

Deuteronomy

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In Filipovice, Czech Republic

May 1-5, 2002

Introduction

- The Hebrew title is “the words,” the first phrase in verse 1.
- The author is Moses. But there is a final editor who lived sometime after Israel established kings and before the captivities. Someone like Samuel, but we don’t know who for sure. There are editorial comments in the book. He updated the information probably during the time of David or Solomon. However, the whole text is inspired by God, not only the part Moses wrote.
- Jesus authenticated the books of Moses as being from God. Paul said all Scripture is inspired by God. The Deuteronomy they looked at is the same Deuteronomy we look at. So the book as we have it is the inspired Word of God.
- The historical setting—The book contains the speeches that Moses gave during the final months of his life. The Israelites were encamped in the trans-Jordan area, somewhere near the Plains of Moab.
- There are no miracles performed by or through Moses in this book. There is an appearance of God in a pillar of cloud when Joshua was commissioned by God in 31:15. Moses refers to miracles from the past throughout the book.
- The people to whom Moses is addressing had not personally experienced the deliverance at the Red Sea or the giving of the Law at Sinai. So they needed to be reminded of God’s Law. There were a few who were under 20 years of age at that time, but that would be only a few. The majority were a generation that had not experienced it.
- Theologically, it is a book that focuses on free will decisions. Although the sovereignty of God is clearly seen in the book, it is not the emphasis of the book. The emphasis of the book is *choose life in order that you may live* (30:19).
- The book roughly follows the old Suzerain/Hittite treaties. Commentators make too much of this. It was not Moses intent to follow this form. Moses has his own form.
- It’s estimated the 430 years Israel is in Egypt is 1875 to 1446. The estimate is that Moses was born in 1526 and died in 1406. 1446 to 1406 Israel wandered in wilderness. So the writing of Deuteronomy is just prior to Moses’ death in 1406.
- The word for “remember” is the dominant word in the book. It occurs more times in Deuteronomy than in the rest of the book. The word “memorial” is a different word, dominant in Exodus, which does not occur in Deuteronomy. Two words for “word.” Both are used commonly in Deuteronomy. “Debar” is more prominent, a word meaning “matters, things.” The other word, “amar,” is more like “speech.” So Moses is emphasizing the content, similar to the Greek “logos,” rather than speeches.
- Everyone hearing Moses’ speech is 60 years old or younger, except for Joshua and Caleb.

Chapter 1

- Verse 1—“These are the words which Moses spoke.” He spoke to all the nation, assembled together at the same time. It’s on the east side of the Jordan River. We don’t know where these places are. The Arabah is the desert area in the south. Paran is the area Ishmael grew up. Generally speaking, they are now east of the Dead Sea.
- Verse 2—It’s an 11-days journey. Mt. Seir is just south of Dead Sea. Mt. Horeb in Saudi Arabia. They crossed the Red Sea to Mt. Horeb (east), then turned north to Mt. Seir, then west to Kadesh Barnea.
- Verse 3—But it took Israel 40 years to go an 11-days’ journey. Because of their sin and disobedience.
- Verse 4—After defeating Sihon of the Amorites and Og of Bashan (the areas north of the Dead Sea up to the Golan Heights, east of the Sea of Galilee), on the east side of the Jordan River.
- Verse 5—In the Plains of Moab, the area directly east of Jericho, across the Jordan River. This is where Joshua crossed the Jordan River. It’s where David crossed, escaping from Absalom. It’s where Elijah was taken up in a chariot of fire. It’s where Jesus was baptized by John the Baptist. Moses “undertook to expound,” i.e., to explain, reiterate (say again), make clear, and to apply the Law. His point is not to just re-state the Law but to apply the Law. He wanted them to remember the Law and apply it when they go into the land. He’s not re-doing what he said in Exodus and Leviticus. But rather he is reminding them in order to have them apply it. There are a few new things. The theme of the book is “remember the words.”
- Verse 6-7—Lists the land as far as Euphrates.
- Verse 8—This is the land God swore to give to Abraham and his descendants.

- Verse 9—There were too many people for Moses to handle alone.
- Verse 10—He was glad God multiplied them and hoped God would continue to multiply them.
- Verse 12—Moses' government was only judicial, judgment with respect to the Law. Moses was not a king or prime minister. He was more of a chief justice of a supreme court. God was the executive, the king. God's Law was perfect. It didn't need to be changed or modified (legislature). It only needed judges to apply it to the people. But Moses couldn't judge the people alone because there were too many people.
- Verse 13—Choose men (1) wise, (2) discerning, and (3) experienced, who will help judge. The people would choose them and Moses would appoint them.
- Verse 15—They will be judges over 1000s, 100s, 50s, and 10s.
- Verse 16—Moses calls them "judges." (1) Hear the cases. Listen to what they have to say. (2) Judge righteously, not only between Jews but between aliens among them, too.
- Verse 17—(3) Don't show partiality, either in how you decide or in one case over another case, i.e., who you judge. (4) Don't fear man, for the judgment is God's. (5) If it is too hard for you, bring it to Moses for judgment.
- Verse 19—They came to Kadesh-barnea through the hill country of the Amorites, as commanded by God in verse 7. Their timing for arrival in the land had to do with the destruction of the Amorites. Genesis 15:16, where God told Abraham the people would be 400 years in a foreign land and then come back when the iniquity of the Amorites is complete. Then God would bring in the Israelites to wipe out the Amorites. So here, Moses is fulfilling the prediction given to Abraham some 400 years before.
- Verse 21—The basic instructions was to take possession of the land. God said He gave them the land. But the people have to take possession of what God gave them. There's something God does (sovereignty) and something the people do (free will). Like the Israelites, our command is to take possession of the position God has given us. We've all been given a certain life situation, born into a certain country by certain parents, with certain talents, gifts, and desires. God did not ask our opinion on all that. He just gave it to us for our territory. Now it's up to us to take possession of that territory. For example, if I have an ability to teach (from God), I still need to learn how to teach. Deuteronomy is a free will book. God has given them the land. Now it was time for them to take possession of what God has given them. At the Judgement Seat of Christ, Christ will ask you what you did with what He gave you. We don't want to do it (drive out the Canaanites) because it's too much work.
- Verse 22—They asked Moses to send out men to search out the land. Numbers 13:1-3 says God said to do it. It fits between verses 22 and 23.
- Verse 23—After Moses asked God (Numbers 13:1-3), it pleased Moses to send the spies.
- Verse 25—It's a good land.
- Verse 26—They were not willing to take possession of their position. To take possession means we need to trust God, which in verse 32, says they were not willing to do.
- Verse 28—They said the people are bigger than the Israelites and the cities are fortified. In Numbers 13:33, they are called giant people. To take possession of the position God has given you will always mean going up against giants, people and situations which we can see no way to overcome.
- Verse 29—Moses said to not be shocked and do not fear them.
- Verse 30—God will go before them and fight on their behalf. The same God who gave you your position in life will help you take possession of it. But the Israelites were not willing to take that risk.
- Verse 32—They did not trust the Lord their God.
- Verse 33—God has gone before them the whole way to here.
- Verse 34—God heard their words and was angry.
- Verse 35—God said that none of this generation was going to go into the land, except Caleb and Joshua. Verse 34-35 is like story of whole Bible. The world is like the people at Kadesh-Barnea. They don't trust God. Except Caleb. The majority of people reject God. Except one who trusts God, like Joseph, Noah, Daniel, Peter, John. Isaiah 66:1-2, *To this one I will look, who is humble, contrite of spirit, and trembles at My Word.* It's the overcomers of Revelation 3:15-21. This is against the prominent message being taught today. Today the community is what is emphasized, not the individual. Community is not good in and of itself. It needs to be constantly evaluated. Being part of the community is what caused the Israelites to wander and die off over 40 years. It's being part of the community that caused people to be wiped out by the flood. Being part of the community that caused Israel to go into exile to Assyria and Judah to Babylon. It's the community that built the golden calf, build the Tower of Babel, practiced the hypocrisy of the Pharisees. But God says, "to him who overcomes," individuals like Caleb, Moses, Joseph, Noah, etc. Sometimes the value of the community is contrast, standing apart from it. The heroes of the Bible stand apart from the community. They may be a part of the community but yet not go along with the community. It doesn't necessarily mean leaving it. God formed an institution with the nation of Israel. It had value because God said it had value. But God did not do that with the church. It is a network of brothers and sisters in

Christ, who serve one another for the sake of the kingdom of God.

- Verse 37—God was angry at Moses also. Said Moses was not going to enter the land. But Moses should encourage Joshua, who would go into the land and lead the people. We see with Moses and Joshua the effects of discipleship.
- Verse 39—God said the little ones would go in. Those who have no knowledge of good or evil are not morally responsible. So the knowledge of good and evil (which we received at the Fall in Genesis 3) comes to our children at a certain age. That age is probably different for everyone. But prior to that knowledge, the principle seems to be that they are not held accountable. We have evidence (but not proof) that children before that age are not morally accountable. Evidence (but not proof) that children go to heaven. That would include unborn (aborted) babies and people who are insane.
- Verse 41—The people said, “We have sinned. We will go up and fight.” But God said, “No. You’re not going up. If you do, you’ll be defeated by your enemies.” Notice that repentance does not wipe out the consequences of sin. Nor does it wipe out God’s judgment on their sin. In 2 Samuel 12:9-14, after David confessed his sin, Nathan said God forgave David, but nevertheless, David’s child would die and the sword would not depart from David’s house. David repented of his sin, God forgave him, but the consequences remained. In what sense were his sins taken away if he was judged anyway? David’s relationship with God continued and his fellowship with God was restored. But his relationship with God and his fellowship with God did not eliminate the consequences of his sin. The same thing is true with Moses when he struck the rock. Our fellowship with God is maintained by our confessing our sins (1 John 1:9), but that does not mean we will not be judged for our sins (2 Corinthians 5:10).
- Verse 44—The people acted presumptuously and were beaten.
- Verse 45—They wept before the Lord, but the Lord would not listen. Notice—fighting the Amorites was both obedience to the Word and disobedience to the Word of God. Obey the Word of God, not some mechanical act.

Applications:

- 1 . Pursue wisdom, discernment, and experience (v. 13) if you wish to be one who discerns righteousness among God’s people.
- 2 . Take possession of whatever position you have in life, understanding that it will require trust in God to overcome people and situations.
- 3 . Follow God, not the community around you. A community can be a support, but they can support you in doing what is right and what is wrong.
- 4 . Obedience is to follow the Word of God for our age. For example, as in given in Matthew 28:19-20 and 2 Timothy 2:2, that is, make disciples of the nations, not focus on political and social reform. Israel was to fix the nation. We are not called upon to fix the nation.

Applicational Question

To follow God, we should—

- A . Be influenced by a community of believers.
- B . Not be influenced by a community of believers.
- C . Stand apart from the influence of a community of believers.

C is correct. In Deuteronomy 1:35-36, we see that Caleb—like Noah, Abraham, Joseph, Moses, and Joshua—was able to stand apart from his community when they did not follow God fully, especially at Kadesh Barnea. A and B are incorrect because sometimes it is good and sometimes it is not good to be influenced by a community of believers.

Chapter 2

- Verse 6—Buy food and water from the Edomites, but don’t bother them. God is not giving Israelites their land.
- Verses 8-9—Don’t bother the Moabites either. God not giving Israelites their land.
- Verses 10-12—Parenthesis put in by editor telling about the people of that land.
- Verse 13—God told Moses to cross the brook Zered (at south end of Dead Sea).
- Verses 16-19—Don’t bother the Ammonites. God didn’t give the Israelites their land either.
- Verses 20-23—Parenthesis of history of Ammonites’ land.
- Verse 24—Next they go to the Arnon River (halfway up the Dead Sea). God gave the Amorites into the hand of

Israel. So they were to fight them in battle. Follow the command of God. There were different commands for different people. Some they were to leave alone, some they were to battle.

- Verse 25—God would put a fear of the Israelites into the hearts of the Amorites.
- Verse 26—Moses send messengers to the king with words of peace.
- Verse 28—Just sell us food and water.
- Verse 30-31—But the king was not willing. The reason was because God hardened his spirit. The reason God did that was to deliver them into Israel's hand. Proceed in peace but be ready for war. God forced them into war. God said, "See, I have begun to give the land over to you." War is the only way to accomplish possession of the position. The reason I have trouble with my old sin habits is because I try to make peace with them without going to war with them. Peace without war is a compromise that will not last. When I compromise with my sin nature, come up with some way to live with my sin, then I'll continue to have that sin all of my life and later I will either have to destroy it or it will destroy me.
- Verse 33—The Lord delivered them to us (sovereignty).
- Verse 34—We captured all the cities and utterly destroyed them (free will).
- Verse 35—Only took the animals. Keep in your life (from the enemy) only what does not have moral or theological influence. Kill the children or else the children grow up saying, "They killed my parents. I'm going to kill them." The same thing is true about the small sins in our life. If we don't kill them, they'll grow up and kill us.
- Verse 36—God delivered them all over to the Israelites.

Applications:

- 1 . *Come in peace to those things or groups that God says not to bother. For us, it's in many ways just the opposite of the Israelites. For us, God said to love our enemies. Do good to those who spitefully use you. But we should go to war with those things, ideas, or sins which are contrary to God. Our own sins, but also false teachers.*
- 2 . *War against sin should be to utterly remove all the influence of evil.*

Applicational Question

Concerning people and situations which stand between us and serving God, we should—

- A . *Sometimes negotiate but never compromise.*
- B . *Sometimes negotiate and compromise.*
- C . *Neither negotiate nor compromise.*

A is correct. In Deuteronomy 2, Moses negotiated with the Ammonites and Moabites because God said to. But he was unwilling to compromise the command of God to enter the Promised Land, hence he wiped out Sihon and Og. B is incorrect because we should never compromise. C is incorrect because we should sometimes negotiate if it doesn't involve moral or theological compromise.

Chapter 3

- Verses 1-5—They continued north to Bashan. They captured all of his cities. There were 60 cities and small towns. Very populated area. Today it is not a populated area.
- Verse 6—They utterly destroyed everyone but kept the animals.
- Verse 9—Editorial comment about the history of the area.
- Verse 10—Captured cities of the plateau (the Golan Heights area).
- Verse 11—Editorial note—The bed of Oz, the king, was 13 1/2 feet (about 4 meters) long. Shows he was a pretty big man.
- Verse 12—Israelites took possession of all the land.
- Verse 13—Moses gave that land to the half tribe of Manasseh.
- Verse 14—Jair—son of Manasseh
- Verse 15—Machir—son of Manasseh
- Verse 16—The Gadites got land down to the Arnon.
- Verse 17—A description of the whole area east of the Jordan River.
- Verse 18-21—The Moses commanded all the people on the east side of the Jordan that they need to help their brothers conquer the land on the other side of the Jordan. It's not because the other tribes needed their help, but

because the trans-Jordan tribes would be part of the war process. The wives, children, and livestock can stay in the cities, but the fighting men needed to go be part of the war process.

- Verse 22—He reminds them again that the Lord is fighting for them.
- Verses 23-29—Moses' prayer request to God that He change His mind and allow Moses to cross the Jordan and enter the land. Acknowledges God's greatness. Makes a reasonable sounding request. But God was angry with Moses on account of the people, so God would not listen to Moses. God said, "That's enough. Speak no more to Me of this matter." Instead, God allowed Moses to see into the land from Pisgah. Then he was to charge Joshua to lead the people.

Applications:

- 1 . *To believe is to obey. To not obey God specifically is to not believe God specifically. See Numbers 20:12, where God calls it a lack of faith, because they did not believe. Our obedience and our faith are the same thing. Any time you are not obeying God, you are not believing God. What you do is exactly consistent with what you believe.*
- 2 . *Forgiveness does not erase the consequences of sin. Moses was still God's man, but the consequences of his sin remained. God's judgment on his sin remained.*
- 3 . *God expects His word to be followed specifically not approximately. We're to keep it, not paraphrase it or change it to fit our culture or traditions or habit patterns (with respect to divorce, remarriage, qualifications for leaders, living in luxury). Moses did not enter the land because he paraphrased what God had told him to do.*
- 4 . *We must be sure our confidence (our faith) is in God, not in the methods we use to serve Him. God told him to speak to the rock and not hit it to show him and Israel that the power was not in the stick, it was in God.*
- 5 . *Discipleship is the key to the next generation. To charge, strengthen, and encourage, as Moses was to do with Joshua.*
- 6 . *Just because God uses you does not necessarily mean that God is pleased with you. God gave water to the people even though He was displeased with Moses for hitting the rock instead of speaking to it as he was commanded to do. God evaluates us based on our obedience, not our success or effectiveness.*

Applicational Question

In light of what Deuteronomy 3 and 1 John 1:9 says, when we confess our sin, God forgives us our sin. He also—

- O . *Restores our relationship and forgets our sin.*
- P . *Restores our fellowship and forgets our sin.*
- Q . *Restores our fellowship but judges our sin.*

C is correct. When we, as believers, confess our sin, God is faithful and righteous to forgive us and cleanse us. That means restoring our fellowship (since believers already have a permanent relationship with God), but He also judged Moses' sin—an in-fellowship man of God (Deuteronomy 3:23-29; see also 2 Samuel 12:10-14; Acts 5:1-11; 2 Corinthians 5:10). A and B are incorrect in the area of judgment for sin. God removes (forgets) our sin in the sense of our relationship and fellowship but not judgment.

Chapter 4

- Verse 1—Moses said for them to listen to the statutes and judgments so that the people may live and take possession of the land.
- Verse 2—You should not add or take away from the word. To take possession of your position means to listen to the Word of God and do not add anything to it like sacred traditions or holidays, or icons, or rosary beads, or Mariology, or sacred buildings, or take anything away from it, like Christ being the one and only way to God.
- Verse 3—Your eyes have seen what God has done. A specific case in Numbers 25:1-9 of Baal-peor. 24,000 people died for disobedience to God.
- Verse 4—Those who held fast to the Lord are alive today. Notice how God notices each individual decision.
- Verse 5-6—Moses taught them the commandments, so keep them. That is what makes you a wise and understanding people. Similar to the parable of the soils in Matthew 13, where Jesus said the difference between the

good soil and the other soils is understanding. The step between just hearing and doing is understanding.

- Verse 8—What great nation has the righteous whole law as Israel has? It wasn't to be a burden but to distinguish Israel from the other nations, by making Israel a wise people and pleasing to the holy God. In our age the church is also to be set apart. Even though we have a Jewish people today who are lost and not following God, the memory of the Mosaic Law has made them a wise people.
- Verse 9—Theme of the book—remember the things which your eyes have seen.
- Verse 10—Remember is hearing God's words, fearing God, and teaching them to your children.
- Verse 11—At the Mt. Sinai, God spoke to Moses from the midst of a fire, but they didn't see God. He gave them His covenant without them seeing any form.
- Verse 15-16—Because you did not see any form of God, don't corrupt yourselves by making a form to worship.
- Verse 19—Don't worship the stars either. Same thing is in Romans 1:19 following. Constantine blended his worship of the Sun god with Christianity. Behind the paintings of the saints or Mary was the "sun."
- Verse 23—Watch yourself and do not forget the covenant. It's your free will individual decision to remember and not forget God's Words (theme of book). And don't make images for yourself. If you don't make them, you won't be tempted to worship them.
- Verse 25—Moses gives the first prophecy of the nation of Israel. Moses gives the whole history of Israel.
 - 1 . They are going to remain long in the land (from 1400 to 700 B.C.).
 - 2 . They are going to act corruptly and do evil in the sight of God (during the time of Judges and Kings).
- Verse 26—
 - 3 . They are going to perish quickly from the land (both with the Assyrian captivity in 722 and the Babylonian exile in 604).
- Verse 27—
 - 4 . The Lord will scatter them among the nations. They will be few left.
- Verse 28—They will serve the gods of the nations. (From 604 B.C. to 1947).
- Verse 29-31—
 - 5 . They will finally seek the Lord (the Millennial Kingdom). He is not referring to the Jews returning from Babylon. It was a temporary return (scattered again in 70 A.D.) and did not include all the Israelite people. The Northern Kingdom did not return until 1947 A.D. This is not even a return today, but when they are in distress (the Tribulation of Revelation 4-19, Matthew 24), then they will return to the Lord and listen to His voice.
 - 6 . Then God will not forget His covenant with them.
- Verses 32-39—Moses mentions 4 unique things. (1) v. 33—No other nation has heard the voice of God. (2) v. 34—No other nation was formed from within another nation by signs and wonders, (3) v. 34—No nation was formed by a weaker nation because always the strong survive. v. 37—They will clear away 7 nations greater and stronger than Israel. (4) v. 39 No other nation has only one God.
- Verse 40—Keep God's statutes.
- Verses 41-43—Cities of refuge. 3 cities across the Jordan. These were where a manslayer could flee who unintentionally accidentally killed someone.
- Verses 44-49—Review of their history.

Applications:

- 1 . *In order to possess your position, don't add to or take away from the Word of God. Don't add your traditions or practices to it or take away anything that it teaches (v. 1-8).*
- 2 . *Remember what God has done through history and teach it to your children (v. 9-10).*
- 3 . *Be careful not to worship icons, images, or stars (v. 11-19).*
- 4 . *The objective of spiritual maturity is for you to be set apart as a possession of God, not for God to be a possession of yours. Maturity is to understand that God is not doing this for you. He is doing it for Himself. For example, why doesn't God give me what I want when I pray? Because it isn't about you and what you want, it's about what God wants.*
- 5 . *When you sin and live a worldly life, if you repent and return, you can find God if you seek after Him with all your heart.*

Applicational Question

- O . *We should not make images which might be worshipped.*
- P . *We should not worship images we make.*

Q . Both A and B.

C is correct. Moses told Israel they were not to make for themselves worship images of nature (Deuteronomy 4:15-19). A and B are both correct, making C the best answer.

Chapter 5

- Verse 1—Moses summoned all Israel together. He talks about the covenant God has made with their fathers.
- Verses 2-5—He repeats what he has already said.
- Verse 6—The Law cannot be separated from the land of Israel. It's given to the Jewish people, for them to do when they live in the land (not when the Jews live in another land). It can be applied today (2 Timothy 3:16). You apply the mind of God which told the human author to write the Commandments. But you cannot disconnect the Commandments from Israel. The introduction—*I am the Lord your God, who brought you out of the land of Egypt*. God didn't do that for us. It is for Israel.
- Verse 7—literally, there shall not be to you another God. It's not about idolatry. This is about not having any other sovereign thing in your life. Jesus said not to love mother, father, etc. more than Jesus (Matthew 10:37). Nothing takes priority over God. You should obey your government, your parents, but if they tell you to disobey God. It's a life-simpling command. Jesus had only one master. It made His life simple. He only had the Father to please. Most of us are trying to please parents, spouses, friends, children, governments, etc. It may bother other people, but please God, not them. Another freeing thing—I'm determined to know nothing more than the Bible knows. If you cannot find it in the Bible, I'm not interested.
- Verse 8-10—Don't make idols or worship them. Punishing the 3rd and 4th generation is not talking about certain inherited family traits. It doesn't mean that because you are a thief your children are more likely to be thieves. It means that the judgment of God will be on the 3rd and 4th generation. If you make idols, God will punish your children and your grandchildren because of what you did.
- Verse 11—Vain means frivolous, in a light non respectful use. It means blasphemy and profanity. Any use of the name of God or Jesus in an expletive way. See Leviticus 24:10-23.
- Verse 12-15—Keep the Sabbath. You should not do any work. Either you, your children, your slaves, or your animals. The reason? Because they were slaves in Egypt, and they didn't have any days off. So do not treat your slaves that way. Couldn't take any day off. It was to be the 6th day. Understood from Jewish history to be from sundown Friday to sundown Saturday. Sabbath is not Sunday. It's impossible to keep the Sabbath apart from a community that is also doing it. Then it would not be a burden. It sets you apart from others. That was the purpose of the Law. You cannot keep the Sabbath in a vague general sort of a way. How do we apply it today? Every day belongs to God, not just certain days. What is the mind of God about the Sabbath? God has designed everything to rest. God contrasted Sabbath with slavery in Egypt where they had no rest. We can therefore conclude that God wants us to have a time of rest. Trees go dormant, many animals hibernate. People around us should have a time of rest. We shouldn't work them all the time. In Exodus 20:8-11, it mentions because God rested after creation. Another application would be to honor God as the Creator. Therefore, do not adhere to any form of evolution. Evolution robs glory from God the Creator.
- Verse 16—Honor your father and mother, that it may go well with you on the land which the Lord gives you. It's a promise for the Israelite. It is not a promise for us. It's a promise for when they live in the land of Israel, not in any other land. Honoring is not the same as obeying your parents (as Paul mentioned in Ephesians 6:1). Honor has to do with respect and money. "Honor" is also used for financial payment in the Greek (1 Timothy 5:17-18, *elders who rule well be considered worthy of double honor ... laborer is worthy of his wages*). Parents should always be given respect and taken care of financially when in need.
- Verse 17—Do not murder, i.e., dash to pieces. Jesus extends it in the Sermon on the Mount (Matthew 5:21). The mind of God is the hatred that leads to murder. Murder only advertises the fact that you hate.
- Verse 18—Do not commit adultery. Jesus extends adultery to lust (Matthew 5:27). Adultery only advertises the fact that you lust.
- Verse 19—Do not steal. Exodus 22:1-4 we see that stealing is a sin against God and a crime against another person. The just penalty was to pay back the other person. Prisonment was not the punishment. Pay-back with extra amounts was the punishment. Prison makes you pay twice—the first time he steals and the second time when you pay for his imprisonment (in USA costs \$6,000 a year to keep a person in prison, paid for with our taxes).
- Verse 20—Do not bear false witness, i.e., lie, gossip. Always tell the truth. A lie is an intent to deceive. A lie is not necessarily a false statement. You could make a false statement because you are mistaken. You can say correct

words yet have the intent to deceive the person.

- Verse 21—Don't covet (sexually) your neighbor's wife or desire his property.
- Verse 22—God wrote these commands on two tablets of stone.
- Verse 27—The people want Moses to talk to God in their place and then tell them what He said. God said that was okay.

Applications:

- 1 . Remember the Ten Commandments and apply the Ten Commandments, understanding they were given to Israel in the land and applied in the church age but not performed in the church age.
- 2 . The Ten Commandments were mechanical. The prophets and Christ extended and applied these to the motives of the heart without replacing the mechanical. So both the deeds and the motives are important. The intentions of the heart are important, but that doesn't mean we can neglect the commandments. For example, it's common in Christian missions to say we can worship in a mosque and think about Jesus. But if you worship in a mosque, you bow down to Allah, a false god. That's idolatry. You can't physically commit idolatry while thinking about God. It's be like saying, "I'm going to commit adultery, but I'm going to think about my wife."

Applicational Question

The Ten Commandments—

- A . Are part of the 613 laws for Israel.
- B . Stand apart from the 613 laws for Israel and are to be kept in all ages.
- C . Can be summarized by the First Commandment.

A is correct. The Ten Commandments are part of the Mosaic Law for the nation of Israel. B is incorrect, although all but the 4th (sabbath day) commandment have been essentially repeated for our age. C is incorrect because Deuteronomy 6:5 and Leviticus 19:18 summarize the Commandments (see Matthew 22:37-38), not the First Commandment.

Chapter 6

- Verse 1—Moses said that God commanded him to teach the Israelites. That they might do the commandments in the land. The commandments cannot be separated from the land of Israel. The worship system, the sacrifice system, the cities of refuge, the annual tithe, etc. all have to do with living in the land.
- Verse 2—That your son and daughter might fear the Lord. The result of fearing God is to keep His commandments. The result is: (1) The days of their life would be prolonged.
- Verse 3—(2) It may be well with them. (3) They will multiply greatly. (4) They will be in a land flowing with milk and honey.
- Verse 4—*Shema* means "Hear." The *Shema* statement is, "Hear, O Israel! The Lord (YHWH, personal relational God, often Jesus in the Old Testament) is our God (*Elohim*, plural word for sovereign God), the Lord (YHWH) is one (unit)! "One" (*ehud*, means "one" in the sense of either alone, alike, or altogether. It does not demand a plurality, but it allows for it. Genesis 1:5 it is used of evening and morning, were one day. So two things were considered one thing altogether. It's also used in Genesis 2:24 of the marriage of a man and woman. The two shall become one flesh altogether. There is another Hebrew word for "one" singular (*eesch*). It is not used here. It means each, one, individual person. Genesis 11:3, the people said, one (*eesch*) said to another. Genesis 43:33, each one looked at each other. The Jews later in their literature changed *ehud* in verse 4 to *eesch*. It is not changed in their Scripture, only in their teachings and literature.
- Verse 5—You shall love the Lord your God. Jesus said this is the foremost (Matthew 22:37; Mark 12:30) commandment. Love your neighbor is second. These 2 summarize all the commandments. But keep them in order. Loving God is more and above loving your neighbor. "Love" here is not the strongest word for "love" in the Hebrew. The word here is *ahab*. It's more to do with affection. *Hesed* is the strong word meaning loyal love. Here in verse 5 it means you are to have an affectionate desire for God, with your heart. With all your soul (personality). And with all your might (strength).
- Verse 6—These words shall be in your heart.

- Verse 7—You shall teach them diligently to your sons. “Teach” is not word Moses used in verse 1. That word is for a goad, a stick you would use to prod an ox to go. It is the most common word for teach, instruction. Here in verse 7, the word “teach” means developing moral or spiritual character. It’s about developing them into a person. 6:1 might be used of teaching an animal. The word in 6:7 would never be used of an animal. The way you do this kind of teaching is when you walk, when you sit in the house, when you walk by the way.
- Verse 8—You bind it as a sign on your hand (like a bracelet) and frontals on your forehead, and write them on the doorposts of your house. The Word of God should be visibly, physically present in your life. The Jews have reduced this to a mezuzah (a paper that has this passage written on it, and Deuteronomy 11:13-21, and the word *El Shaddai*). The mezuzah would be put on the doorpost of the house. They touch it, like a good luck charm, as they enter the house or room. The Jews also developed phylacteries in which they put prayers. Jesus criticized the Pharisees because they had bigger phylacteries to try to look more spiritual. So the Scripture is treated as some sort of magic wand rather than understanding the content.
- Verse 10—when the Lord brings you into the land.
- Verse 11—When they get to the land, they’ll have houses and all kinds of good things which they didn’t build or plant. They will eat and be satisfied.
- Verse 12—Then watch yourself, lest you forget the Lord who brought you out of the slavery in Egypt.
- Verse 13—Make sure you fear God only.
- Verse 14-15—The reason to not follow other gods is because God is a jealous God. If you follow those gods, God will wipe them off the face of the earth. Never underestimate the jealousy of God. If a person believes in more than one God, then there is no ultimate accountability. Which God would you be accountable to? Commandments become suggestions. There would be many laws. There is no single source of law. No “law of God.” So there is no sin. Keeping the law of one god might break the law of another god. Romans 3:20 says the law is what tells us about sin (Romans 7:7). Without the knowledge of sin, repentance cannot happen. Without repentance, there is no salvation. So the one who follows many gods or powers, the one who has many sources of truth or many equally valuable pursuits, has no law, and therefore, no sin, no repentance, and no salvation. The reason people like the concept of tolerance rather than sin is because tolerance unites and sin separates. Tolerance is the concept of having many gods, therefore no law. But if you believe in one God, then you have law, then you have sin, and sin separates. It always has, and it always will. If a man cheats on his wife, a separation happens. We separate criminals from the rest of society. In the Bible, when man sinned, a separation happened. When we sin, we are separated from God. Because He is sovereign, He is also jealous. So Moses ties together jealousy and the law.
- Verse 16—You shall not put the Lord to the test. Exodus 17:1-7 (and Numbers 20:8-13) was the incident at Massah. It means Meribah, meaning argument or strife. Jesus quotes verse 16 in His response to Satan in his temptation (Matthew 4:7). The test of God was to doubt the goodness of God by not believing He had their best interest in mind. In Exodus 16-17, the people said it would have been better if they had stayed in Egypt. When we are sick or suffering for some reason, do we believe God has our best interest in mind? The Israelites concluded that God was not among them (Exodus 17:7). In Exodus 17:24, Moses told them that God did have their best interest in mind. They didn’t think God’s plan was the best possible plan.
- Verse 20-25—When life provokes your children to ask you, you should tell what God has done in the past. Because of that, we should show them the commandments God has for us. Because we live for God and apart from the world, it will be good for us. Heaven will be the result of the blessings of God. The benefits of the life God has given us to live—God created life to be lived a certain way. If we live that way, the way God intended, life, in general, will be better. (Illustration—we can use eye glasses to stir coffee, and they will work, but it’s best to use them for what they were created to be used for.) The concept of “blessing” for the church is for the future in heaven. For Israel, it was in the land, it was physical, in this life. For the church, it is spiritual and heavenly, what we get from the judgment seat of Christ.

Applications:

- 1 . *Teaching the facts of the Law, like Moses was commanded to do, is not the same as teaching diligently the personal, moral, spiritual implications of the Law, like the parents were to do with the children. But both are important. Knowledge must precede understanding. We must teach the facts about God and the implications of those facts.*
- 2 . *We’re commanded to both love God and fear God. Love here is an affection. Fear is based on the justice of God. In verse 15 Moses said God might wipe them off the face of the earth. In our case, He might wipe out your heavenly rewards.*
- 3 . *Our faith is directly connected to our lifestyle. To the extent we believe God is One, we will keep His*

commandments. To believe in many gods is to have no law, and no sin, therefore, no repentance, and no salvation.

4 . Our houses, jewelry, offices, should be filled with reminders of the Word of God.

5 . Our children will tend to follow what their parents live and what they are reminded daily by their surroundings.

6 . Watch yourself when you begin to make money, and move into a nicer house, or drive a nicer car, that you don't forget God, who brought you out of your sin and into your relationship with Himself.

Applicational Question

The best way to teach children the Word of God is—

A . Have them memorize it.

B . Talk about it in different life situations.

C . Have them meditate on it.

B is correct. Deuteronomy 6 says to teach children the Word of God when they lie down, rise up, when you walk with them, and by writing it on your doorpost. A and C are incorrect because these passages say nothing about children memorizing or meditating on God's Word.

Chapter 7

● Verse 1—They will clear away many nations stronger than they are. The Israelites are to go to war to get rid of foreigners in their own land. They were not to go outside their land. Islam destroys people in other lands that they are conquering. Israel's wars were not trying to convert other nationalities to their religion. Islamic wars are to spread their religion to other nationalities. The Islamic goal is to conquer the whole world for Islam. Either you submit to it or you are killed.

● Verses 2-5—Things they are to do:

1 . Utterly destroy them. [The church is to make disciples of all nations, love our enemies, not destroy them.]

2 . Make no covenant with them. [No instruction for church with regard to covenants.]

3 . Show no favor with them. [We are to show favor to others over ourselves.]

4 . Do not intermarry with them. They will turn your sons away from God to serve other gods. [In the church, we can marry other races. Point #4 is not unbelievers but nationalities.]

5 . Tear down their altars and sacred pillars. [This is most true for the church. We are to tear down, within our own sphere of influence, things that represent foreign gods.]

● Verses 6-9—They are to do this because they are a holy people. God chose them to be a people of His own possession. God didn't choose them because they were great in number, but because He loved them, and He kept the oath which He swore to their fathers. God is a God who keeps His covenant. God did not choose us because we were richer, more talented, etc. than other people either. He chose us because He wanted a people for His own possession, He wants to own you. If you want to be a free spirit, don't come to God. He loves us for reasons He has not declared. He keeps His promises that all who receive Christ will have eternal life. The Abrahamic Covenant is like our salvation. It is unconditional. But the Mosaic Covenant is a conditional covenant. If you keep God's commandments, you will live in the land. If you don't, you won't. But even if you don't keep God's covenant, and God sends you out of the land, God will still keep His covenant with Abraham.

● Verse 11—Keep the commands of God.

● Verses 13-14—Old Testament blessing. For Israel "blessing" meant they would have more children and the ground would be productive.

● Verse 15—God will remove all their sickness. The blessings are physical and in the land. Just the opposite is true for the church. None of the blessings for the church are on earth. They are not physical. They are spiritual and are in heaven. A blessing is not a product of your work. A blessing is a gift from God. God is telling Israel if they obey, God will make things better for them.

● Verse 17—If they doubt, remember what happened in the past.

● Verses 20-22—God will run the nations out from before them, but not all at once. One of the reasons is that they are helping keep the wild animals away from the Israelites. It could be true for you, too. God may not be

driving all your enemies away from you because they may be doing something good for you which you are unaware of.

- Verses 25-26 —Don't covet the idols or the gold which they are made out of.

Applications:

65535 .Completely remove all the influence of the unbelieving world.

65536 .Don't become business partners with unbelievers.

65537 .Don't say things which sound like you approve of sinful acts which are common among unbelievers.

65538 .Do not marry unbelievers. 2 Corinthians 6:14f would be a New Testament application of this idea.

65539 .We should verbally tear down, openly criticize, the world's false beliefs, mystical practices, etc. with our children, our extended families, and our disciples.

Applicational Question

- A . We should avoid unbelievers.
- B . We should avoid the influence of unbelievers.
- C . We should destroy the influence of unbelievers.

C is correct. Deuteronomy 7:1-5 teaches us to destroy all worldly influences. That might best be done by evaluating all our worldly influences and condemning them. A and B are incorrect because avoiding unbelievers and their influences may not destroy their influence.

Chapter 8

- Verse 1—Do the commandments, and you will multiply and live in the land. The commandments cannot be separated from the land.
- Verse 2—Theme of the book—you should remember. The Lord led them through the wilderness. He did this to humble them by (1) testing them, to know what was in their heart and (2) He disciplined them (v. 5).
- Verse 3—Jesus quotes this verse in His temptation (Matthew 4:4). To every temptation, Jesus quoted Scripture, and every Scripture was from Deuteronomy.
- Verse 5—God disciplined them as sons.
- Verse 6—Keep His commandments, walk in His ways, and fear Him.
- Verse 7-9—A description of the land before Israel sinned.
- Verse 11—Theme of the book again—Don't forget.
- Verse 12—If you forget, you'll be satisfied.
- Verse 14—Revelation 3:15-17, the church of Laodicea has same problem.
- Verse 15-17—If they forget, get satisfied, they get proud, and think they got what they have because of their own power.
- Verse 18—No—God is the one who gave you these things.
- Verse 20—The difference between the Israelites and those who are lost is that God chose the Israelites. Never forget—the difference between you and the world is that God chose you.

Applications:

- 1 . What does it mean to be led by God? From the passage it means to be tested and disciplined.
- 2 . When you obtain some power, financial success, business success, a ministry—don't be proud. Pride assigns a value independent of God. God is always opposed to the proud and gives grace to the humble because pride removes value from God. It says there is a source of value and virtue that sets apart from God.

Applicational Question

When God leads us, He—

- A . Speaks to us, encourages us, and strengthens us.
- B . Tests us, humbles us, and disciplines us.
- C . Encourages us, strengthens us, and disciplines us.

B is correct. Deuteronomy 8:2-5 teaches that God leads by testing (verse 2), humbling (verse 3), and disciplines (verse 5). A and C are incorrect because speaking to us, strengthening us, and encouraging us are not mentioned.

Chapter 9

- Verse 1—"Hear, O Israel!" They are going where there are bigger cities and greater nations than they are. Our sin nature is the same way. It's bigger than we are naturally able to destroy it. It takes a work of God.
- Verse 3—God will subdue them before the Israelites. Because of that, the Israelites will be able to destroy those nations. When we trust God and keep His commandments, then He subdues our sin nature, which makes conquering it possible, but not actual. You must drive out the sin and destroy it.
- Verse 5—Key verse in the chapter. It is not because of the Israelites. (Genesis 15:16, where God told Abraham that the people would return when the sin of the Amorites was complete.) It is not because of their righteousness.
- Verses 7-21—Remember their sin in the wilderness (illustrated in verses 22-23), but first He focuses on their sin at Mt. Horeb when they built a molten calf. Most counseling today says to forget your past sin and move on. Moses says to remember your past sins so you won't be naïve and repeat them. We are to forget the past in the sense of not pursuing the past (Philippians 3:13) and not letting our mind dwell on impure things (Philippians 4:8). But we should remember our past sins because we are most likely to repeat those sins which we committed in the past.
- Verse 24—They have been rebellious against the Lord from the day that Moses knew them. They've never been any good.
- Verse 25-29—Moses' prayer for them: (1) pray for what God is already doing, (2) pray for the faith that we committed ourselves to in the past (v. 27), (3) pray about God's reputation, what others will say about God (v. 28).

Applications:

- 1 . Our sin nature is more powerful than our will power to overcome it. Because God wants us to be conformed to the image of Christ (Romans 8:29), therefore, He has subdued our sin nature, so that we can destroy it and drive it out (1 Corinthians 10:20). So God's job is to subdue it, our job is to drive it out.
- 2 . *We should remember our past sins, not to dwell on them or re-live them, but to not be naïve about them, realizing they could easily re-occur.*
- 3 . *Our prayer requests should be in line with: (1) what God is already doing, (2) with the faith we had in the past, and (3) what glorifies God.*

Applicational Question

In order to continue on in Christ, we should—

- A . *Forget our past sins.*
- B . *Remember our past sins.*
- C . *Focus on our future righteousness.*

B is correct. Deuteronomy 9:7 and following teaches us to remember, that is, do not forget how you provoked the Lord. A is incorrect because Moses says just the opposite here. C is incorrect because focusing on future righteousness is not mentioned here.

Chapter 10

- Verse 1—*God told Moses to cut out two tablets of stone. Come up onto the mountain.*
- Verse 2—*God would write on the tablets.*
- Verse 3—*Make an ark to keep the tablets in.*
- Verse 5—*Moses brings the new tablets (to replace the ones he broke earlier), and puts them in the ark.*
- Verse 6—*Death of Aaron.*
- Verse 8—*Levites are to carry the ark.*
- *Even though the Ten Commandments are part of the Law, they have special significance. They are carried in the ark by the Levites.*
- Verse 10—*Moses stayed on the mountain 40 days and 40 nights. 9:9, the first time Moses fasted when he went*

up the mountain. (2) 9:18, the second time, the same time in 9:25, then (3) 10:10.

- Verse 12-13—Call to commitment. Similar to Micah 6:8. (1) fear the Lord, (2) walk in His ways, (3) love Him, (4) serve the Lord, (5) keep His commandments.
- Verse 15—God set His affection to love them and chose their descendants.
- Verse 16—Circumcise their hearts.
- Verse 17-22—Describes God as: (1) God of gods, (2) Lord of lords, (3) the great, (4) mighty, (5) awesome/terrifying, (6) He doesn't show partiality, (7) He doesn't take a bribe, (8) He executes justice for the orphan and widow, (9) He shows love for the alien, and (10) He has made Israelites prosperous.

Applications:

- 1 . The Ten Commandments were only for Israel, but the essence of them were repeated, and even increased in their scope, for the church, but with the blessing being in heaven instead of in the land.
- 2 . God always has requirements for His people. The requirements for Israel are in verses 12-13, and they are very easy to apply to the church.

Applicational Question

- A . We should sometimes fear God but always love God and keep His commandments.
- B . We should always fear God, love God, and keep His commandments.
- C . We should keep God's commandments until we learn to both love God and fear Him.

B is correct. Deuteronomy 10:12-13 requires us to love God, fear God, and keep His commandments. A is incorrect because we should always fear God. C may be good practical advice, but it is not in Deuteronomy 10.

Chapter 11

- Verse 1—This is similar to chapter 6. Moses reminds those who were under 20 years old at the time of the Exodus of the miracles of that time.
- Verse 6—Then he reminds them of the rebellion of Dathan and Abiram.
- Verse 10-12—The best description of God's feeling about the land. Watering with the foot is the way of irrigation in ancient Egypt. It's still used in parts of Egypt today. It is a network of ditches and canals and holding tanks from which water is pumped by a pump operated by their feet. It's a form of a paddle wheel. God's eyes are always upon that land.
- Verse 13—If you listen obediently and love the Lord your God, then they will prosper in this land. God will give them the early and late rains.
- Verse 17—The possibility if you do not obey, God will shut up the heavens so it will not rain. That's what happened and why we see an Israel today that is mostly barren.
- Verses 18-21—Almost the same as 6:7-9. All in the context of verses 13 and 22.
- Verse 24—The borders of the land. It's bigger than anything Israel has ever possessed.
- Verse 26-32—A ceremony that Moses wants performed. When they get into the land, they are to go to Mt. Gerizim and Mt. Ebal. Moses has never been there, but he knows about them. They are near the oaks of Moreh, where God promised Abraham the land (Genesis 12:6). Joshua does this when he comes into the land.

Applications:

- 1 . We're responsible for what we have from God. This generation was responsible for having experienced the mighty works of God against Pharaoh. What we do see that they did not see is the written Word of God. So God is saying to us, "I'm not speaking to a people who do not have any revelation." We do have His revelation.
- 2 . Today our inheritance is to be part of His inheritance. Like God's love for the physical land of Israel, He has a love for the people who will inhabit the New Jerusalem on the new earth. His eyes are upon it, too. He went to prepare a place for His saints (John 14:1-6). So we should live as one of those who will possess the New Jerusalem on the new earth.
- 3 . This whole section (chapters 5-11) can be summarized with, "Love the Lord your God with all your heart, mind, and soul." The evidence of that will be if you keep His Word and teach it to your children.

Applicational Question

- A . *God was interested in the physical land of Israel/Palestine and is still interested in it today.*
- B . *God was interested in the physical land of Israel/Palestine and is interested in the whole world today.*
- C . *God was interested in the physical land of Israel/Palestine, but today He is interested spiritually in believers wherever they are.*

A is correct. God was, and still is, interested in the physical land promised to Israel. Deuteronomy 11:12 says it's "a land for which the Lord your God cares." B is incorrect because there is no indication in the Bible that God has such an interest in the whole world. C is incorrect because the phrase "but today" implies God's care for the land has been changed into a spiritual care.

Chapter 12

- *Verse 1—We're beginning the large section of the book on different commandments. The first commandments is about the central sanctuary.*
- *Verse 2—Destroy the places where the people of the land worship: the high mountains, the hills, and under every green tree.*
- *Verse 3—Tear down the altars, smash the sacred pillars, burn their Asherim. "Obliterate their name from that place."*
- *Verse 5—Seek the Lord in one and only one place—wherever the Lord chooses for His name to be established in the land. Basically, that was wherever the Ark of the Covenant was. It was a short time at Gilgal, Bethel, 400 years at Shiloh, and the rest of the time in Jerusalem. For most of their history, the central place was Jerusalem. God wants to make this real clear. You do not worship Him in any other place. Local worship places were forbidden.*
- *Verse 6—What to bring to the central sanctuary: (1) burnt offerings, (2) sacrifices, (3) your tithes, (4) your contributions, (5) your votive (vow) offerings, (6) free will offerings, (7) first-born of their herds.*
- *Verse 7—In addition, you shall eat before the Lord there (the second title of Deuteronomy 14).*
- *Verse 8—When they get into the land, they are not going to wander and worship God in many places, as they are doing now.*
- *Verses 9-14—He repeats this for emphasis.*
- *Verse 15—They can have feasts at home, but they can't worship at home. They can have feasts in their cities, but they can't worship in their cities.*
- *Verses 16-27—If they want to have a meal with a roasted animal, this can be done in the cities, as long as they first drain the blood out of the meat. This is not a worship to God.*

Applications:

- 1 . *We must worship God in the way He has designated, and that has changed over the ages. Abraham, Isaac, and Jacob built different altars in different places, in the wilderness they worshipped at the Tabernacle. Apparently they build other altars, too (Exodus 20:24). In the land, the Israelites were to have only one central place of worship. Not local places of worship. Today, it's like Christ told the woman at the well in John 4, true worshippers will worship God in spirit and truth during our church age, not in Jerusalem. But in the past, during Israel's time, worship was to be only in Jerusalem. It's okay to have a meeting place, as long as it doesn't become a sacred or holy place or sanctuary. The early church gathered in homes.*
- 2 . *If we want to spend some of our money on ourselves, that's okay, as long as it is not on something that is biblically prohibited. But don't think that is giving to God. Giving is where we don't receive the benefit from it.*
- 3 . *Worship should not be based on what is popular, that is, what others are doing, but on what God said to do. The primary specifications of the New Testament are heart attitudes. But there are some specifics given in the New Testament for worship—women should not be elders or teach men, you should not get drunk at the Lord's Supper, etc.*

Application Question

- A . *Today the worship of God should be done in a local central sanctuary.*
- B . *Today the worship of God should not be done in a local central sanctuary.*
- C . *Neither A nor B are correct.*

C is correct. Both A and B are incorrect because they specify how worship should be done with respect to a place. According to Deuteronomy 12:5-14, Israel was to worship only at the central sanctuary which was in Jerusalem after David. That place was destroyed in 70 A.D. Jesus told the woman at the well in John 4 that true worship was to be done in spirit and in truth, not in some particular place.

Chapter 13

- *Verses 1-5*—A false prophet was one whose prophecy did not come true. But a true prophet was not one whose prophecy did come true. A true prophet spoke consistent with the word of God.
- *Verses 6-11*—If someone tells you to go worship some other god because there is advantage to that, we should: (1) not yield to him, (2) not listen to him, (3) not pity him, (4) not spare them, and (5) not conceal it. Instead, you are to kill the one who wants you to worship another god.
- *Verses 12-18*—If the people of a city do that, you are to investigate it and inquire thoroughly, then burn the city and never shall anyone live there again.

Applications:

- 1 . *Today if someone claims to be a teacher or prophet from God, his test is not if it comes true. That is to confirm whether he is a false prophet or teacher but it is not sufficient to confirm if he is a true prophet. A true prophet teaches what is consistent with the Word of God.*
- 2 . *If some close friend or relative or even your spouse tells you to read your horoscope or send a blessing or cursing chain letter, they are mystical beliefs separated from God. Or ask you to participate in Karate, or New Age. We should forcefully tell them how wrong it is. If they don't stop, we should follow Matthew 18 procedure and then withdraw fellowship from them.*
- 3 . *If someone convinces a whole church organization to teach Karate or Yoga (which is common in the States), then we should withdraw fellowship from the whole church.*

Application Question

- A . *A true prophet is one whose prophecies come true.*
- B . *A true prophet is one who has an inerrant message from God.*
- C . *A true prophet is one who speaks things consistent with the Word of God.*

B is correct. A true prophet is one speaking a verbally inerrant message from God. A is incorrect because, as is pointed out in Deuteronomy 13:1-5, a false prophet's prophecy could also come true, even though if it does not come true, he or she is indeed a false prophet (Deuteronomy 18:22). C is incorrect because that would also be true of a biblical teacher or preacher or counselor or one gifted in exhortation.

Chapter 14

- *Verse 1-20*—Concepts of clean and unclean. It's a big subject in Leviticus, a small subject in Deuteronomy. "Clean" occurs 5 times in Deuteronomy, 46 times in Leviticus. "Unclean" occurs 8 times in Deuteronomy and 116 in Leviticus. The Law talks about clean and unclean people, animals, fish/seafood, birds, insects. In the Law everything is classified as "holy" or "unholy." What is not holy includes both the clean and the unclean. Clean was the normal condition of most people and things. Clean was made holy through the sacrificial ritual. Clean became unclean through sinfulness or degradation. Unclean was contaminated, diseased, or impure—not necessarily sinful. When no sin was involved, no forgiveness was required. All that was needed was washing to be clean. Uncleaness had to be dealt with before any participation in the sanctuary. Usually one was unclean until evening and by washing with water.
- In the case of the animals mentioned, we probably don't know exactly what those animals were, probably only know about 40% of the creatures. We don't know if our modern name matches their names. The land animals were of two types: split hooves/chewing cud. Sea creatures had to have fins and scales. Shrimp and lobster were not clean. Clean birds were not meat eaters (such as vultures). Dead animals, which the person did not kill and drain the blood out of, were also unclean.
- Cleanness and uncleaness is a category, not a condition. If our child comes in with dirty hands, they are unclean but still in category of our child. A pig is unclean, whether it is actually clean or dirty. Cleaness is defined

by God and declared by the priests.

- Reasons for cleanness and uncleanness. God didn't give a reason. Some have been proposed: (1) Certain animals were used in pagan worship, but the bull was clean and it is most common sacrifice in both Israel and pagans. (2) Health explanation. Pork is unhealthy. No refrigeration. The Bible does not say that anywhere. Not all unclean animals are harmful. But when Jesus declared all animals to be clean (Acts 10), when there still were no refrigerators. (3) Symbolic interpretation. The holy represented the priests, the clean represented the Jews, and the unclean represented the pagans. (4) The sovereignty of God. God simply chose them by election, just as He chose you and me. No reason given.

- Verse 22-29—Jews have interpreted this as a second tithe. I agree. Four types of food were to be tithed: grain, new wine, oil, and first-born of herd. They were to eat this in the presence of the Lord (in Shiloh or Jerusalem). If the distance was too far, then sell them, and take the money to Shiloh and Jerusalem. Then you can spend the money on whatever you want (v. 26). Give some to the Levite.

- Verse 28—Every third year, bring it into your own town (not the sanctuary), and give it to the Levite, orphan, and widow in your own town.

- That makes the first tithe, second tithe, and third tithe every third year. 10% was first tithe for taxes. Second tithe was 9% for this feast and Levites. Third tithe every third year would be 3 1/3% for their own town. This would average 22 1/3% of annual income.

- Verse 23—So they would learn to fear the Lord. It makes it more difficult to save and depend on my savings.

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- **Applications:**

1. *We can use the clean/unclean list as a general guide for healthy food because God would not give them bad food to eat. But that is not an application of this passage because you would be using it for your own benefit rather than as an obedience to God. The real application is to be separate from the world because you are being obedient to the Word of God.*

2. *We should see our wealth as belonging to God. Understand that our income is from God. We should not keep it as a security so that we don't need to fear God.*

3. *Our wealth should inspire a spirit of giving, as the Jews supported the Levites.*

4. *There is nothing wrong with consuming (enjoying) our wealth, as long as it is done in a context of being mindful of the presence of God and not like the world. The world's concept of consumption is living in luxury. There are no objections to wealth in the Bible. No objections to enjoying wealth. But there are many objections to living in luxury.*

Application Question

Biblical tithing means—

A. *We give the first 10% of our income to the church.*

B. *We give to the poor and the people of God as God has prospered us.*

C. *We spend 10% of our own income having a party before God.*

C is correct. Deuteronomy 14:22-29 describes an annual tithe which is spent on a huge meal eaten before God at the central sanctuary and shared with the Levites and the poor. A and B are incorrect because tithing was a 10% tax paid to the Levites and 10% consumed in an annual feast. Giving was a freewill offering, not tithing (see Deuteronomy 16:17).

Chapter 15

- Verse 1—At the end of every 7th year you shall cancel all debt.

- Verse 2—for fellow Israelites.

- Verse 3—They can still hold foreigners to their debt.

- Verse 4—If you keep God's word, there will not be any poor among you.

- Verse 5—If you obey the voice of God.

- Verse 6—The one who borrows is the slave, the one who lends is the ruler.

- Verses 7-11—Lending to the poor. "Money is an instrument that can buy you everything but happiness and can buy your way to every place except heaven." Generously and freely lend to the poor. The poor should consider it a loan so they should pay it back, up until the sabbatical (7th) year. The gift was not to make them irresponsible. The

lender was not to look at it as something he expected to get back. Warning, don't not lend to the poor because the Sabbatical year is near and you won't get your money back.

● *Verses 11*—This is the reality. There will never cease to be poor among you. Poverty is a result of your birth position (your parents, government, personality, mental and physical condition) and a result of your choices. Your birth condition affects your choices but it doesn't determine them. Poverty is always hard to understand and almost impossible to cure. All we know for sure is (1) it will always be there, (2) it is almost impossible to cure (like most problems), (3) (like most problems) it can be treated, and (4) like most problems we treat, it must be treated constantly and continually without a hope of cure but only with the hope of maintaining stability. It's like a person with sugar diabetes taking insulin. It's not a cure, it has to be constant and continual. Jesus helped the poor, but He didn't solve poverty. There were just as many poor when He left as when He came. His solution was the story of the Good Samaritan, you help your neighbor, i.e., whoever you come across on the path of life who needs help. The poor in the western world is a bit different than the poor of Jesus' day. Poor in the western world are mostly poor because of sin (like alcohol and drugs). Poor in Jesus' day was more from situations they couldn't control (being an orphan, a widow, lame, etc.).

● *Verses 12-18*—If your kinsman is sold to you as a slave (not like black slavery of America, which was kidnapping—these were slaves for some good reason, they were debtors, a crime, etc. sold into slavery), (1) he would only serve at the most 6 years, set free on Sabbatical year (and do it with a good attitude—v. 18). (2) When you send him away, don't send him empty-handed. He should have something from your flocks to start over with. (3) If the slave doesn't want to leave, he wants to remain a slave, then take a nail and nail his ear to the door, as a ceremony which indicates he will be your bond-slave forever. [Paul describes himself as the voluntary life-long, never-ending slave to Christ.]

● *Verses 19-23*—The firstborn of the flock is to be taken to Jerusalem, as specified in 14:23, and to be eaten in that meal. They are not to be defective. If they are defective, they can be eaten locally.

Applications:

- 1 . *Give, don't lend expecting it back. (Lending and borrowing for Israel was to help the poor, not increase your business, like it is today. Borrow was what you did to survive, not buy a bigger house, etc.)*
- 2 . *We should give to the poor with the idea of meeting their needs, not necessarily curing their poverty. Curing poverty involves a change of their mental condition, personality, etc. which we can't control.*
- 3 . *Treat those who work with you in such a way that they would choose to stay with you. One indication of the character of a person is whether people want to stay around them a long time. Not everyone will want to stay, but if you have a constant turnover of people, then something is wrong. The mighty men who started with David were still with him when he died.*

Applicational Question

- A . *Declaring bankruptcy is always wrong.*
- B . *Declaring bankruptcy is sometimes right.*
- C . *Declaring bankruptcy is always non-sinful.*

B is correct. Bankruptcy can be an application of the Sabbatical Year—the remission of the debts of the poor. A is incorrect because it does not necessarily say a person won't pay what he owes. C is incorrect because bankruptcy might be sinful if it is an excuse to be irresponsible.

Chapter 16

● *Verses 1-8*—Passover. Exodus 12 mentions 10 things to do for Passover. Deuteronomy only mentions a few of those things. (1) v. 3 on the 10th of the month take a lamb to your home. (2) v. 5, the lamb was to be an unblemished one-year-old lamb. (3) Keep it alive in your house until the 14th day of the month. (4) After that, it is to be killed at twilight (v. 6), probably between 3-5 p.m. (5) Take some blood and put it over the doorpost of the house. (6) Roast the flesh and eat it. It cannot be raw or boiled. (7) Eat it with unleavened bread and bitter herbs. (8) They were not to leave any of it until morning. Eat all night, but whatever was left had to be burned up (v. 10). (9) v. 11, eat it dressed to go, with sandals and staff. (10) v. 15, there will be seven days they are to eat unleavened bread. There was to be no leaven in the house. In Deuteronomy it adds that when they are in the land, it is to be done at the sanctuary (in Shiloh or Jerusalem), not in their local town. This is meant to be a reminder of the verses in

Exodus, not an exhaustive list.

- *Verses 9-12—Feast of Weeks—*A celebration where they came with a freewill gift. A feast of rejoicing. It had nothing to do with any tithe or offering. It was to remember their removal from slavery in Egypt. This is Pentecost in the New Testament.
- *Verses 13-17—Feast of Booths—*This was to be done for 7 days after the gathering of the threshing floor (in the fall?). At the Mt. of Transfiguration, Moses and Elijah appeared, Peter suggested that he make three booths for Jesus, Moses, and Elijah. It seems like it was the time of the Feast of Booths. One of three times a year Israel was required to gather for a ceremony. Verse 17 is the Old Testament principle of giving. *Every man shall give as he is able, according to the blessing of the Lord your God which He has given you.* Sounds the same as the New Testament principle of giving.
- *Verse 18—*Actually goes with chapter 17.

Applications:

- 1 . *In our age, God has not designated a place for worship. There is no New Testament command on the subject. But there is an example. The only place the New Testament believers gathered regularly was in homes, and the gathering was for the Lord's Supper meal.*
- 2 . *Separate significant independent localized places of worship are not allowed under the Law. Christ told the woman at the well (John 4), today we worship God in spirit and truth. We can worship in any place. The significance is not the place. We should be careful about having significant places.*
- 3 . *God expects us to celebrate and rejoice, be joyful with what He has given us. But we must distinguish between that and living in luxury. Living in luxury is what we do on our own away from God. Rejoicing is what we do in the presence of God.*
- 4 . *Verse 17—Every man shall give as he is able, according to the blessing of the Lord your God which He has given you.*

Application Question

If we followed the Mosaic Law, how often should the whole congregation gather together?

- A . *Once a year.*
- B . *Three times a year.*
- C . *52 times a year.*

B is correct. Deuteronomy 16:16 says, "three times a year all your males shall appear before the Lord your God in the place which He chooses." A and C are incorrect because those numbers are never mentioned.

Chapter 17

- *Verse 16:19-22—*There was only one branch of government in the Law, the judicial. God was King, and His Law did not need to be changed. God, through Moses, was instructed to not distort that Law. Avoid idolatry.
- *Verse 1—*Don't sacrifice a blemished animal.
- *Verses 2-7—*What to do if the judge finds someone who worships the sun and moon.
- *Verses 8-13—*Because Moses won't continue to be there, if the judgment is too difficult, the judge should go to the Levitical priests for help in judgment. If the man won't listen to the priests or the judge, that man should die.
- *Verses 14-20—*He talks about the kings. (1) They will be Israel's idea, not God's idea. They will want a king like all the nations. (2) They will insist on having a king because all the other nations have one. It's an attempt to be like the rest of the world. (3) God will choose their king. (4) If anyone sets up a non-Jewish king, like Herod the Great was, then they will know it is not according to God's will (although obviously it would be in the plan of God—Romans 13:1-3). (5) They should not multiply in 3 areas: (a) horses, (b) wives, or (c) wealth. (6) The king should hand copy the Law, read the Law, and do what the Law says. Can't have a scribe do it for him. He must

do it himself. (7) The king should not be proud or to think he is bigger than the Law.

Applications:

- 1 . *When you are in a place of judgment, say, for example, among your children or at work or between friends, first of all make a thorough inquiry. Don't just take one person's perspective, no matter how much you trust that person. Discipline should be based on what God hates, not what you hate.*
- 2 . *When you are in a position of authority, say, for example, a position in business or a civic club or school or religious institution or government, keep these things in mind: (a) Your job or title are your group's idea, not God's idea. (b) Your group will insist on your title because all other groups have titles like that. (c) You're there because of God's plan (God's sovereignty). (d) You may not be there because of God's will (God's preference or desire). (e) Don't use your position to obtain power over other people. (f) Read, study, and keep the truth of the Bible daily. (g) Don't become proud of anyone or anything.*

Application Question

If you are elected or appointed to a position of authority in your business, church, school, or community—

- A . *You can be sure it's the will of God for your life.*
- B . *You can be sure it's the plan of God for your life.*
- C . *You can be sure it will be used by God to bless your life.*

B is correct. Whatever happens is in the plan of God. A is incorrect because, like the king predicted in Deuteronomy 17:14-20, positions are in the plan of God but not necessarily in the will of God (see 1 Samuel 8:5, 19, 20 and 10:19). C is incorrect because blessings are not connected to positions we have but how we use what we have.

Chapter 18

- *Verses 1-5*—The Levitical priests were from the tribe of Levi and the family of Aaron. There were 48 cities designated for the Levites to live in (Numbers 35:2-5).
- *Verses 3-5*—The parts of the animal, new wine, oil, etc. that are to be given to the priests.
- *Verses 6-8*—If the Levite served at the central sanctuary, then he could share in the tithe given at the sanctuary. If he wanted to live at the sanctuary, he could sell his property in the city where he used to live and keep the money.
- *Verses 9-14*—There should not be any divination, witchcraft, mediums, spiritists, one who calls up the dead, casts a spell, etc. in the land. All these things are detestable to God. God will drive them out.
- *Verses 15-19*—There will be a prophet like Moses who will come. God will put His words in the mouth of this prophet. It seems to me that it refers to the coming of Christ. There are a lot of excellent prophets over the years in Israel. The difference was that Moses saw God face to face. He spoke to Him as a man speaks to a friend. That's not true of any of the other prophets. God will put His words into His (Jesus') mouth. God said, "This is my beloved Son, listen to Him."
- *Verses 20-22*—Warning about false prophets. The way to tell a false prophet is what they prophesy does not come true. If his prediction does come true, that does not mean he is a true prophet. He is only a true prophet if his predictions are consistent with the Word of God.

Applications:

- 1 . *Today we are all priests in a similar way to the Levitical priests. So we should see ourselves as not owning anything, and the Lord is our inheritance. Whatever we have, we should see it as a gift of God from the people of God around us. Even if we earn it from them, it's a gift apportioned from God. Like the priests had a choice whether to go to Jerusalem to minister, all ministry we have is a choice.*
- 2 . *Don't imitate the detestable things of the world which the world gives spiritual value to, like the Harry Potter things (witchcraft, spiritism, casting spells, etc.).*
- 3 . *Proclaim Jesus as the Messiah, the One who knew God face-to-face and spoke His words. Don't tolerate any*

prophet whose statements cannot be verified by the truth of God's Word (v. 23).

Application Question

Films and books which display sorcery, divination, the casting of spells, or spiritism as good or neutral, like many Disney films and the Harry Potter series—

- A . Should be tolerated.
- B . Should be condemned.
- C . Should be avoided.

B is correct. Deuteronomy 18:10-14 condemns all these practices and says to drive out anyone who practices them. A is incorrect. Tolerance of those things would be sinful. C is incorrect because avoiding evil is impossible. If Israel could have avoided sorcery, there would be no need for a command to destroy it.

Chapter 19

- *Verses 1-3*—In addition to 3 cities set aside on east side of the Jordan (4:41-43), Moses now sets aside cities on west side of Jordan. They should be easily accessible for the manslayer to flee. This is not a murder mystery. We know who did the killing. The question is whether it was intentional or not.
- *Verses 4-13*—The avenger was the nearest relative of the one who was killed. If it was accidental was to be determined by the elders of the city. So innocent blood would not be shed in the land.
- *Verse 14*—Don't move the neighbor's boundary mark. The classic example is when Ahab and Jezebel moved Nabal's boundary. He claimed it was his own family's ancestral plot.
- *Verses 15-21*—There shall be two or three witnesses for inquiry into any crime. The judges were to investigate it thoroughly. The point was justice. Life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

Applications:

- 1 . *Don't make judgments about people because of what one person tells you. It could be gossip or a legitimate concern. Either way, it requires a thorough investigation.*
- 2 . *If an accused person did what he did accidentally or as a mistake, without malice or hatred, with no previous record of conflict with that person, then there should be no discipline action.*
- 3 . *Justice and mercy also apply to the accused. If someone is accused of wrong doing, but it is not true, then the accused doing the accusing should be disciplined.*
- 4 . *Since all property belongs to God, and God has placed it where He has chosen to place it, don't steal it. Don't move the boundaries.*

Application Question

If "Believer A" gives you a bad report about "Believer B" committing some sin (such as fornication, lying, cheating, taking a bribe, or dishonesty in business), what should you do?

- A . Comfort "Believer A."
- B . Investigate "Believer B."
- C . Investigate both "Believer A" and "Believer B."

C is correct. Deuteronomy 19:14-20 tells us to investigate both the accused and the accuser equally and with the same consequences. A is incorrect because nothing in the passage tells us to comfort an accuser. B is incorrect because it is only part of the job, and it assumes only believer B is on trial, whereas both believers A and B are on trial.

Chapter 20

- *Verses 1-4*—There are several rules given about warfare. In the end, warfare was not the most important thing. The army is really a volunteer army. First, don't be afraid of the people. The priest should encourage the Israelite army.

- *Verses 5-8*—Four reasons you don't have to be in the military: (1) if you've built a new house, (2) planted a vineyard, (3) become betrothed to a woman, and (4) if you are afraid (as with Gideon's army in Judges 7:3).
- *Verse 9*—Don't appoint leaders until you see who will be in the army. Do the same thing in ministry. First find out who is in the battle, then appoint leaders.
- *Verses 10-17*—He tells them how to fight battles outside of Israel. The ones inside of Israel, they were to wipe out the enemy completely. For those outside of Israel, first of all offer terms of peace. The enemy can choose to be your slaves, if they want. If they don't make peace, surround the city and starve them. When you take the city, kill the men, take the women, children, and animals back to your city. This is only for those nations far away from you. Utterly destroy those enemies in the land, so they won't teach you to do the detestable things of their gods.
- *Verses 19-20*—When you besiege a city, don't destroy the trees that bear fruit.

Applications:

- 1 . *You are not qualified for spiritual battle if your home life is not stable.*
- 2 . *If you are afraid of ministry instead of motivated by ministry, then you should not be involved in ministry.*
- 3 . *The things of the world which do not tempt you to sin can be used to serve you, like Israel used the things from the captured cities. You do not have to remove things that do not cause you to sin. That's different for everyone. For example, the Amish who have removed things from their life that are not necessarily sinful, such as electricity, etc.*
- 4 . *Do not try to use things to serve you which do cause you to sin. The key question is—Is this thing going to tempt me to practice things other religions practice?*

Applicational Question

Who should NOT be involved on the front lines of God's work?

- A . *Those who are not gifted as a pastor, teacher, or evangelist.*
- B . *Those who are not educated, trained, or equipped.*
- C . *Those with a new house, new wife, or new business.*

C is correct. Deuteronomy 20:5-7 says those with a new house, vineyard, or wife should not be going out into battle. A and B are incorrect because none of those things disqualify a person for front-line service.

Chapter 21

- *Verses 1-9*—A homicide in the open country, where no one knows who committed the murder. The elders are to measure the distance to the cities and take the nearest one. The elders of the closest city to the dead man have a ritual to perform. The elders are to take a heifer down to running water and break its neck. It is to show that the crime should receive the death penalty. The priests and Levites come near but don't do anything. They represent the fact that there has been a religious settlement. The elders of the city are to wash their hands over the neck of the heifer. This symbolized their innocence. [Matthew 27:24, as Pilate did.] Then they are to make the statement of verse 7, "Our hands did not shed this blood nor did we see it." Then they are to ask forgiveness on the part of the people of Israel. This removes the guilt from the midst of the people. So it is doing something about the sin to recognize that it was a sin.
- *Verses 10-14*—A specific example addressing the situation of marrying a foreign woman. If they see a beautiful woman among the captives and the Israelite wants to marry her. Trim her nails, shave her hair, bring her into your house where she can mourn her parents. But if you change your mind and don't want her, you cannot sell her as a slave. You have to let her go wherever she wants to go.
- *Verses 15-17*—If a man has two wives and loves one more than the other, then he can't favor the children of the one you love if the firstborn are from the one you love less. Ifs are something Moses approved of. They are simply situations that really exist. Here Moses is not suggesting to have two wives and love one more than the other.]
- *Verses 18-21*—If a man has a stubborn, rebellious son, who will not obey or listen to his parents, then bring him to the gate and stone him to death. Then all Israel will hear about it and fear.
- *Verses 22-23*—If a man committed a sin, is hanged on a tree, don't leave him on the tree. Take him down on the same day.

Applications:

- 1 . When a sin has been committed in your close network of believers, some significant action must be taken to condemn that sin.
- 2 . *Divorce sometimes, remarriage never. Sometimes we are forced to be divorced (such as if the spouse divorces you). Remember though, God said He hates divorce (Malachi 2:16).*
- 3 . *We do not need to treat all of your children the same, because they are not the same. We need to treat them according to the same standard, the Word of God. Treating all your children the same is usually a bad idea.*
- 4 . *Older children (18 or older) who continually fit the discipline description of verse 20 should be removed from the family.*

Applicational Question

When sin is being committed or has been committed in your network community of Christian friends—

- A . *You should do something outward, public, and visible as a stand against it.*
- B . *You should do something personal, private, and quiet as a stand against it.*
- C . *You should pray for everyone involved and ask God to resolve the situation.*

A is correct. Deuteronomy 21:1-9 tells the leaders of the cities who are innocent and know nothing about the manslayer to take an outward public visible stand against it. B and C are incorrect because personal private stands and prayer are not mentioned.

Chapter 22

- *Verses 1-4—If you find any of your countryman's goods (ox, donkey, garments), you are to give it back to him. You are responsible for your neighbor's things.*
- *Verse 5—Men not to wear women's clothes, and women not to wear men's clothes. It has to do with what it looks like. Your sexual identification should be clear by how you dress.*
- *Verse 6-7—If you come to a bird's nest, you can eat the eggs or the young but not the mother.*
- *Verse 8—If you build a house, put something around the roof so no one will fall off. Safety in construction.*
- *Verses 9-11—Three non-mixing commands: seed in the field, ox and a donkey to plow, or wearing clothing of mixed material. No one sees any of these things as a sin today. Their interpretation is easy and clear. It is the application which is difficult because we don't know the reason for the commands. (1) All of them represent mixing together of dissimilar things. Leviticus 19:19 where these are first given, they are part of a list which begins, "You are to be holy, for I am holy" (19:2). They seem to represent the holiness of God. (2) It could be the Canaanites were practicing these things. But they don't seem to be connected to idolatry. So these commands teach distinction and holiness. Israel is sometimes called God's vineyard (Psalm 80:8-19; Isaiah 5:1-7; Jeremiah 2:10), and they are not to be mixed with foreign seed. It might seem practical to plow with an ox and a donkey if you are too poor to have two oxen. Paul used verse 10 to say to not be yoked together with unbelievers (2 Corinthians 6:14).*
- *Verse 12—Make tassels for the corners of the garments, to remind yourself that you belong to God. Jesus criticized the Pharisees for lengthening their tassels (Matthew 23:5).*
- *Verses 13-21—Proving a bride is a virgin. If it is proved she is a virgin, he will be fined and can never divorce her. That means she is in charge of the house. There is nothing he can do to get rid of her. But if it is true that she was not a virgin, then she can be stoned to death. "Thus you shall purge the evil from among you."*
- *Verses 22—If a man is found lying with a married woman (adultery), both shall die.*
- *Verses 23-27—A man lies with a virgin who doesn't cry out, they are stoned. If she cries out, he will die. If it happens in the field where no one can hear, then he will die.*
- *Verses 28-29—If he lies with a betrothed girl, he has to pay the father and marry the girl and cannot divorce her.*
- *Verse 30—A man cannot have sex with his father's wife (his step-mother), evidently the situation in 1 Corinthians 5.*
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Applications:

- 1 . *Treat other people's property or possessions as your own, even to the extent of taking care of their property. In other words, the answer to Cain is, "Yes, you are your brother's keeper."*
- 2 . *We should dress in such a way that men do not look feminine and women do not look masculine. Sex distinctions should be obvious from the way we dress.*

3. *When it comes to animals, rule over them, but do not be cruel to them (v. 6-7).*
4. *When you build, build with the safety of others in mind.*
5. *Don't mix what is holy (of God) with what is of the world. We're for purity, not mixture—in morals, marriage, business, etc. (v. 9-11).*
6. *Have some specific mechanical ways, like decorations, to remind those around you of God's Word (v. 12).*
7. *Don't discredit your wife. Don't defame her character.*
8. *Purge yourself, your family, your church, your business, etc. from evil.*
9. *There should be no sexual intercourse of any kind outside of marriage.*

Applicational Question

- A. *We should return other people's property when it is in our possession.*
- B. *We should maintain other people's property when it is in our possession.*
- C. *We should improve other people's property when it is in our possession.*

B is correct. Deuteronomy 22:1-4 tells us to take care of other people's property. A is incorrect because more than returning it is being taught here. C is incorrect. Improving other's property is not taught here. Besides, what we might consider an improvement they might not. We should care for their property but not change it.

Chapter 23

- *Verses 1-2—Concerning the assembly, there were certain people who were not allowed to be there. Eunuchs were not allowed. Or those of illegitimate birth (children of mixed marriages to non-Jews).*
- *Verses 3-6—No Ammonite or Moabite can come into the assembly to the 10th generation. They didn't give Israelites water and food and they hired Balaam against them. God doesn't forget anything!*
- *Verses 7-8—After the 3^d generation, the Edomite and Egyptian can enter after the 3^d generation.*
- *Verses 9-14—Being clean when you are in the army. Take a shovel to cover up your excrement. The camp must be holy because God is in the camp, so He doesn't see anything indecent.*
- *Verses 15-16—Don't turn over an escaped slave (a Canaanite slave who escaped to you because he was being mistreated).*
- *Verses 17-20—Neither the sons or daughters of Israel shall be cult prostitutes. Do not bring the wages of prostitutes into the house of God, for they are an abomination to God. Hebrews used the word "dog" for a sodomite (male prostitute), i.e. a homosexual.*
- *Verses 19-20—Don't charge interest to an Israelite but you can charge it to a foreigner.*
- *Verse 21-23—Make sure you pay what you vow. It's okay to not vow. In fact, Jesus said it was better to not vow (Matthew 5:34).*
- *Verses 24-25—You can eat grain or fruit from trees in the field but don't put some in the basket and take it with you.*

Applications:

1. *Don't come to God in prayer or worship if you have unconfessed sin (v. 1-2).*
2. *God remembers past sins, and those sins have future consequences (v. 3-8).*
3. *We should practice cleanliness, morally and physically wherever we go, not just at home (v. 9-14).*
4. *If someone comes to you out of a bad situation, where they are suffering, don't turn them away or back into that situation (like the slave from the cruel master in v. 15-16).*
5. *Both heterosexual and homosexual prostitution are an abomination to the Lord, and so is any money they make (v. 17-18).*
6. *It is legitimate to use your money to make money, but not to capitalize on the needs of a fellow believer (v. 19-20).*
7. *Don't make vows (Matthew 5:33-37) because you cannot control the future circumstances.*
8. *If you need to use something that belongs to your neighbor, don't use any more than you need at the moment.*

Applicational Question

Concerning our houses, work places, and our personal lives—

- A. *We should be clean spiritually, even if we are not clean physically.*
- B. *We should be clean physically, even if we are not clean spiritually.*

C . *We should be clean both physically and spiritually.*

C is correct. Deuteronomy 23:1-14 tells us to be clean physically as a part of being clean spiritually. “Your camp must be holy; and He must not see anything indecent among you ...” (23:14). A is not the best answer since it is not taught in this passage. B is incorrect. Physical cleansing without spiritual cleansing is not taught anywhere in the Bible.

Chapter 24

- *Verses 1-4*—If a man marries a wife, he finds some sexual indecency in her, divorces her, she leaves, she becomes another man’s wife, and the second man either divorces her or dies. Then she cannot go back to her first husband because she’s been defiled. This passage is not permitting divorce. This is the passage the Pharisees referred to in Matthew 19:7. Jesus said, “Because of your hardness of heart, Moses permitted you to divorce your wife. But from the beginning it has not been this way.” Deuteronomy 24 clearly points out the reality of divorce, but that does not mean divorce was approved of. Notice the structure of the passage—it’s an if-then command. Many commands of the Law were stated this way. The if part described what was going on (often something sinful). The then part is what is to be done now, since that sin is already going on. Verses 1-3 is the if part. It recognizes that divorce and remarriage are going on in Israel. The only command in the passage is in verse 4. It begins with then. After the second marriage, the woman cannot go back to her first husband. There is no permission for divorce and remarriage here. This structure is in the immediate context. In verse 7, if a man is caught kidnapping, then he shall die. The if part recognizes the reality of kidnapping. Surely no one would suggest that Moses approves of kidnapping. We saw this same form in 22:28-29. So I conclude that this passage recognizes divorce and remarriage but does not permit it.
- *Verse 5*—When a man takes a new wife, he is free from being in the army for one year.
- *Verse 6*—You cannot take a millstone as a pledge because they need them every day to make bread.
- *Verse 7*—If you kidnap, then you shall die.
- *Verses 8-9*—In Leviticus 13 it is stated more clearly. Quarantine is to be observed. It’s not the narrow specific leprosy (Hansen’s disease). The Hebrew word means any outbreak on the skin. This would include measles, chicken pox, etc.
- *Verses 10-13*—If you loan some money, don’t go into the person’s house to take a pledge. And don’t sleep with his pledge (keep it overnight) because the person is poor. Lending and borrowing was a welfare system, not a way to increase your business or get a bigger house.
- *Verses 14-15*—Pay the wages of the poor every day. We plan for the future, but the poor just try to survive every day. That’s why they are poor.
- *Verse 16*—Fathers should not be put to death for the sins of the son. Everyone shall be put to death for his own sin. Ezekiel 18:20 elaborates on this command.
- *Verse 17*—Be sure you give justice to the alien, the orphan, and the widow.
- *Verse 18*—Remember—the theme of the book.
- *Verses 19-21*—When you harvest your fields, leave enough for gleaning for the poor. Ruth is the best example of that.
- *Verse 22*—Remember—theme of the book.

Applications:

- 1 . *Do not re-marry a previous wife. I probably includes a husband as well (v. 1-4).*
- 2 . *Your first priority after God is to give happiness to your wife (v. 5).*
- 3 . *Don’t put pressure on poor people to pay back loans (v. 6).*
- 4 . *Kidnapping and selling slaves should be punished by death (v. 7).*
- 5 . *Practice good medical health. It’s not enough to pray for the sick (v. 8-9).*
- 6 . *If you borrow, you should consider yourself responsible to repay back the loan. If you lend to the poor, consider it a gift. If you borrow, it should be because you are poor (v. 10-13).*
- 7 . *Always be sensitive and compassionate to widows, orphans, and those who cannot support themselves. It’s always an important thing with God (many verses about it).*

Applicational Question

- A . *We may lend money to poor people.*
- B . *We may lend money to people who are starting a new business.*
- C . *We should not lend money to anyone.*

A is correct. The passage sees lending as a form of giving to the poor. The poor borrower was to be responsible to pay it back, but if he could not, the debt was erased at the Sabbatical (7th) Year. The lender was to consider it a gift. B is incorrect because nothing is said here about business loans. C is incorrect because we should lend to the poor in the context of seeing it as a gift (Deuteronomy 24:10 and following).

Chapter 25

- *Verses 1-3—Punishment for a guilty person. Sometimes a judgment may be that a man gets beaten. If he deserves to be beaten, he should get the number of stripes per his guilt, as determined by the judge, but no more than 40 times. (1) This time the punishment was given by the judge, not by the person wronged. (2) It was to match the crime. (3) There was a limit to the punishment. The person was not to be degraded. Many times a punishment tries to degrade a person. (4) Punishment was not prison or a correction facility.*
- *Verse 4—Don't muzzle the ox while threshing. Paul uses this verse to show human workers (1 Corinthians 9:9-10, 1 Timothy 5:18) are worthy of their wages, too.*
- *Verses 5-10—A brother should marry his sister-in-law when his brother dies. The purpose is to carry on the name for his brother and raises up children for his brother. If the brother refuses to do it, the wife can degrade him in the gate. She spits in his face before the elders. This is the only time this command is given. It's illustrated in Ruth 4:7-8, but in Ruth it is an application of this. In Ruth (1) the relative is a kinsman redeemer, not a brother, (2) Deuteronomy makes no reference to transfer of property, which is in Ruth, (3) the negative stigma of failing to marry the widow is missing in Ruth, (4) the role of women in the ritual of re-moving the sandal and spitting in the face is missing in Ruth. But the practice seems to precede Deuteronomy. In Genesis 38:8-11, Judah gives his daughter-in-law Tamar to her dead husband's brother. While having sex, he spills his seed on the ground because he refuses to bring up children for his dead brother. And God takes his life for it. Then Judah promises her his next son, who refuses. Tamar tricks Judah into having sex with her. She conceives twins, one of whom becomes part of the line of the Messiah.*
- *Verses 11-12—If two men are fighting and the wife comes to help, and she grabs the attacker by his genitals, then you shall cut her hand off.*
- *Verses 13-15—Don't have differing weights (such as one for selling and a different one for buying).*
- *Verse 16—Everyone who acts unjustly is an abomination to the Lord your God.*
- *Verses 17-19—Remember—theme of book. Blot out the name of the Amalekites (Genesis 36:12, descendants of Esau). You must not forget!*

Applications:

- 1 . *Punishments for disputes should be left up to government officials (v. 1-3).*
- 2 . *All workers should be paid, whether secular or spiritual (v. 4).*
- 3 . *We should not wish bad fortune for our brothers and their siblings. Help out your brother's family. That does not mean if your brother dies, you need to marry his widow. But we should help her out (v. 5-10).*
- 4 . *The end does not justify the means, but good ends justify good means (v. 11-12).*
- 5 . *Always be fair and honest in business and personal dealings (v. 13-16).*
- 6 . *Don't let evil or evil people go unnoticed (v. 17-19).*

Applicational Question

- O . *A man should marry his dead brother's wife.*
- P . *The children of a dead man should bear his name.*
- Q . *We should care for widows and their children.*

C is correct. The best application of Deuteronomy 25:5-10 today is to care for widows and their children. A and B are

incorrect because they are unnecessary or inappropriate for the church age. A could lead to polygamy, which is illegal in most countries and forbidden for spiritual leaders (1 Timothy 3:2). B is unimportant for the church.

Chapter 26

- *Verses 1-11*—These verses describe a ceremony that was offered only one time, after they moved into the Land and had their first harvest. They were to bring some of this first harvest and bring to the priest, and say a memorized statement (v. 5-10), a brief statement of their history.
- *Verses 12-15*—Here is another ceremony, done every 3rd year. This is probably the tithe of chapter 14, that was celebrated in the town. This also has a memorized statement, in the form of a prayer to God: (1) I've removed the sacred things I'm given to God, (2) I've given it to the Levites, (3) I've not transgressed or forgotten God's commandments, and (4) I've not eaten it while mourning, nor did I remove it when I was unclean, nor did I offer it for the dead, i.e., while he was unclean because of a funeral. (5) I've done according to all that God has commanded.
- *Verses 16-19*—By doing these things, you have declared today that the Lord is your God. And the Lord has today declared you to be His people. If you keep His commandments, He will set you above the other nations.

Applications:

- 1 . *If you are an adult (say, over the age of 40) and not a new believer, you ought to be able to pray and say to God, "I have taken possession of my position," as Israel went into the Land. I've pointed my family and disciples in the direction of godly living. We should be able to show God some tangible good fruits (godly children, godly converts, etc.).*
- 2 . *We should consistently support the poor, the widows, the orphans, and the full-time servants of God (v. 11-12).*
- 3 . *We should regularly pray the five things mentioned in verses 12-15.*

Applicational Question

The maturity of an adult believer in Christ who has been a believer for some time will be connected to—

- A . *His or her involvement in church and missions.*
- B . *His or her involvement in prayer and giving.*
- C . *His or her involvement in evangelism and discipleship.*

B is correct. Deuteronomy 26 is about prayer and giving after Israel possessed the land. A good application for us would be prayer and giving as a sign of possessing the position in life God has given us. A and C are incorrect because they are not mentioned in this passage.

Chapter 27

- We are leaving the large center section and going into the concluding sections of the book.
- *Verse 1*—Write the words of the Law on stones on Mt. Ebal. This was carried out in Joshua 8:30-35. Take large stones, paint them with white lime, and write all the words of this Law. The expectation is that the people could read what was written there.
- *Verse 3*—*the Lord, the God of your fathers* (1:11; 1:21; 4:1; 6:3; 12:1; 27:3). *YHWH your Elohim* (Lord your God) occurs over 270 times in Deuteronomy. The second phrase is true for us in the church. The first phrase is not true for us in the church age.
- *Verse 4*—Mt. Ebal is where God first appeared to Abraham in the Land (Mt. Moreh, right next to it).
- *Verse 5*—Build an altar, but don't use a tool. Just pile up stones.
- *Verse 6*—Offer a burnt offering there. It was totally burnt up. Today our gifts are to be consumed by a person, not burned up only for God. A sacrifice today is something we give up for God. Instead of a ceremony or a gift that is burned up, it's our living body that is on the altar today (Romans 12:1-2). A gift is determined by the fact that we don't benefit from it, but not by it being burnt up but by it being given to someone.
- *Verses 8*—Write the Law distinctly. The people didn't have their own copy. This public display of the Law meant everyone was responsible for reading it and knowing it and could see it at any time.
- *Verses 12-13*—He divides the tribes. Six on Mt. Ebal and six on Mt. Gerizim.

- *Verses 15-26*—The Levites will read the curse, and the people will say, “Amen.”

Applications:

- 1 . *The Word of God should be written in a clear visible way on the walls of your home, office, etc.*
- 2 . *The curse of the Law is because of sin. The tendency is to not talk about sin, because when you talk about sin, people don't come back. The object of the meeting is for people to come back.*
- 3 . *God is interested in our paying attention to secret sins (v. 15, 24). Today the internet is the biggest temptation to secret sins.*
- 4 . *The worse sin is idolatry.*

Applicational Question

- A . *We should teach the blessings of God's Word.*
- B . *We should teach the cursing of God's Word.*
- C . *We should teach both the blessing and cursing of God's Word.*

B is correct. Deuteronomy 27 is about the curses of the Law. A and C are incorrect because teaching blessings is not mentioned in this chapter.

Chapter 28

● Now he gives the blessings to be said on Mt. Gerizim. The blessings are conditional upon obedience (Mosaic Covenant). It's like our spiritual life and our spiritual rewards. The Abrahamic Covenant was unconditional. Whether Israel obeys or disobeys, God will keep His covenant He made with Abraham.

● *Verses 1-8*—If and be careful to do, then you will be blessed in the city, in the country, and your offspring will be blessed, so will the produce of the ground and your animals. Your baskets of food will be full. You will be blessed when you travel. God will cause your enemies to be defeated.

● *Verse 9*—God will establish you as a holy people, different from all the other nations.

● *Verse 11*—They will abound in prosperity.

● *Verse 12*—God will open the heavens and give you rain.

● *Verse 13*—They will be the head, not the tail. They will lend and not borrow. [By the way, these blessings were never received by Israel because of their continual disobedience—except in a small measure under David and Solomon. They will be received in the Millennial Kingdom.]

● *Verse 13-14*—If you obey (condition).

● Three ifs in blessings (v. 1, 9, 13-14) and three ifs in cursings (v. 15, 45, 58). These have nothing to do with being children of God (that's by faith). It has to do with keeping the commandments of God. They are not like heaven and hell. They are more like the Tribulation and Millennial Kingdom, that is, they are experienced on earth.

● *Verse 15-68*—Bad situations. Almost sounds like the Tribulation time, but it's not the Tribulation. It's the rest of the history of Israel. The Israel exile to Assyria, the captivity to Babylon, the Diaspora of 70 A.D. The only thing worse than this will be the Tribulation period (see Matthew 24 and Revelation 4-19).

● *Verse 63*—God delights in prospering them and delights in destroying them. Moses removes the last hope of mercy from God. Not only is it necessary for God to satisfy His righteous character by punishing sinners, but it is also an act of righteousness for Him to delight in doing it. So God's delight is not necessarily humanitarian values, but it is right according to His own character.

● *Verse 64*—God will scatter them to the ends of the earth, rather than be in the Land.

Applications:

- 1 . *Don't confuse your relationship with God (Abrahamic Covenant) with the judgments of God (Mosaic Covenant). Many of Israel's curses from God came because of their relationship with God, because they were given the Law that the other nations were not given.*
- 2 . *The Old Testament, blessings are always physical, on earth, and connected with Israel. In the New Testament, the blessings are always spiritual and in heaven, connected with our eternal life.*
- 3 . *We tend to minimize how horrible it is to violate God's Word. Each of these curses shows us how bad our*

disobedience is in the eyes of God.

4 . *The reason God must judge us for our sin is because He delights in doing what is righteous.*

Applicational Question

People should be aware of both the blessing and cursing of God, but—

- A . *The blessings should be emphasized.*
- B . *The cursings should be emphasized.*
- C . *Both should be equally emphasized.*

B is correct. In Deuteronomy 28 there are 14 verses describing the blessings of God if Israel obeys and 54 verses describing the cursings of God if Israel disobeys. A and C are incorrect because the blessings are not explained.

Chapter 29

- Another division point in the book. Chapters 29-30 are the covenant.
- Verse 2—Moses gathers all Israel together.
- Verses 2-6—They've seen four things: (1) What God did in Egypt (the older ones saw), (2) Your clothes did not wear out these 40 years of wandering, (3) You have not eaten bread, drunk wine or strong drink, and (4) the recent conquest of Og of Bashan and Sihon of Heshbon (trans-Jordan area).
- Verse 4—*The Lord has not given you a heart to know, nor eyes to see, nor ears to hear*, i.e., understanding—an important idea throughout Scripture. God wanted them to have it, but they didn't have it yet. The nation of Israel was told to obey (there were some individuals who had more understanding than others), even though God had not given them understanding. God has only given them a Law to obey. When Christ started the church, He told the disciples that their obedience was to come through understanding (Matthew 13:14-17, 23). The apostles asked Jesus why He spoke in parables. Jesus said it was so that the others wouldn't understand. The disciples were to understand. The basis for obedience in the church (understanding) is different than the basis of obedience in Israel (the Law). There were some who did understand the character of God (without the Law), such as Joseph not sleeping with Potiphar's wife. Ezekiel and Daniel made many godly decisions which were not dictated by the Law. But that was not true for everybody.
- Verses 10-13—The covenant was for everyone, adults and children.
- Verses 14-21—This covenant was for this generation and the ones to come.
- Verses 16-17—Parenthesis by Moses, looking to what they learned in the past.
- Verse 18—There shall not be among them a man or woman who turns the hearts away from God, who sins with confidence, like a poison.
- Verse 19—The person who says they have peace, although they walk in stubbornness. It is possible to have peace about disobeying the Word of God. They will bring the curse on the people of God (the watered Land). Personal peace does not indicate righteousness.
- Verses 22-28—When the foreigner comes and asks, "Why is the Land so desolate?" The answer is, "Because they forsook the covenant."
- Verse 29—A good memory verse. *The secret things belong to the Lord our God, but the things revealed belong to us.* There are two kinds of things: secret things and revealed things. The secret things are none of your business (things like God's will for your life, like the harmony of predestination and free will). But the things revealed you should know (like the knowledge of predestination and free will). Probably the same thing as what he said about verse 4. Some things they won't understand, those things are secret things that belong to God. But what God has revealed, His Law, you are to know.

Applications:

- 1 . *There is a sense in which the spiritual life is a second covenant God asks us to make before we enter into the possession of our inheritance. It's not just an agreement to be His people. It is an agreement to keep His Word.*
- 2 . *Unlike Israel, the church age is called to understanding. Israel was called to obedience. We're also called to obedience, but it's accompanied by understanding because Jesus said it is understanding that makes us reproducers. Maybe that's why Israel was called primarily to obey (because they were not called to reproduce) and the church to understanding (because they are to reproduce).*

- 3 . All of God's people are called upon to make maturity their aim. Children as well as adults, those of every social, racial, or financial status.
- 4 . Understand that some sinners sin with confidence, being at peace with their sin. It's the Word of God, not peace of mind, that determines what is good and what is bad.
- 5 . What God did physically to the Land of Israel should be a warning to us today—the consequences of disobedience, being dry and barren.
- 6 . What has not been revealed in God's Word is not our business. What has been revealed in God's Word is our business.

Applicational Question

Deuteronomy 29:29 means—

- A . We should not speculate about things not taught in the Bible.
- B . We should not teach as truth things not taught in the Bible.
- C . Since all truth is God's truth, we may teach things not taught in the Bible if they are proven to be true.

B is correct. Teaching as truth things not taught in the Bible assumes a basis of authority apart from God's Word. A is incorrect because our minds will naturally speculate (for example, about the unrevealed motive of sovereignty and free will), but our speculations should not be taught as if they were facts. C is incorrect because, although all truth is God's truth, there is no way to know it is truth apart from God's Word.

Chapter 30

- There are three parts:
- Verses 1-10—Are a prediction of what will happen to Israel. When they are in the place where God will banish them, and they turn to God, He will restore them back into the Land, which He promised to their fathers. Then something new will happen. God will circumcise their heart. That's a millennial promise (Jeremiah 31:31). Then God will inflict these curses on their enemies. Then God will make them prosper.
- Verses 11-14—A proclamation that this is a reasonable Law. These Laws are not too difficult for you. They're not in heaven. They are not beyond the sea. They are very near to you. They are in your heart.
- Verses 15-20—An appeal to choose life, the major appeal of the book. God has set before them adversity and death, and prosperity and life. So choose life!

Applications:

- 1 . However you see the church and whatever your theology, you must see a future for Israel. There is no way to interpret the verses of this chapter without believing in a future for Israel.
- 2 . Restoration from sin follows this path: (a) the sin (sowing), (b) the consequences of the sin (reaping), (c) the circumcision of your heart (God's conviction), (d) obedience, (e) prosperity (spiritual, for our age).
- 3 . God will punish your enemies when they are also His enemies. Verse 7 does not say God will always punish your enemies because sometimes your enemies are not also His enemies.
- 4 . Don't say the life God requires of me is just too difficult for me. We tend to say that when it comes to our conditions. 1 Corinthians 10:13 says God does not give you anything too difficult for you.
- 5 . From our perspective, it all comes down to our free will choice. Love and obedience are free will choices. Choose life in order that you may live.
- 6 . Discipline is not necessary for desires. So it all depends on your desires. So love God, desire Him, then none of these things will be difficult, they won't require any discipline to do them. The only reason we have problems with obeying God is because we don't love Him.

Applicational Question

The way to keep God's laws is—

- A . Personal discipline.
- B . Accountability to others.
- C . Love of God.

C is correct. Moses tells the Israelites that they will return to God and obey His laws when “the Lord your God will circumcise your heart ... to love the Lord your God with all your heart” (Deuteronomy 30:6; see also verses 2, 10, 16, and 17). A and B are incorrect because personal discipline and accountability are not given here as a means of

obedience.

Chapter 31

- Verses 1-5—*Things about Moses. He is 120 years old. Could no longer come and go. And God had told him he was not going to cross the Jordan. But God is going to cross the Jordan with Israel. Joshua is going ahead of them. (1) God uses human leadership (first Moses, then Joshua). (2) The leadership God uses goes ahead of the people in the direction God is going. (3) God destroys the enemies, but the human leader can be helpful to help the people drive out sin. Of course, the problem with human leaders, as with the kings, is they can lead the people the wrong way, they can be harmful.*
- Verses 6-8—*Moral and spiritual strength and courage are a choice. It's a decision based on confidence in God, not based on circumstances.*
- Verses 9-13—*Moses tells how he wrote this down and gave a copy to the priests. This symbolized transferring the responsibility for enforcing the Law to the priests. At the end of every seven years, they should read the entire thing to the people at the Feast of Booths. So the priests were to replace Moses' function of 6:1 of teaching the Law like a goad but not to replace the teaching of the Law by the parents' in the spiritual development of the children.*
- Verses 14-21—*Then God appears to Moses in the Tabernacle in a pillar of cloud and He told Moses he was about to die. Then God told Moses what would happen to the people after Moses dies. The people will play the harlot after other gods, they will break the covenant, and God's anger will be against them. God will turn His face away from them. They will be consumed by many evils. They will conclude that God is not among them. God will hide His face from them in that day. If Moses' life work was the restoration of Israel as a morally, holy, distinct people of God, then God told Moses at the end of his life that his entire life was a failure. All the work that Moses did in writing and teaching the Law would be ignored. The people would forsake God. The point is—if you measure success in terms of people's progress, you will, in general, be disappointed. But in verse 19, God tells Moses he didn't do this for them, he did it for God. So God is giving him a song He wants as a witness between Him and them. The point of writing the song and teaching it to the people was not to have something to convict the people that the Law didn't do. It was that they memorize it so they would remember it.*
- Verse 22—*This may be where the editor begins his comments. Moses wrote the song and taught it to Israel.*
- Verse 23—*It sounds like someone other than Joshua.*
- Verse 26—*Take the book of the Law and put it next to the Ark of the Covenant, to be a witness to the people of Israel.*
- Verse 27—*Moses says that while he was still alive and with the people they were rebellious against God, how much more so after he dies.*

Applications:

- 1 . *To lead is not to go in the direction the people are going but to go in the direction God is going.*
- 2 . *To be strong and courageous is a decision of the will. We should decide to be strong and courageous about the Word of God.*
- 3 . *Our responsibility as believer priests is to communicate the Word of God so that the people can learn to fear God, but that responsibility extends to the next generation.*
- 4 . *Serve yourself and you will be miserable. Serve others and you will be happy, but continually disappointed. Serve God, and you will be fulfilled. If you are doing what you are doing for people, you will sooner or later be disappointed. God said to teach His Word not because they will change but because it is a witness of Him.*

Applicational Question

Our goal in life should be—

- A . *To follow God.*
- B . *To get our children to follow God.*
- C . *To have our family and extended family of disciples follow God.*

A is correct. If Moses' goal were B or C, his life would have been a failure according to the predictions of Deuteronomy 31:16-18. B and C are incorrect because they are a product of following God not a goal in and of themselves. If we focus on getting others to follow God, we will often be disappointed. It is also possible to do that without following God ourselves.

Chapter 32

- Verse 1—The Song of Moses. Seven paragraphs.
- Verses 1-4—He speaks to the sky and earth. His teachings are like various illustrations of water. God is called a rock (used repeated in Scripture after this time).
- Verses 5-7—The people are perverted. Remember—theme of book.
- Verses 8-14—Out of all the nations, God made one nation. Gives the boundaries of their inheritance.
- Verses 15-18—Details of Israel’s rebellion. “Jeshurun” means “dear ones.”
- Verses 19-27—God will hide His face from them.
- Verses 28-33—“They” changes. Verses 18-30 “they” is Israel. “They” in verses 31-33 is foreign nations.
- Verses 34-43—The vengeance of God is an extension of the righteousness of God. Verse 39 is key verse.

Applications:

- 1 . *Our teaching should proclaim the greatness of God by declaring the attributes of God.*
- 2 . *We are totally depraved, we are a warped, perverted people. Not in the sense that we cannot do anything good but in the sense that all of our goodness is stained. (It’s like coffee. There’s a lot of good water in it, but it is stained.)*
- 3 . *Our value, like the value of Israel, is in the fact that we are God’s inheritance.*
- 4 . *Luxurious living leads to a tendency of forsaking God.*
- 5 . *God withdraws His fellowship and His guidance from unrepentant believers but not His presence.*
- 6 . *God gives us laws to obey, but He expects us to use them for understanding, not just obedience.*
- 7 . *All aspects of life are from God. Giving life, death, sickness, health—they are all from the sovereign hand of God. They are ultimately not from our enemies, not from demons, not from our own stupidity.*

Applicational Question

- A . *Believers are God’s inheritance.*
- B . *God is the believer’s inheritance.*
- C . *Believers share in God’s inheritance.*

A is correct. Deuteronomy 32:9 and following illustrate the point that the Lord’s portion is His people. B and C are not taught here.

Chapter 33

- Verse 1—Moses gives a statement about each of the tribes of Israel. It’s called a “blessing” in verse 1.
- Verses 1-5—Introduction. It’s interesting to compare these statements with Jacob’s in Genesis 49.
- Verse 6—Prosperity of Reuben. The firstborn. Jacob said he would not prosper because he went to Jacob’s concubine’s bed.
- Verse 7—Judah. He contended for the people. Jacob said his hand would be on the neck of his enemies. His leadership would not depart from Israel.
- Simeon is not mentioned in Moses’ list, probably because their land was inside the land of Judah. Jacob mentions Simeon along with Levi, saying both of them would be scattered. Levi did not have a territory, and Simeon disappears. We don’t know what happens to them.
- Verses 8-11—Levi. Let their decisions be from godly men. They will have the responsibility of teaching the Law to Israel and carrying out the sacrifices on the altar.
- Verse 12—Benjamin. Jacob said he was a ravenous wolf. They were known as left-handed warriors.
- Verses 13-17—Joseph (tribes of his sons Manasseh and Ephraim). Jacob says they are a fruitful bough.
- Verse 18—Zebulun. Always on fringe of things, up in Galilee. The Messiah would come from this area (Nazareth).
- Verse 18-19—Issachar.
- Verses 20-21—Gad. Had a large area east of Jordan.
- Verse 22—Dan. A lion’s whelp. He leaps from Bashan. Danites migrated to north area, northern Bashan.
- Verse 23—Naphtali.
- Verse 24—Asher. Northern coastland where Lebanon is today. Traders by the sea. Jesus went there when He healed the Syro-Phoenician’s daughter.

Applications:

- 1 . All blessings come from God. Blessings are not from your talents, skills, bad luck, good luck, or anything else.
- 2 . As physical reproduction was a blessing for Israel, so spiritual reproduction is today (and rewarded in heaven).
- 3 . As believer priests, we should be more interested in God's interests than in human interests. Priests should not be humanists.
- 4 . Whatever we go through in life, God's wish for us is to have a heavenly blessing.

Applicational Question

Whatever we go through in life, in the end—

- A . All things will work together for good.
- B . God wants us to have a heavenly blessing.
- C . The most important thing is to be in heaven with God.

B is correct. Deuteronomy 33 is all about the blessing God desires for His people. The Israelites' blessings were on earth. Ours are in heaven (1 Corinthians 3:11-15; 2 Corinthians 5:10; Romans 14:10). A is incorrect because Romans 8:28 only says this is true for those who love God and are called according to His purpose. C is incorrect because just being in heaven is not a goal prescribed in the Bible.

Chapter 34

- Verse 1—Moses went up from the Plains of Moab to the top of Mt. Nebo. Pisgah is the top of Mt. Nebo. It is opposite of Jericho, at the northern end of the Dead Sea.
- Verse 2-4—God let Moses see the land, but he was not to go into it.
- Verse 5—So Moses died there, according to the word of God.
- Verse 6—God buried Moses there, and no one knows where he is buried.
- Verse 7—Editorial comment (from Joshua?), though Moses was 120 years old, his eye was not dim nor his vigor abated.
- Verse 8—Israel wept for Moses for 30 days.
- Verse 9—No need to look for a replacement. Joshua had already been appointed. He was filled with the spirit of wisdom.
- Verse 10—Editorial comment—Since then, there has been no other prophet like Moses, who knew God face to face.
- Verses 11-12—All the miraculous things Moses performed in Egypt.
- 1500 years later, Moses appears with Elijah to Jesus on the Mount of Transfiguration (Matthew 17:1-8). He is alive and well. And the same person he was on earth.

Applications:

- 1 . So far, death is 100%. Even Moses, the man of God, whom the Lord knew face-to-face, had to die.
- 2 . The consequences of our sin are not removed. Even when our relationship with God is secure and our fellowship with God is renewed.
- 3 . Death for the believer is to be gathered to his or her people (other believers), where he or she is the same person he or she was on earth.
- 4 .

Applicational Question

For the friends and family of a godly believer—

- A . Their death is a time for rejoicing.
- B . Their death is a time for weeping.
- C . Their death is a time for preaching the Gospel.

B is correct. When Moses died, "Israel wept for Moses in the Plains of Moab thirty days" (Deuteronomy 34:8). A is incorrect. I know of no time (in Scripture) when death was an occasion for rejoicing. We are glad they are in heaven,

but we weep for our loss, since in most cases it will be a long time until we see them again. C is incorrect because I know of no time (in Scripture) when death was an occasion for preaching the Gospel.