes at the water." (These are the waters of Meribah of Kadesh in the wilderness of Zin.)

49 "Go up to this mountain of the Abarim, Mount Nebo, which is in the land of Moab opposite Jericho, and look at the land of Canaan, which I am giving to the sons of Israel for a possession. 50 "Then die on the mountain where you ascend, and be gathered to your people, as Aaron your brother died on Mount Hor and was gathered to his people,

5 So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. 6 And He buried him in the valley in the land of Moab, opposite Beth-peor; but no man knows his burial place to this day. 7 Although Moses was one hundred and twenty years old when he died, his eye was not dim, nor his vigor abated.

7. Who buried Moses (verse 6)?

The Lord did.

- a. What might be a reason that no man knew of his burial place in light of the affection Israel had for him, the events of Joshua 24:32, and what God said in verse 4?

They might have wanted to take Moses' bones into the Promised Land, so God hid his body.

Joshua 24:32: 32 *Now they buried the bones of Joseph, which the sons of Israel brought up from Egypt, at Shechem, in the piece of ground which Jacob had*

bought from the sons of Hamor the father of Shechem for one hundred pieces of money; and they became the inheritance of Joseph's sons.

They might have been tempted to revere Moses too much and give him honor due only to the Lord.

- b. Jude 9 has some interesting things to say about Moses' body. What do you learn there?

The devil wanted Moses' body and argued with Michael the archangel about it. Apparently, he was guarding it.

9 But Michael the archangel, when he disputed with the devil and argued about the body of Moses, did not dare pronounce against him a railing judgment, but said, "The Lord rebuke you!"

8. Though Joshua had been prepared by Moses for the task of leading the people, how did the Lord help him with his huge task (verse 9)? How did the people respond?

God filled him with the spirit of wisdom in leading the people. Moses commissioned him by laying hands on him.

The people listened to him and obeyed him as they did Moses.

9. What unique qualities of Moses' life are highlighted in verses 10-12? The Lord knew him face to face. He performed signs and wonders in pharaoh's presence and in the sight of all Israel. There's never been anyone quite like him in the history of the world in how God enabled him and used him.

10. Review the book of Deuteronomy. What impact has it made upon your walk with the Lord?

I think the thing that stands out is God's patience and compassion on Israel. The Lord doesn't respond the way I think He will. He is far more patient and far more loving than I ever would be. I love how that shows up in the laws in how we deal with one another. I think it's good to be reminded that though God is patient, He is not *ever* patient.

I'm always greatly impacted by God's desire that we love Him. I fail Him so much in not loving Him well.

The danger of forgetting and the importance of remembering.

The importance of hearing God well—so my life changes!

11. In what way has your study of the Old Testament enhanced your understanding of the New Testament?

My view of grace expands when I study this book and study the Old Testament. The Old Testament is grace, undeserved grace, on display.

12. Write a short description of Deuteronomy. Be sure to include the theme and purpose of the book in your description.

Deuteronomy is Moses' final instruction to the nation of Israel before they enter the promised land. It contains God's "family rules" for the nation so they can live well in the land. The book puts God on display, so we learn of His longing for His children to follow Him and love Him because everything He is doing is for their good. The theme is how to love a God who has done everything for you—by remembering His laws and covenants.

