

Deuteronomy 1-26

? Questions

! Literary elements

➔ Prayer

* Cross References

The Command to Leave Horeb

[!] 1 These are the words that Moses spoke to all Israel beyond the Jordan in the wilderness, in the Arabah opposite Suph, between Paran and Tophel, Laban, Hazeroth, and Dizahab. [!] 2 It is eleven days' journey from Horeb by the way of Mount Seir to Kadesh-barnea. 3 In the fortieth year, on the first day of the eleventh month, Moses spoke to the people of Israel according to all that the LORD had given him in commandment to them, 4 after he had defeated Sihon the king of the Amorites, who lived in Heshbon, and Og the king of Bashan, who lived in Ashtaroth and in Edrei. 5 Beyond the Jordan, in the land of Moab, [!] Moses undertook to explain this law, saying, 6 "The LORD our God said to us in Horeb, 'You have stayed long enough at this mountain. 7 Turn and take your journey, and go to the hill country of the Amorites and to all their neighbors in the Arabah, in the hill country and in the lowland and in the Negeb and by the seacoast, the land of the Canaanites, and Lebanon, as far as the great river, the river Euphrates. 8 See, I have set the land before you. Go in and take possession of the land that the LORD swore to your fathers, to Abraham, to Isaac, and to Jacob, to give to them and to their **offspring** after them.'

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"These are the words..." informs the reader that this book of Deuteronomy, which means "the words," is the spoken word of Moses to the people of Israel (ESV Study Bible, p. 330). He undertakes to retell and provide explanation for their story and the commandments given to them by God.

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This repeated phrase "beyond the Jordan in the wilderness" serves as a reminder that the Israelites have not yet entered the Promised Land these forty years, but are preparing to finally enter.

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What is Horeb again? "Horeb is the name used in Deuteronomy for Mount Sinai (except see 33:2), where Israel received the commandments (Ex. 19:1Num. 10:12)." (ESV Study Bible, p. 330)

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"This law refers to the entire law given to Israel at Mt. Sinai (Ex. 19:1-Num.10:12). Moses' task is not simply to repeat that law but to expound it (in effect, to preach it) so that Israel will newly accept the law before crossing the Jordan to conquer the land. At Sinai, Israel verbally agreed to the covenant law's obligations (Ex. 24:3) but did not behave accordingly. Hence in Deuteronomy Moses exhorts Israel to a covenant renewal with God." (ESV Study Bible, p. 330)

Leaders Appointed

9 "At that time I said to you, 'I am not able to bear you by myself. ^{*}10 The LORD your God has multiplied you, and behold, you are today as numerous as the stars of heaven. 11 May the LORD, the God of your fathers, make you a thousand times as many as you are and **bless** you, as he has promised you! [!]12 How can I bear by myself the weight and burden of you and your strife? [!]13 Choose for your tribes wise, understanding, and experienced men, and I will appoint them as your heads.' 14 And you answered me, 'The thing that you have spoken is good for us to do.' 15 So I took the heads of your tribes, wise and experienced men, and set them as heads over you, commanders of thousands, commanders of hundreds, commanders of fifties, commanders of tens, and officers, throughout your tribes. 16 And I charged your judges

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Genesis 15:5
"And he brought him outside and said, "Look toward heaven, and number the stars, if you are able to number them." Then he said to him, "So shall your offspring be."

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Recurring Motif: blessing. God's divine blessing continues as a recurring motif in Deuteronomy and throughout the rest of the Old Testament along with the curses that come as a result of rebellion. The statement here, "and bless you, as he promised you" hints at God's continued grace and faithfulness to achieve ultimate blessing for His people despite their continued rebellion.

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This sounds familiar to what Moses learned from Jethro, the Priest of Midian in Exodus 18:13-25.

at that time, 'Hear the cases between your brothers, and judge righteously between a man and his brother or the alien who is with him. 17^② You shall not be partial in judgment. You shall hear the small and the great alike. You shall not be intimidated by anyone, for the judgment is God's. And the case that is too hard for you, you shall bring to me, and I will hear it.' 18 And I commanded you at that time all the things that you should do.



What do these characteristics of the judges reveal about God as judge, especially given that the desired posture of the judges seems to be one of impartiality and confidence in God as the ultimate judge?

Israel's Refusal to Enter the Land

19 "Then we set out from Horeb and went through all that great and terrifying wilderness that you saw, on the way to the hill country of the Amorites, as the LORD our God commanded us. And we came to Kadesh-barnea. 20 And I said to you, 'You have come to the hill country of the Amorites, which the LORD our God is **giving** us. 21^① See, the LORD your God has set the land before you. Go up, take possession, as the LORD, the God of your fathers, has told you. Do not fear or be dismayed.' 22 Then all of you came near me and said, 'Let us send men before us, that they may explore the land for us and bring us word again of the way by which we must go up and the cities into which we shall come.' 23 The thing seemed good to me, and I took twelve men from you, one man from each tribe. 24 And they turned and went up into the hill country, and came to the Valley of Eshcol and spied it out. 25 And they took in their hands some of the fruit of the land and brought it down to us, and brought us word again and said, 'It is a good land that the LORD our God is **giving** us.'



It is interesting that Moses describes the wilderness as "great and terrifying." This perhaps informs the Israelite's temptation to fear.



Moses continues to make it clear that the LORD, Yahweh, is giving them the land. This is not something they have earned, or a land they will take by their own strength, or might. It should inform their ability not to "fear or be dismayed."

26^① "Yet you would not go up, but **rebelled** against the command of the LORD your God. 27 And you murmured in your tents and said, 'Because the LORD hated us he has brought us out of the land of **Egypt**, to give us into the hand of the Amorites, to destroy us. 28 Where are we going up? Our brothers have made our **hearts** melt, saying, "The people are greater and taller than we. The cities are great and fortified up to heaven. And besides, we have seen the sons of the Anakim there.'" 29 Then I said to you, 'Do not be in dread or afraid of them. 30 The LORD your God who goes before you will himself fight for you, just as he did for you in **Egypt** before your eyes, 31 and in the wilderness,



Juxtaposition: "The positive report of the spies in v. 25 is sharply juxtaposed with the people's rebellion in v. 26. Deuteronomy highlights Israel's culpability [responsibility], reinforcing the warning for the current generation not to follow in their parents' footsteps." (ESV Study Bible, p. 332)



The reason for their fear is given, and the heart of the matter is explained. They did not trust God, or know His character despite all He had done for them and His glory displayed before their eyes.



Recurring Motif: fear. Israel is continuously encouraged not to fear as God alone is meant to be feared, and the fear of the LORD brings courage and peace.

where you have seen how the LORD your God carried you, ^① as a man carries his son, all the way that you went until you came to this place.' 32 Yet in spite of this word you did not believe the LORD your God, 33 who went before you in the way to seek you out a place to pitch your tents, in fire by night and in the cloud by day, to show you by what way you should go.^②

The Penalty for Israel's Rebellion

34 "And the LORD heard your words and was angered, and he swore, 35 'Not one of these men of this evil generation shall see the good land that I swore to give to your fathers, 36 except Caleb the son of Jephunneh. He shall see it, and to him and to his children I will give the land on which he has trodden, because he has ^{②*}wholly followed the LORD!' 37 Even with me the LORD was angry on your account and said, 'You also shall not go in there. 38 Joshua the son of Nun, who stands before you, he shall enter. Encourage him, for he shall cause Israel to inherit it. 39 And as for your little ones, who you said would become a prey, and your children, ^② who today have no knowledge of good or evil, they shall go in there. And to them I will give it, and they shall possess it. 40 But as for you, turn, and journey into the wilderness in the direction of the Red Sea.'

41 "Then you answered me, 'We have sinned against the LORD. We ourselves will go up and fight, just as the LORD our God commanded us.' And every one of you fastened on his weapons of war ^② and thought it easy to go up into the hill country. 42 And the LORD said to me, 'Say ^① to them, Do not go up or fight, for I am not in your midst, lest you be defeated before your enemies.' 43 So I spoke to you, and you would not listen; but you ^① rebelled against the command of the LORD and presumptuously went up into the hill country. 44 Then the Amorites who lived in that hill country came out against you and chased you as bees do and beat you down in Seir as far as Hormah. 45 And you returned and wept before the LORD, but the LORD did not listen to your voice or give ear to you. 46 So you remained at Kadesh many days, the days that you remained there.

The Wilderness Years



The tender and loving description, "as a man carries his son," stands in direct contrast to the Israelite's perception of God, revealing God's heart of love for them.



What does this story reveal about God and the peoples' failure in response? How does this influence my view of God and inform my response?



What is it about Caleb and Joshua's stories that demonstrates a heart that "wholly followed" God in contrast to the rest of the people? How is this important for the next generation who will follow them into the Promised Land?



Numbers 14:24
"But my servant Caleb, because he has a different spirit and has followed me fully, I will bring into the land into which he went, and his descendants shall possess it."



Numbers 32:11-12
"Surely none of the men who came up out of Egypt, from twenty years old and upward, shall see the land that I swore to give to Abraham, to Isaac, and to Jacob, because they have not wholly followed me, none except Caleb the son of Jephunneh the Kenizzite and Joshua the son of Nun, for they have wholly followed the LORD."



What does this mean that they have "no knowledge of good and evil"? It sounds like the language used for the tree in the garden. (God clearly lays out the choice of "life and good, death and evil," in regard to this importance of knowledge in ch. 30:15-20, and how to teach it to their children is presented in ch. 6).



What does this reveal about Israel's heart posture in their attempt to take the land?



God alone is their success.



Recurring Motif: rebellion.
Israel's punishment and experience of the curse is repeatedly attributed to their rebellion against God and their failure to trust Him.

2 "Then we turned and journeyed into the wilderness in the direction of the Red Sea, as the LORD told me. And for many days we traveled around Mount Seir. 2 Then the LORD said to me, 3 "You have been traveling around this mountain country long enough. Turn northward 4 and command the people, "You are about to pass through the territory of your brothers, the people of Esau, who live in Seir; and they will be afraid of you. So be very careful. 5 Do not contend with them, for I will not give you any of their land, no, not so much as for the sole of the foot to tread on, because I have given Mount Seir to Esau as a possession. 6 You shall purchase food from them with money, that you may eat, and you shall also buy water from them with money, that you may drink. 7 For the LORD your God has **blessed** you in all the work of your hands. He knows your going through this great wilderness. These forty years the LORD your God has been with you. ① You have lacked nothing." 8 So we went on, away from our brothers, the people of Esau, who live in Seir, away from the Arabah road from Elath and Ezion-geber.



God is their provision.

"And we turned and went in the direction of the wilderness of Moab. 9 And the LORD said to me, 'Do not harass Moab or contend with them in battle, for I will not give you any of their land for a possession, because I have given Ar to the people of Lot for a possession.' 10 (The Emim formerly lived there, a people great and many, and tall as the Anakim. 11 Like the Anakim they are also counted as Rephaim, but the Moabites call them Emim. 12 The Horites also lived in Seir formerly, but the people of Esau dispossessed them and destroyed them from before them and settled in their place, as Israel did to the land of their possession, which the LORD gave to them.) 13 'Now rise up and go over the brook Zered.' So we went over the brook Zered. 14 * And the time from our leaving Kadesh-barnea until we crossed the brook Zered was thirty-eight years, until the entire generation, that is, the men of war, had perished from the camp, as the LORD had sworn to them. 15 For indeed the hand of the LORD was against them, to destroy them from the camp, until they had perished.



Num. 14:22-23 & 35.

16 "So as soon as all the men of war had perished and were dead from among the people, 17 the LORD said to me, 18 "Today

you are to cross the border of Moab at Ar. 19 And when you approach the territory of the people of Ammon, do not harass them or contend with them, for I will not give you any of the land of the people of Ammon as a possession, because I have given it to the sons of Lot for a possession.’ 20 (It is also counted as a land of Rephaim. Rephaim formerly lived there—but the Ammonites call them Zamzummim— 21 a people great and many, and tall as the Anakim; but the LORD destroyed them before the Ammonites, and they dispossessed them and settled in their place, 22 as he did for the people of Esau, who live in Seir, when he destroyed the Horites before them and they dispossessed them and settled in their place even to this day. 23 As for the Avvim, who lived in villages as far as Gaza, the Caphtorim, who came from Caphtor, destroyed them and settled in their place.) 24 ‘Rise up, set out on your journey and go over the Valley of the Arnon. Behold, I have **given** into your hand Sihon the Amorite, king of Heshbon, and his land. Begin to take possession, and contend with him in battle. 25 This day I will begin to put the dread and fear of you on the peoples who are under the whole heaven, who shall hear the report of you and shall tremble and be in anguish because of you.’

The Defeat of King Sihon

26 “So I sent messengers from the wilderness of Kedemoth to Sihon the king of Heshbon, with words of peace, saying, 27 ‘Let me pass through your land. I will go only by the road; I will **turn aside neither to the right nor to the left**. 28 You shall sell me food for money, that I may eat, and give me water for money, that I may drink. Only let me pass through on foot, 29 as the sons of Esau who live in Seir and the Moabites who live in Ar did for me, until I go over the Jordan into the land that the LORD our God is **giving** to us.’ 30 But Sihon the king of Heshbon would not let us pass by him, for the LORD your God hardened his spirit and made his **heart** obstinate, that he might give him into your hand, as he is this day. 31 And the LORD said to me, ‘Behold, I have begun to give Sihon and his land over to you. Begin to take possession, that you may occupy his land.’ 32 Then Sihon came out against us, he and all his people, to battle at Jahaz. 33 And the LORD our God **gave** him over to us,



We see reference to Lot, Abraham’s relative, and Esau, the brother of Jacob, yet again. And again we see God’s gracious treatment of both, perhaps further revealing God’s heart for all people. Though the overall point “is God’s ability to give and protect land, thus encouraging Israel to trust him.” (ESV Study Bible, p. 333)



What does this mean or imply, and how is it similar to God’s interaction with Pharaoh?

and we defeated him and his sons and all his people. 34 And we captured all his cities at that time and devoted to destruction every city, men, women, and children. We left no survivors. 35 Only the livestock we took as spoil for ourselves, with the plunder of the cities that we captured. 36 From Aroer, which is on the edge of the Valley of the Arnon, and from the city that is in the valley, as far as Gilead, there was not a city too high for us. The LORD our God **gave** all into our hands. 37 Only to the land of the sons of Ammon you did not draw near, that is, to all the banks of the river Jabbok and the cities of the hill country, whatever the LORD our God had forbidden us.

The Defeat of King Og

3 “Then we turned and went up the way to Bashan. And Og the king of Bashan came out against us, he and all his people, to battle at Edrei. 2 But the LORD said to me, ‘Do not fear him, for I have ^①**given** him and all his people and his land into your hand. And you shall do to him as you did to Sihon the king of the Amorites, who lived at Heshbon.’ 3 So the LORD our God **gave** into our hand Og also, the king of Bashan, and all his people, and we struck him down until he had no survivor left. 4 And we took all his cities at that time—there was not a city that we did not take from them—sixty cities, the whole region of Argob, the kingdom of Og in Bashan. 5 All these were cities fortified with high walls, gates, and bars, besides very many unwalled villages. 6 And we devoted them to destruction, as we did to Sihon the king of Heshbon, ^②devoting to destruction every city, men, women, and children. 7 But all the livestock and the spoil of the cities we took as our plunder. 8 So we took the land at that time out of the hand of the two kings of the Amorites who were beyond the Jordan, from the Valley of the Arnon to Mount Hermon 9 (the Sidonians call Hermon Sirion, while the Amorites call it Senir), 10 all the cities of the tableland and all Gilead and all Bashan, as far as Salecah and Edrei, cities of the kingdom of Og in Bashan. 11 (For only Og the king of Bashan was left of the remnant of the Rephaim. ^③Behold, his bed was a bed of iron. Is it not in Rabbah of the Ammonites? Nine cubits was its length, and four cubits its breadth, according to the common cubit.)



Recurring Motif: God gives. God, through Moses, makes it clear that He alone is the one who gives the land, success and blessing to His people. This motif is key to the story and the Israelites’ understanding of the necessary heart posture required to receive.



What does the repeated phrase, “devoting to destruction,” mean?

“The total destruction of Sihon’s cities and people reflects God’s instructions for the battle within the Promised Land (see note on 20:16-18). This emphasis is absent in the parallel account in Numbers 21. Since God is the victor, the spoils of battle belong to him and not to Israel, hence their destruction as an act of devotion to God.” (ESV Study Bible, 334)



What does this mean, “his bed was a bed of iron,” and why is it significant?

“Og’s bed of iron... may refer to his coffin. The reference reminds Israel that the ‘giant’ Rephaim have been killed and that Israel’s fear of them (see Deut. 1:28) is unfounded.” (ESV Study Bible, 335)

12 ^①“When we took possession of this land at that time, I gave to the Reubenites and the Gadites the territory beginning at Aroer, which is on the edge of the Valley of the Arnon, and half the hill country of Gilead with its cities. 13 The rest of Gilead, and all Bashan, the kingdom of Og, that is, all the region of Argob, I gave to the half-tribe of Manasseh. (All that portion of Bashan is called the land of Rephaim. 14 Jair the Manassite took all the region of Argob, that is, Bashan, as far as the border of the Geshurites and the Maacathites, and called the villages after his own name, Havvoth-jair, as it is to this day.) 15 To Machir I gave Gilead, 16 and to the Reubenites and the Gadites I gave the territory from Gilead as far as the Valley of the Arnon, with the middle of the valley as a border, as far over as the river Jabbok, the border of the Ammonites; 17 the Arabah also, with the Jordan as the border, from Chinnereth as far as the Sea of the Arabah, the Salt Sea, under the slopes of Pisgah on the east.

18 “And I commanded you at that time, saying, ‘The LORD your God has **given** you this land to possess. All your men of valor shall cross over armed before your brothers, the people of Israel. 19 Only your wives, your little ones, and your livestock ^①(I know that you have much livestock) shall remain in the cities that I have **given** you, 20 until the LORD gives ^①**rest** to your brothers, as to you, and they also occupy the land that the LORD your God gives them beyond the Jordan. Then each of you may return to his possession which I have **given** you.’ 21 And I commanded Joshua at that time, ‘Your eyes have seen all that the LORD your God has done to these two kings. So will the LORD do to all the kingdoms into which you are crossing. 22 **You shall not fear them, for it is the LORD your God who fights for you.**’

Moses Forbidden to Enter the Land

23 “And I pleaded with the LORD at that time, saying, 24 ‘O Lord GOD, ^①you have only begun to show your servant your greatness and your mighty hand. For what god is there in heaven or on earth who can do such works and mighty acts as yours? 25 Please let me go over and see the good land beyond



“These verses recapitulate the distribution of the lands of Sihon and Og to the times of Reuben, Gad, and half the tribe of Manasseh (Num. 32:1-42; 34:13-25). The repeat of this in Deuteronomy underscores that the possession of the Promised Land has begun, which should make Israel more confident to cross the Jordan and conquer the remaining land.” (ESV Study Bible, p. 335-336)



This comment seems humorous, and highlights their prosperity.



Recurring Motif: rest.
“Though rest here conveys simply peace after warfare, it is a theologically rich term, suggesting the well-being of God’s people in God’s place under his rule. Thus the notion hints back to the seventh day of creation (cf. Ex. 20:11) and forward to a permanent rest (Ps 95:7-11; Heb. 3:7-4:11).” (ESV Study Bible, p. 336)



Wow. Moses recognizes that amidst all the wonders he has witnessed throughout his journey, he has “only begun to see” God’s greatness.



These first three chapters retell their story thus far, highlighting the constant rebellion of Israel (even for Moses) and the constant provision and grace of the Lord. This narrative sequence truly reveals God’s characteristics of both justice and mercy: “God did bring his justice on them, yes, but he did not abandon his covenant promises.” (The Bible Project: Read Scripture: Deuteronomy)

the Jordan, that good hill country and Lebanon.’ 26 But the LORD was angry with me because of you and would not listen to me. And the LORD said to me, ‘Enough from you; do not speak to me of this matter again. 27 Go up to the top of Pisgah and lift up your eyes westward and northward and southward and eastward, and look at it with your eyes, for you shall not go over this Jordan. 28 But charge Joshua, and encourage and strengthen him, for he shall go over at the head of this people, and he shall put them in possession of the land that you shall see.’ 29 So we remained in the valley opposite Beth-peor.

Moses Commands Obedience

4 “And now, O Israel, listen to the statutes and the rules that I am teaching you, and do them, that you may live, and go in and take possession of the land that the LORD, the God of your fathers, is giving you. 2 You shall not add to the word that I command you, nor take from it, that you may keep the commandments of the LORD your God that I command you. 3 Your eyes have seen what the LORD did at Baal-peor, for the LORD your God destroyed from among you all the men who followed the Baal of Peor. 4 But you who held fast to the LORD your God are all alive today. 5 See, I have taught you statutes and rules, as the LORD my God commanded me, that you should do them in the land that you are entering to take possession of it. 6 Keep them and do them, for that will be your wisdom and your understanding in the sight of the peoples, who, when they hear all these statutes, will say, ‘Surely this great nation is a wise and understanding people.’ 7 For what great nation is there that has a god so near to it as the LORD our God is to us, whenever we call upon him? 8 And what great nation is there, that has statutes and rules so righteous as all this law that I set before you today?”

9 “Only take care, and keep your soul diligently, lest you forget the things that your eyes have seen, and lest they depart from your **heart** all the days of your life. Make them known to your children and your children’s children— 10 how on the day that you stood before the LORD your God at Horeb, the LORD said to me, ‘Gather the people to me, that I may let them hear my



What does God’s response imply, even about their entering the land?



It seems that God desires Moses to know He is enough, that the Promised Land was not the ultimate end in itself, but that His people would dwell in His Presence there.



“It is reiterated that the Lord had denied Moses entry into the land and that Joshua would succeed him. In light of the significant cloud that Moses’ death would cast over Israel’s enthusiasm for entry into the land, the emphasis here lies more on encouraging Joshua so that he is well-equipped to continue on from Moses’ leadership.” (ESV Study Bible, p. 336)



What is Beth-peor?



“Beth-peor was the location of another act of rebellion in Israel’s wilderness years, when Israel worshiped the Baal of Peor (Num. 25:1-5). “Beth-peor” means “house or temple of Peor,” perhaps referring to the altars Balaam had built there (Num. 23:28-29).” (ESV Study Bible, p. 336)



“Listen is a common injection in Deuteronomy (5:1; 6:3,4; 9:1; etc.) and means ‘heed and obey.’” (ESV Study Bible, p. 336).



Oh how we seek to add and edit the Law of God like the Pharisees, missing the heart of it all and failing to trust its sufficiency.



Jesus, similar to Moses, had to explain the law to his people. He demonstrates how the religious leaders had added to the law and explains its original meaning and reveals God’s heart in light of their misunderstanding (For example: Matthew 5:43, and all of Jesus’ Sermon on the Mount).



This clarifying statement, “and he added no more,” seems important for God’s above statement in 4:2, “You shall not add to the word that I command you.”



Why is wisdom and understanding emphasized for Israel in relation to following God’s law?

“Such wisdom will draw attention not only to Israel but ultimately to Israel’s God (as epitomized by the queen of Sheba’s visit with Solomon; 1 Kings 10), a pattern intended by the Abrahamic covenant (Gen. 12:3).” (ESV Study Bible, p. 336)

What does this mean, “and keep your soul diligently”?

This verse in the NIV reads, “Only be careful, and watch yourselves closely so that you do not forget the things your eyes have seen or let them fade from your heart as long as you live.” What does this warning to “take care” and “watch yourselves” and don’t forget tell us about human tendency?

Recurring Motif: heart.

This motif is used over forty times in Deuteronomy alone. We have seen from Noah to Pharaoh, and now in regards to the people of Israel, God’s emphasis on the posture of their heart. Moses now explains the law in view of the position of their heart, as well as the key posture they will need to take in order to know and trust God. Moses’ explanation points to the understanding that people act based on what is in their heart.

words, so that they may learn to **fear** me all the days that they live on the earth, and that they may teach their children so.' 11 And you came near and stood at the foot of the mountain, while the mountain burned with fire to the heart of heaven, wrapped in darkness, cloud, and gloom. 12 Then the LORD spoke to you out of the midst of the fire. You heard the sound of words, but saw no form; there was only a voice. 13 And he declared to you his **covenant**, which he commanded you to perform, that is, the Ten Commandments, and he wrote them on two tablets of stone. 14 And the LORD commanded me at that time to teach you statutes and rules, that you might do them in the land that you are going over to possess.



Heavenly Father, I am amazed by You, that You should even want a people like us! Oh, what a beautiful and faithful husband You are to such an unfaithful bride.



Why is the distinction made that they did not see a form, though they saw the glory of the LORD and heard His voice?



The covenant language of the law speaks of the key relational aspect. God makes it clear in Deuteronomy and throughout the rest of Scripture that He does not want blind obedience, but He is after the heart of His people. He is working toward restored relationship with his creation.

Idolatry Forbidden

15 "Therefore watch yourselves very carefully. Since you saw no form on the day that the LORD spoke to you at Horeb out of the midst of the fire, 16 beware lest you act corruptly by making a carved image for yourselves, in the form of any figure, the likeness of male or female, 17 the likeness of any animal that is on the earth, the likeness of any winged bird that flies in the air, 18 the likeness of anything that creeps on the ground, the likeness of any fish that is in the water under the earth. 19 And beware lest you raise your eyes to heaven, and when you see the sun and the moon and the stars, all the host of heaven, you be drawn away and bow down to them and serve them, things that the LORD your God has allotted to all the peoples under the whole heaven. 20 But the LORD has taken you and brought you out of the iron furnace, out of Egypt, to be a people of his own inheritance, as you are this day. 21 Furthermore, the LORD was angry with me because of you, and he swore that I should not cross the Jordan, and that I should not enter the good land that the LORD your God is **giving** you for an inheritance. 22 For I must die in this land; I must not go over the Jordan. But you shall go over and take possession of that good land. 23 Take care, lest you forget the **covenant** of the LORD your God, which he made with you, and make a carved image, the form of anything that the LORD your God has forbidden you. 24 For the LORD your God is a consuming fire, a **jealous God**.



God makes it clear, even in the way He has revealed Himself to His people, that they cannot limit worship to a carved image, even if it was constructed in His honor.



This statement is repeated in Deuteronomy. Israel's worship should be informed by the salvation God achieved for them, and more than that, Israel is intimately identified as God's inheritance!



Recurring Motif: God is jealous for his people. Notice the language of love attached to this recurring motif.

25 “When you father children and children’s children, and have grown old in the land, if you act corruptly by making a carved image in the form of anything, and by doing what is evil in the sight of the LORD your God, so as to provoke him to anger, 26 I call heaven and earth to witness against you today, that you will soon utterly perish from the land that you are going over the Jordan to possess. You will not live long in it, but will be utterly destroyed. 27 And the LORD will scatter you among the peoples, and you will be left few in number among the nations where the LORD will drive you. 28 And there you will serve gods of wood and stone, the work of human hands, that neither see, nor hear, nor eat, nor smell. 29 But from there you will seek the LORD your God and you will find him, if you search after him with all your **heart** and with all your soul. 30 When you are in tribulation, and all these things come upon you in the latter days, you will return to the LORD your God and obey his voice. 31 For the LORD your God is a merciful God. He will not leave you or destroy you or forget the **covenant** with your fathers that he swore to them.”



Sarcasm: the gods they are tempted to serve neither see, nor hear, nor eat, nor smell.



Recurring Theme: God is merciful in covenant faithfulness on behalf of His rebellious people. As we will see throughout the rest of the Old Testament, Israel will continue to fail and run after other gods, but the hope of repentance and restoration remains in light of God’s sovereign faithfulness, mercy, and grace.

The LORD Alone Is God

32 “For ask now of the days that are past, which were before you, since the day that God created man on the earth, and ask from one end of heaven to the other, whether such a great thing as this has ever happened or was ever heard of. 33 Did any people ever hear the voice of a god speaking out of the midst of the fire, as you have heard, and still live? 34 Or has any god ever attempted to go and take a nation for himself from the midst of another nation, by trials, by signs, by wonders, and by war, by a **mighty hand and an outstretched arm**, and by great deeds of terror, all of which the LORD your God did for you in **Egypt** before your eyes? 35 To you it was shown, that you might know that the LORD is God; there is no other besides him. 36 Out of heaven he let you hear his voice, that he might discipline you. And on earth he let you see his great fire, and you heard his words out of the midst of the fire. 37 And because he **loved** your fathers and chose their **offspring** after them and brought you out of **Egypt** with his own presence, by his great power, 38 driving out before you nations greater and



Recurring Motif: hand. We remember this motif from Exodus in the way God chose to deliver His people, that all “may know I am the LORD” (Ex. 7:5).

mightier than you, to bring you in, to give you their land for an inheritance, as it is this day, 39 know therefore today, and lay it to your **heart**, that the LORD is God in heaven above and on the earth beneath; there is no other. 40 Therefore you shall keep his statutes and his commandments, which I command you today, that it may go well with you and with your children after you, and that you may prolong your days in the land that the LORD your God is **giving** you for all time.” ①



The theology put forth here through Israel's story is incredible. God is revealed as both sovereign and loving.

Cities of Refuge

④ 41 Then Moses set apart three cities in the east beyond the Jordan, 42 that the manslayer might flee there, anyone who kills his neighbor unintentionally, without being at enmity with him in time past; he may flee to one of these cities and save his life: 43 Bezer in the wilderness on the tableland for the Reubenites, Ramoth in Gilead for the Gadites, and Golan in Bashan for the Manassites.



Numbers 35:9-28.

Introduction to the Law

44 This is the law that Moses set before the people of Israel. 45 These are the testimonies, the statutes, and the rules, which Moses spoke to the people of Israel when they came out of **Egypt**, 46 beyond the Jordan in the valley opposite Beth-peor, in the land of Sihon the king of the Amorites, who lived at Heshbon, whom Moses and the people of Israel defeated when they came out of **Egypt**. 47 And they took possession of his land and the land of Og, the king of Bashan, the two kings of the Amorites, who lived **to the east** beyond the Jordan; 48 from Aroer, which is on the edge of the Valley of the Arnon, as far as Mount Sirion (that is, Hermon), 49 together with all the Arabah on the **east** side of the Jordan as far as the Sea of the Arabah, under the slopes of Pisgah.



Recurring Motif: to the east
We see this interesting motif again, and it seems these people are characterized by their location. "... sometimes the setting isn't just a place on a map, it's a type of situation, but they work the same way that settings do. For example: when people move toward the East, expect trouble! Adam and Eve were banished to the East and then Cain wanders to the East. People move to the East to build Babylon and all of these narratives are designed to point forward to when the Israelites as a people will be exiled to the East in Babylon." (The Bible Project: Setting in Biblical Narrative)

The Ten Commandments

5 And Moses summoned all Israel and said to them, "Hear, O Israel, the statutes and the rules that I speak in your hearing today, and you shall learn them and be careful to do them. 2

The LORD our God made a **covenant** with us in Horeb. ^①3 Not with our fathers did the LORD make this **covenant**, but with us, who are all of us here alive today. 4 The LORD spoke with you face to face at the mountain, out of the midst of the fire, 5 while I stood between the LORD and you at that time, to declare to you the word of the LORD. For you were afraid because of the fire, and you did not go up into the mountain. He said:

^①6 “I am the LORD your God, who brought you out of the land of **Egypt**, out of the house of slavery.

7 “You shall have no other gods before me.

8 “You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth. 9 You shall not bow down to them or serve them; ^①for I the LORD your God am a **jealous** God, visiting the iniquity of the fathers on the children to the third and fourth generation of those who hate me, 10 but showing **steadfast love** to thousands of those who love me and keep my commandments.

^②11 “You shall not take the name of the LORD your God in vain, for the LORD will not hold him guiltless who takes his name in vain.

12 “Observe the Sabbath day, to keep it holy, as the LORD your God commanded you. 13 Six days you shall labor and do all your work, 14 but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, you or your son or your daughter or your male servant or your female servant, or your ox or your donkey or any of your livestock, or the **sojourner** who is within your gates, that your male servant and your female servant may **rest** as well as you. 15 You shall ^①**remember** ^②that you were a slave in the land of **Egypt**, and the LORD your God brought you out from there with a **mighty hand and an outstretched arm**. Therefore the LORD your God commanded you to keep the Sabbath day.

16 “Honor your father and your mother, as the LORD your God commanded you, that your days may be long, and that it may go well with you in the land that the LORD your God is **giving**



Moses makes it clear that the covenant, though it was made with the previous generation, is binding for the new generation and generations to come. It does not have an expiration date, especially as it is about relationship.



“The Ten Commandments begin with a statement of preexisting relationship with the Lord (your God) and recognition of his prior action in saving Israel. Obedience to the Ten Commandments and laws in general therefore does not earn the relationship but is a response of faith to God’s grace.” (ESV Study Bible, p. 339)



Exodus 34:6-7

The Lord passed before him and proclaimed, “The Lord, the Lord, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, keeping steadfast love for thousands, forgiving iniquity and transgression and sin, but who will by no means clear the guilty, visiting the iniquity of the fathers on the children and the children’s children, to the third and the fourth generation.”



Once again this statement seems hard to reconcile. What does it reveal about God’s character?

“This is not God punishing innocent children for up to four generations. Rather, up to four generations of those who hate God may suffer the effects of their ancestors’ sins or even continue in the same sins. The view that innocent children suffer for their parents’ sins is opposed in Jer. 31:29-30 and Ezek. 18:2-4. But contrasts God’s treatment of those who hate him with his treatment of those who love him. God’s steadfast love far outlasts the effects of sin on subsequent generations.” (ESV Study Bible, p. 340)



What does this command really mean? It “prohibits using God’s name when making a vow or oath that is intentionally left unfulfilled. It also prohibits perjury, as well as the wrong attribution of character or motive to God (such as Deut. 1:27).” (ESV Study Bible, p. 340)



Recurring Motif: remember. Throughout Deuteronomy, the Israelites are called to remember all that God has done and given, fueling their faith that He will fulfill all He has promised and informing their devotion to Him. This motif is placed next to the warning not to forget God, who He is and all He has done and promised them.



Heavenly Father, I praise You as the master story teller. Help me to always remember the story You have written for me. Help me to remember the grace in which You saved me, and may Your fulfilled promises inform my hope for the eternal inheritance and future glory we now look forward to on this side of the cross. Thank You, Jesus for Your grace and faithfulness. Thank You that it is finished.

you.

17 “You shall not murder.

18 “And you shall not commit adultery.

19 “And you shall not steal.

20 “And you shall not bear false witness against your neighbor.

21 “And you shall not covet your neighbor’s wife. And you shall not desire your neighbor’s house, his field, or his male servant, or his female servant, his ox, or his donkey, or anything that is your neighbor’s.’

22 “These words the LORD spoke to all your assembly at the mountain out of the midst of the fire, the cloud, and the thick darkness, with a loud voice; and he added no more. And he wrote them on two tablets of stone and gave them to me. 23 And as soon as you heard the voice out of the midst of the darkness, while the mountain was burning with fire, you came near to me, all the heads of your tribes, and your elders. 24 And you said, ‘Behold, the LORD our God has shown us his glory and greatness, and we have heard his voice out of the midst of the fire. This day we have seen God speak with man, and man still live. 25 Now therefore why should we die? For this great fire will consume us. If we hear the voice of the LORD our God any more, we shall die. 26 For who is there of all flesh, that has heard the voice of the living God speaking out of the midst of fire as we have, and has still lived? 27 Go near and hear all that the LORD our God will say, and speak to us all that the LORD our God will speak to you, and we will hear and do it.’

28 “And the LORD heard your words, when you spoke to me. And the LORD said to me, ‘I have heard the words of this people, which they have spoken to you. They are right in all that they have spoken. 29 Oh that they had such a **heart** as this always, to **fear** me and to keep all my commandments, that it might go well with them and with their descendants forever! 30 Go and say to them, “Return to your tents.” 31 But you, stand here by me, and I will tell you the whole commandment and the statutes and the rules that you shall teach them, that they may do them in the land that I am **giving** them to possess.’ 32



“This specific prohibition is against having sexual relations with a person who is married to someone else, but it implies a broader concern for sexual purity shown in the detailed laws about other kinds of sexual sin (21:10-23:14). Both 5:21 and Matt. 5:28 show that God was concerned not only with outward conformity to this law but also with purity of heart.” (ESV Study Bible, p. 340)



Why is this heart posture emphasized as essential for the new generation? How does it translate for us under the New Covenant?

You shall be careful therefore to do as the LORD your God has commanded you. You shall **not turn aside to the right hand or to the left**. 33 You shall **walk** in all the way that the LORD your God has commanded you, that you may live, and that it may go well with you, and that you may live long in the land that you shall possess.

The Greatest Commandment

6 “Now this is the commandment—the statutes and the rules—that the LORD your God commanded me to teach you, that you may do them in the land to which you are going over, to possess it, 2 that you may **fear** the LORD your God, you and your son and your son’s son, by keeping all his statutes and his commandments, which I command you, all the days of your life, and that your days may be long. 3 Hear therefore, O Israel, and be careful to do them, that it may go well with you, and that you may **multiply** greatly, as the LORD, the God of your fathers, has promised you, in a land flowing with **milk and honey**.

4 ^①“Hear, O Israel: The LORD our God, the LORD is one. 5 You shall love the LORD your God with all your **heart** and with all your soul and with all your might. 6 And these words that I command you today shall be on your **heart**. 7 You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. 8 You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. 9 You shall write them on the doorposts of your house and on your gates.

10 “And when the LORD your God brings you into the land that he swore to your fathers, to Abraham, to Isaac, and to Jacob, to give you—with great and good cities that you did not build, 11 and houses full of all good things that you did not fill, and cisterns that you did not dig, and vineyards and olive trees that you did not plant—and when you eat and are full, 12 then take care lest you forget the LORD, who brought you out of the land of **Egypt**, out of the house of slavery. 13 It is the LORD your



“This verse is called the Shema from the Hebrew word for ‘Hear.’” (ESV Study Bible, p. 341)

God you shall **fear**. Him you shall serve and by his name you shall swear. 14 You shall not go after other gods, the gods of the peoples who are around you— 15 for the LORD your God in your midst is a **jealous** God—lest the anger of the LORD your God be kindled against you, and he destroy you from off the face of the earth.

16 “You shall not put the LORD your God to the test, as you tested him at Massah. 17 You shall diligently keep the commandments of the LORD your God, and his testimonies and his statutes, which he has commanded you. 18 And you shall do what is right and good in the sight of the LORD, that it may go well with you, and that you may go in and take possession of the good land that the LORD swore to give to your fathers 19 by thrusting out all your enemies from before you, as the LORD has promised.

20 “When your son asks you in time to come, ‘What is the meaning of the testimonies and the statutes and the rules that the LORD our God has commanded you?’ 21 then you shall say to your son, ‘We were Pharaoh’s slaves in **Egypt**. And the LORD brought us out of **Egypt** with a mighty hand. 22 And the LORD showed signs and wonders, great and grievous, against **Egypt** and against Pharaoh and all his household, before our eyes. 23 And he brought us out from there, that he might bring us in and give us the land that he swore to give to our fathers. 24 And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as we are this day. 25 And it will be **righteousness** for us, if we are careful to do all this commandment before the LORD our God, as he has commanded us.’

A Chosen People

7 “When the LORD your God brings you into the land that you are entering to take possession of it, and clears away many nations before you, the Hittites, the Girgashites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites, seven nations more numerous and mightier than you, 2 and when the LORD your God gives them over to you, and you defeat



Exodus 17:7; Numbers 14:22



Hypothetical question: whoa - this question is answered in terms of their salvation from Egypt. It appears our true worship of God is always a response to his saving work on our behalf, knowing we are a people undeserving of his freely given love and grace.



It is always for their good.



Genesis 18:19
“For I have chosen him, that he may command his children and his household after him to keep the way of the Lord by doing righteousness and justice, so that the Lord may bring to Abraham what he has promised him.”



Recurring Motif: Righteousness. God is their righteousness as they live in covenant relationship and faithfulness, and God’s covenant is characterized by justice (in regard to relationship with God and between people).

them, then you must devote them to complete destruction. You shall make no [?]**covenant** with them and show no mercy to them. 3 You shall not intermarry with them, giving your daughters to their sons or taking their daughters for your sons, 4 for they would turn away your sons from following me, to serve other gods. Then the anger of the LORD would be kindled against you, and he would destroy you quickly. 5 But thus shall you deal with them: you shall break down their altars and dash in pieces their pillars and chop down their [?]Asherim and burn their carved images with fire.

6 "For you are a people holy to the LORD your God. The LORD your God has chosen you to be a people for his treasured possession, out of all the peoples who are on the face of the earth.¹ It was not because you were more in number than any other people that the LORD set his ¹**love** on you and chose you, for you were the fewest of all peoples, 8 but it is because the LORD **loves** you and is keeping the oath that he swore to your fathers, that the LORD has brought you out with a **mighty hand** and redeemed you from the house of slavery, from the hand of Pharaoh king of **Egypt**. 9 Know therefore that the LORD your God is God, the faithful God who keeps **covenant** and **steadfast love** with those who love him and keep his commandments, to a thousand generations, 10 and repays to their face those who hate him, by destroying them. ¹[?]He will not be slack with one who hates him. He will repay him to his face. 11 You shall therefore be careful to do the commandment and the statutes and the rules that I command you today.

12 "And because you listen to these rules and keep and do them, the LORD your God will keep with you the **covenant** and the **steadfast love** that he swore to your fathers. 13 He will **love** you, **bless** you, and **multiply** you. He will also **bless** the fruit of your womb and the fruit of your ground, your grain and your wine and your oil, the increase of your herds and the young of your flock, in the land that he swore to your fathers to give you. 14 You shall be **blessed** above all peoples. There shall not be male or female barren among you or among your livestock. 15 And the LORD will take away from you all sickness, and none of the evil diseases of **Egypt**, which you knew, will he



Why is this important? The language sounds a little harsh, though understandable when viewed in light of God's desire for relationship and justice.

"Israel's covenant with God is exclusive, and thus covenants with other nations are prohibited (cf. Joshua 9). The listed nations inhabit Israel's land promised by God. They are being punished for their sins (Gen. 15:16); the God of justice is using Israel as his executioner; and any mercy shown to those whom God is judging will not only compromise God's punishment but will also make Israel vulnerable to follow their evil ways (Deut. 7:16)." (ESV Study Bible, p.342-343)



What are "Asherim"? "Asherim were wooden poles adorned with female fertility symbols." (ESV Study Bible, p. 343)



The Israelites do not have reason to be prideful about any sort of qualifications as God's people, but should see God's glory and love in view of their weakness as a people.



God's love is especially emphasized in this book as the reason for all he does, and who he is.



This statement contrasts the one above in terms of visiting the iniquity to the third and fourths generations, proclaiming that God will repay him to his face.



What does this reveal about God? It seems he takes each person's heart posture seriously, and addresses such a heart posture directly. He does not beat about the bush.



How do we as Christians understand blessing today? Does this support the prosperity gospel, or is there something more here?

inflict on you, but he will lay them on all who hate you.¹⁶ And you shall consume all the peoples that the LORD your God will give over to you. Your eye shall not pity them, neither shall you serve their gods, for that would be a snare to you.

17 “If you say in your ^①**heart**, ‘These nations are greater than I. How can I dispossess them?’¹⁸ you shall not be afraid of them but you shall **remember** what the LORD your God did to Pharaoh and to all **Egypt**,¹⁹ the great trials that your eyes saw, the signs, the wonders, the **mighty hand, and the outstretched arm**, by which the LORD your God brought you out. So will the LORD your God do to all the peoples of whom you are afraid. ²⁰ Moreover, the LORD your God will send hornets among them, until those who are left and hide themselves from you are destroyed. ²¹ You shall not be in dread of them, for the LORD your God is in your midst, a great and awesome God. ²² The LORD your God will clear away these nations before you ^① little by little. You may not make an end of them at once, lest the wild beasts grow too numerous for you. ²³ But the LORD your God will give them over to you and throw them into great confusion, until they are destroyed. ²⁴ And he will **give** their kings into your hand, and you shall make their name perish from under heaven. No one shall be able to stand against you until you have destroyed them. ²⁵ The carved images of their gods you shall burn with fire. You shall not covet the silver or the gold that is on them or take it for yourselves, lest you be ensnared by it, for it is an abomination to the LORD your God. ²⁶ And you shall not bring an abominable thing into your house and become devoted to destruction like it. You shall utterly detest and abhor it, for it is devoted to destruction.

Remember the LORD Your God

8 “The whole commandment that I command you today you shall be careful to do, that you may live and **multiply**, and go in and possess the land that the LORD swore to give to your fathers. ² And you shall **remember** the whole way that the LORD your God has led you these forty years in the wilderness, that he might humble you, testing you to know what was in your ^{①②}**heart**, whether you would keep his commandments or



The Israelites are warned against hearts of fear and pride, with the solution being the fear of God as they remember the story he has written and achieved for them.



“This verse gives some theological interpretation to the book of Joshua. While Josh. 10:42 envisages a rapid conquest, Josh. 11:18 acknowledges that Joshua’s wars took a long time.” (ESV Study Bible, p. 344)



This seems to hinge on the point that we become what we worship, and just as the items are devoted to destruction, so will they be if they worship them. The items of worship are abominable and detestable before God, and so will the Israelites be if they worship them, giving their hearts over to them instead of God.



This reveals God’s explicit purpose for Israel’s time being led by Him in the Wilderness.



Think about the gospel narrative that all of Scripture makes up. When we use this big-picture lens, what do you think the wilderness signifies in every believer’s faith journey? What need for all God’s people is presented by Israel’s time in the wilderness? What must happen to their heart before they can wholly follow the Lord and His commandments? Who can make this change in their hearts?

not. 3 And he humbled you and let you hunger and fed you with manna, which you did not know, nor did your fathers know, that he might make you know that man does not live by **bread** alone, but man lives by every word that comes from the mouth of the LORD. 4 Your clothing did not wear out on you and your foot did not swell these forty years. 5 Know then in your **heart** that, as a man disciplines his son, the LORD your God disciplines you. 6 So you shall keep the commandments of the LORD your God by walking in his ways and by **fearing** him. 7 For the LORD your God is bringing you into a good land, a land of brooks of water, of fountains and springs, flowing out in the valleys and hills, 8 a land of wheat and barley, of vines and fig trees and pomegranates, a land of olive trees and honey, 9 a land in which you will eat bread without scarcity, in which you will lack nothing, a land whose stones are iron, and out of whose hills you can dig copper. 10 And you shall eat and be full, and you shall **bless** the LORD your God for the good land he has **given** you.

11 "Take care lest you forget the LORD your God by not keeping his commandments and his rules and his statutes, which I command you today, 12 lest, when you have eaten and are full and have built good houses and live in them, 13 and when your herds and flocks **multiply** and your silver and gold is **multiplied** and all that you have is **multiplied**, 14 then your **heart** be lifted up, and you forget the LORD your God, who brought you out of the land of **Egypt**, out of the house of slavery, 15 who led you through the great and terrifying wilderness, with its fiery serpents and scorpions and thirsty ground where there was no **water**, who brought you water out of the flinty rock, 16 who fed you in the wilderness with **manna** that your fathers did not know, that he might humble you and test you, to do you good in the end. 17 Beware lest you say in your **heart**, 'My power and the might of my hand have gotten me this wealth.' 18 You shall **remember** the LORD your God, for it is he who gives you power to get wealth, that he may confirm his **covenant** that he swore to your fathers, as it is this day. 19 And if you forget the LORD your God and go after other gods and serve them and worship them, I solemnly warn you today that you shall surely perish. 20 Like the nations that the LORD makes to perish before you,



The purpose behind the symbol of mana is also presented here!



What was the very mystery of mana truly supposed to point Israel's heart to hunger for?



We see Jesus' humility and how he successfully fulfilled and overcame the temptations of their wilderness journey in Matthew 4:

"Then Jesus was led by the Spirit into the wilderness to be tempted by the devil. After fasting forty days and forty nights, he was hungry. The tempter came to him and said, "If you are the Son of God, tell these stones to become bread."

Jesus answered, "It is written: 'Man shall not live on bread alone, but on every word that comes from the mouth of God.'"



How does God reveal here how they are supposed to respond to the provisions of the Promised Land? How do the people really end up responding? How do you tend to respond to provision and blessings? Do you thank God and love Him more or do you forget that He has provided everything you've received?



In contrast, how do you respond to God in times of seemingly less provision? Do you freak out and grumble about God's unfaithfulness to provide, or do you approach the Lord in prayer, trusting that He provides all that you need?

In either circumstance, whether in the wilderness of the Promised Land, what heart posture does the Lord call us to take in relation to Him?



Psalm 63:1

"O God, you are my God; earnestly I seek you; my soul thirsts for you; my flesh faints for you, as in a dry and weary land where there is no water."



John 7:37

"On the last and greatest day of the festival, Jesus stood and said in a loud voice, 'Let anyone who is thirsty come to me and drink.'"



John 6:32,35

"Jesus said to them, "Very truly I tell you, it is not Moses who has given you the bread from heaven, but it is my Father who gives you the true bread from heaven. 33 For the bread of God is the bread that comes down from heaven and gives life to the world...Then Jesus declared, "I am the bread of life. Whoever comes to me will never go hungry, and whoever believes in me will never be thirsty."



How does this kind of response sound familiar to Adam and Eve's sin in Genesis 3?



so shall you perish, because you would not obey the voice of the LORD your God.



What fate does this foreshadow for the Israelites in the Promised Land?

Not Because of Righteousness

9 "Hear, O Israel: you are to cross over the Jordan today, to go in to dispossess nations greater and mightier than you, cities great and fortified up to heaven, 2 a people great and tall, the sons of the Anakim, whom you know, and of whom you have heard it said, 'Who can stand before the sons of Anak?' 3 Know therefore today that he who goes over before you as a consuming fire is the LORD your God. He will destroy them and subdue them before you. So you shall drive them out and make them perish quickly, as the LORD has promised you.



Heavenly Father, once again I praise You for who You are. Thank You for the way You mercifully lead us to places of hunger and thirst that we might learn to trust You and know You as the only One who truly satisfies. Jesus, thank You for coming and revealing Yourself once and for all as our true source, our provision, our life. For revealing Yourself as the manna in the desert and the water from the rock. You are the only One who fills us and makes us whole. Thank You for how you care for both our physical and spiritual needs. We recognize that our needs are not fully met apart from You, that You yourself are the answer to every physical and emotional longing. We praise You and we love You, Jesus! Thank You that we now have Your Spirit to help us. Empower us and teach us by Your Holy Spirit to choose You and partake of You.

4 "Do not say in your **heart**, after the LORD your God has thrust them out before you, 'It is because of my **righteousness** that the LORD has brought me in to possess this land,' whereas it is because of the wickedness of these nations that the LORD is driving them out before you. 5 Not because of your **righteousness** or the uprightness of your **heart** are you going in to possess their land, but because of the wickedness of these nations the LORD your God is driving them out from before you, and that he may confirm the word that the LORD swore to your fathers, to Abraham, to Isaac, and to Jacob.



In light of Israel's failure to live out the righteousness and justice of God, the prophets foretell a coming King who will not fail:

Isaiah 9:6-7

For to us a child is born,
to us a son is given;
and the government shall be upon his
shoulder, and his name shall be called
Wonderful Counselor, Mighty God,
Everlasting Father, Prince of Peace.
7 Of the increase of his government and
of peace there will be no end, on the
throne of David and over his kingdom,
to establish it and to uphold it
with justice and with righteousness
from this time forth and forevermore.
The zeal of the Lord of hosts will do this.

6 "Know, therefore, that the LORD your God is not **giving** you this good land to possess because of your **righteousness**, for you are a stubborn people. 7 **Remember** and do not forget how you provoked the LORD your God to wrath in the wilderness. From the day you came out of the land of **Egypt** until you came to this place, you have been **rebellious** against the LORD. 8 Even at Horeb you provoked the LORD to wrath, and the LORD was so angry with you that he was ready to destroy you. 9 When I went up the mountain to receive the tablets of stone, the tablets of the **covenant** that the LORD made with you, I remained on the mountain **forty days and forty nights**. I neither ate **bread** nor drank **water**. 10 And the LORD gave me the two tablets of stone written with the finger of God, and on them were all the words that the LORD had spoken with you on the mountain



This verse is a wonderful foreshadowing of Jesus's righteousness. Throughout the entire Old Testament, Israel's provisions were never given because they finally got their act together and lived righteously. Instead, God sends His son to die on a cross so that we could take on His own righteousness. His righteousness is the only true source of righteousness- it is the key to our obedience and love for God that He desires!

out of the midst of the fire on the day of the assembly. 11 And at the end of **forty days and forty nights** the LORD gave me the two tablets of stone, the tablets of the **covenant**. 12 Then the LORD said to me, 'Arise, go down quickly from here, for your people whom you have brought from **Egypt** have acted corruptly. They have turned aside quickly out of the way that I commanded them; they have made themselves a metal image.'

The Golden Calf

13 ^(*)Furthermore, the LORD said to me, 'I have seen this people, and behold, it is a stubborn people. 14 Let me alone, that I may destroy them and blot out their name from under heaven. And I will make of you a nation mightier and greater than they.' 15 So I turned and came down from the mountain, and the mountain was burning with fire. And the two tablets of the **covenant** were in my two hands. 16 And I looked, and behold, you had sinned against the LORD your God. You had made yourselves a golden calf. You had turned aside quickly from the way that the LORD had commanded you. 17 So I took hold of the two tablets and threw them out of my two hands and broke them before your eyes. 18 Then I lay prostrate before the LORD as before, **forty days and forty nights**. I neither ate **bread** nor drank **water**, because of all the sin that you had committed, in doing what was evil in the sight of the LORD to provoke him to anger. 19 For I was afraid of the anger and hot displeasure that the LORD bore against you, so that he was ready to destroy you. But the LORD listened to me that time also. 20 And the LORD was so angry with Aaron that he was ready to destroy him. And I prayed for Aaron also at the same time. 21 Then I took the sinful thing, the calf that you had made, and burned it with fire and crushed it, grinding it very small, until it was as fine as dust. And I threw the dust of it into the brook that ran down from the mountain.

22 'At Taberah also, and at Massah and at Kibroth-hattaavah you provoked the LORD to wrath. 23 And when the LORD sent you from Kadesh-barnea, saying, 'Go up and take possession of the land that I have **given** you,' then you **rebelled** against the commandment of the LORD your God and did not believe him or



Despite God's gracious and clear warnings, Israel fails in every way. This is not the only time the Israelites will make the mistake of worshipping Golden Calves:

1 Kings 12:28-29

"So the king took counsel and made two calves of gold. And he said to the people, 'You have gone up to Jerusalem long enough. Behold your gods, O Israel, who brought you up out of the land of Egypt?' And he set one in Bethel, and the other he put in Dan."

2 Kings 10:29

"But Jehu did not turn aside from the sins of Jeroboam the son of Nebat, which he made Israel to sin—that is, the golden calves that were in Bethel and in Dan."

obey his voice. 24 You have been **rebellious** against the LORD from the day that I knew you.

25 "So I lay prostrate before the LORD for these **forty days and forty nights**, because the LORD had said he would destroy you. 26 And I prayed to the LORD, 'O Lord GOD, do not destroy your people and your heritage, whom you have redeemed through your greatness, whom you have brought out of **Egypt** with a mighty hand. 27 **Remember** your servants, Abraham, Isaac, and Jacob. Do not regard the stubbornness of this people, or their wickedness or their sin, 28 lest the land from which you brought us say, "Because the LORD was not able to bring them into the land that he promised them, and because he hated them, he has brought them out to put them to death in the wilderness." 29 For they are your people and your heritage, whom you brought out by your great power and by your outstretched arm.'

New Tablets of Stone

10 "At that time the LORD said to me, 'Cut for yourself two tablets of stone like the first, and come up to me on the mountain and make an ark of wood. 2 And I will write on the tablets the words that were on the first tablets that you broke, and you shall put them in the ark.' 3 So I made an ark of acacia wood, and cut two tablets of stone like the first, and went up the mountain with the two tablets in my hand. 4 And he wrote on the tablets, in the same writing as before, the Ten Commandments that the LORD had spoken to you on the mountain out of the midst of the fire on the day of the assembly. And the LORD gave them to me. 5 Then I turned and came down from the mountain and put the tablets in the ark that I had made. And there they are, as the LORD commanded me."

6 (The people of Israel journeyed from Beeroth Bene-jaakan[b] to Moserah. There Aaron died, and there he was buried. And his son Eleazar ministered as priest in his place. 7 From there they journeyed to Gudgodah, and from Gudgodah to Jotbathah, a land with brooks of **water**. 8 At that time the LORD set apart the tribe of Levi to carry the ark of the **covenant** of the LORD

to stand before the LORD to minister to him and to **ble**ss in his name, to this day. 9 Therefore Levi has no portion or inheritance with his brothers. The LORD is his inheritance, as the LORD your God said to him.)

10 "I myself stayed on the mountain, as at the first time, **forty days and forty nights**, and the LORD listened to me that time also. The LORD was unwilling to destroy you. 11 And the LORD said to me, 'Arise, go on your journey at the head of the people, so that they may go in and possess the land, which I swore to their fathers to give them.'

Circumcise Your Heart

12 "And now, Israel, what does the LORD your God require of you, but to **fear** the LORD your God, to **walk** in all his ways, to **love** him, to serve the LORD your God with all your **heart** and with all your soul, 13 and to keep the commandments and statutes of the LORD, which I am commanding you today for your good? 14 Behold, to the LORD your God belong heaven and the heaven of heavens, the earth with all that is in it. 15 Yet the LORD set his **heart** in **love** on your fathers and chose their **offspring** after them, you above all peoples, as you are this day. 16 Circumcise therefore the foreskin of your **heart**, and be no longer stubborn. 17 For the LORD your God is God of gods and Lord of lords, the great, the mighty, and the awesome God, who is not partial and takes no bribe. 18 He executes **justice** for the fatherless and the widow, and loves the **sojourner**, giving him food and clothing. 19 Love the **sojourner**, therefore, for you were **sojourners** in the land of **Egypt**. 20 You shall fear the LORD your God. You shall serve him and hold fast to him, and by his name you shall swear. 21 He is your praise. He is your God, who has done for you these great and terrifying things that your eyes have seen. 22 Your fathers went down to **Egypt** seventy persons, and now the LORD your God has made you as numerous as the stars of heaven.

Love and Serve the LORD

11 "You shall therefore love the LORD your God and keep his



How does God as the Levites' inheritance translate for us as Christians today under the New Covenant?



Ephesians 1:11-14

In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will, so that we who were the first to hope in Christ might be to the praise of his glory. In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit, who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory.

1 Peter 1:3-4

Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, who by God's power are being guarded through faith for a salvation ready to be revealed in the last time.



How does this explanation help us better understand the heart of God presented in this story (Exodus 32)?



What does this phrase mean, "the heaven of heavens"?



God's greatness is contrasted with Israel's smallness, making it clear that his choice of them as a people is astounding and highlights his heart of love.



Whoa - the covenant sign of circumcision is applied to their hearts!



What does it mean to circumcise one's heart?

"The mention of 'offspring' (v. 15) recalls Genesis 17, where God instituted circumcision as his covenant sign for Abraham and his descendants (cf. Gen. 17:9-14). This verse explicitly recognizes Israel's need to change its heart (cf. Deut. 29:4; see also Jer. 4:4; 9:25-26; Rom. 2:25-29). Here, circumcision symbolizes removing the stubbornness that prevents the heart from properly loving God (cf. Ex. 6:12, where 'uncircumcised lips' do not speak well; Jer. 6:10, where 'uncircumcised ears' do not hear clearly). This is a command beyond any human's competence to fulfill (see Deut. 30:6)." (ESV Study Bible, p.347-348)



How is God's justice defined in this passage? How does this definition inform the way we are called to live, especially in view of the life of Christ?

charge, his statutes, his rules, and his commandments always. 2 And consider today (since I am not speaking to your children who have not known or seen it), consider the discipline of the LORD your God, his greatness, his **mighty hand and his outstretched arm**, 3 his signs and his deeds that he did in **Egypt** to Pharaoh the king of **Egypt** and to all his land, 4 and what he did to the army of **Egypt**, to their horses and to their chariots, how he made the water of the Red Sea flow over them as they pursued after you, and how the LORD has destroyed them to this day, 5 and what he did to you in the wilderness, until you came to this place, 6 and what he did to Dathan and Abiram the sons of Eliab, son of Reuben, how the earth opened its mouth and swallowed them up, with their households, their tents, and every living thing that followed them, in the midst of all Israel. 7 For your eyes have seen all the great work of the LORD that he did.

8 "You shall therefore keep the whole commandment that I command you today, that you may be strong, and go in and take possession of the land that you are going over to possess, 9 and that you may live long in the land that the LORD swore to your fathers to give to them and to their **offspring**, a land flowing with **milk and honey**. 10 For the land that you are entering to take possession of it is not like the land of **Egypt**,[!] from which you have come, where you sowed your seed and irrigated it, like a garden of vegetables. 11 But the land that you are going over to possess is a land of hills and valleys, which drinks water by the rain from heaven, 12 a land that the LORD your God cares for. The eyes of the LORD your God are always upon it, from the beginning of the year to the end of the year.

13 "And if you will indeed obey my commandments that I command you today, to love the LORD your God, and to serve him with all your **heart** and with all your soul, 14 he will give the rain for your land in its season, the early rain and the later rain, that you may gather in your grain and your wine and your oil. 15 And he will give grass in your fields for your livestock, and you shall eat and be full. 16 Take care lest your **heart** be deceived, and you turn aside and serve other gods and worship them; 17 then the anger of the LORD will be kindled against



Recurring Motifs: Egypt; blessings and curses

We see this motif of Egypt continue as the Israelites often compare their journey to their time in Egypt, and somehow long for the "pleasures" of Egypt. They often long to return to the very place they experienced slavery! Here, God uses Egypt to compare it to the Promised Land in Canaan. He points out how they had to work the land of Egypt, and the language he uses sounds similar to the curse of work in Genesis 3. God explains, however, that He is the one who cares for the land of Canaan and implores the Israelites to recognize their dependence on Him. This highlights the common thread throughout their story as God acts to reverse the curses of the fall and achieve ultimate blessing for his people!

you, and he will shut up the heavens, so that there will be no rain, and the land will yield no fruit, and you will perish quickly off the good land that the LORD is **giving** you.

18 ^{*}“You shall therefore lay up these words of mine in your **heart** and in your soul, and you shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. 19 You shall teach them to your children, talking of them when you are sitting in your house, and when you are walking by the way, and when you lie down, and when you rise. 20 You shall write them on the doorposts of your house and on your gates, 21 that your days and the days of your children may be **multiplied** in the land that the LORD swore to your fathers to give them, as long as the heavens are above the earth. 22 For if you will be careful to do all this commandment that I command you to do, loving the LORD your God, walking in all his ways, and holding fast to him, 23 then the LORD will drive out all these nations before you, and you will dispossess nations greater and mightier than you. 24 Every place on which the sole of your foot treads shall be yours. Your territory shall be from the wilderness to the Lebanon and from the River, the river Euphrates, to the western sea. 25 No one shall be able to stand against you. The LORD your God will lay the fear of you and the dread of you on all the land that you shall tread, as he promised you.

26 “See, I am setting before you today a **blessing** and a **curse**: 27 the **blessing**, if you obey the commandments of the LORD your God, which I command you today, 28 and the **curse**, if you do not obey the commandments of the LORD your God, but turn aside from the way that I am commanding you today, to go after other gods that you have not known. 29 And when the LORD your God brings you into the land that you are entering to take possession of it, you shall set the **blessing** on Mount Gerizim and the **curse** on Mount Ebal. 30 Are they not beyond the Jordan, west of the road, toward the going down of the sun, in the land of the Canaanites who live in the Arabah, opposite Gilgal, beside the oak of Moreh? 31 For you are to cross over the Jordan to go in to take possession of the land that the LORD your God is **giving** you. And when you possess it and live in it, 32 you shall be careful to do all the [!]statutes and the rules that



This passage is a repetition of the words found in Deuteronomy 6, where the greatest commandment is given, as well as instructions for passing it along through the generations.



This phrase, “statutes and rules” acts as a bookend of the 2 main sections of stipulations, thereby helping us understand the divisions of sections and literary flow of the book. You will see it again in the very next verse, 12:1, that introduces the primary section of laws in Deuteronomy. (ESV Study Bible, p. 349)



Heavenly Father, I am amazed at Your redemption story, and how You spoke through Moses to reveal the heart behind Your law and the story of the Israelites' journey. I am amazed at Your grand narrative, how You are always working toward ultimate restoration, where Your creation is restored in relationship with You and each other in the good order You established. Thank You for reminding us of our place in the story, yet again, through the Israelites. We did not achieve Your favor, or salvation based on our own merit, but You have chosen us simply because You are love and You extend grace in our weakness. You have achieved our salvation. I praise You as You are truly the same yesterday, today, and forever. Thank You that Jesus was never plan B, but Your redemption story has always been the same as You simply require hearts of humility that we may recognize our dependence on You as the source of salvation! Help me to know You, to know that You are good, You are life, and You are love. I praise You Jesus for not only fulfilling this law on our behalf, but bearing our sin and conquering death that we may finally receive the life You have offered us all along! We love You and we trust You God, and we believe You are enough, Jesus.

I am setting before you today. ↻

The LORD's Chosen Place of Worship

^{*}12 "These are the [!]statutes and rules that you shall be careful to do in the land that the LORD, the God of your fathers, has **given** you to possess, all the days that you live on the earth. 2 You shall surely destroy all the places where the nations whom you shall [?]dispossess served their gods, on the high mountains and on the hills and under every green tree. 3 You shall tear down their altars and dash in pieces their pillars and burn their Asherim with fire. You shall chop down the carved images of their gods and destroy their name out of that place. 4 [!]You shall not worship the LORD your God in that way. 5 But you shall seek the place that the LORD your God will choose out of all your tribes to put his name and make his habitation there. There you shall go, 6 and there you shall bring your burnt offerings and your sacrifices, your tithes and the contribution that you present, your vow offerings, your freewill offerings, and the firstborn of your herd and of your flock. 7 And there you shall eat before the LORD your God, and you shall rejoice, you and your households, in all that you undertake, in which the LORD your God has **blessed** you.

8 "You shall not do according to all that we are doing here today, everyone doing whatever is right in his [?]own eyes, 9 for you have not as yet come to the rest and to the inheritance that the LORD your God is **giving** you. 10 But when you go over the Jordan and live in the land that the LORD your God is **giving** you to inherit, and when he gives you rest from all your enemies around, so that you live in safety, 11 then to the place that the LORD your God will choose, to make his name dwell there, there you shall bring all that I command you: your burnt offerings and your sacrifices, your tithes and the contribution that you present, and all your finest vow offerings that you vow to the LORD. 12 And you shall [?]rejoice before the LORD your God, you and your sons and your daughters, your male servants and your female servants, and the Levite that is within your towns, since he has no portion or inheritance with you. 13 Take care that you do not offer your burnt offerings at any place that you see, 14



Ch. 12 expands on the 1st commandment
Exodus 10:3 & Deuteronomy 5:1
"You shall have no other gods before me."



Here we are entering into a section full of laws that portray specific stipulations of the covenant that Moses has been discussing in chs. 5-11. Many of these laws are repeated from Exodus and Leviticus (especially since their order here follows the categories in the 10 commandments.) However, keep a lookout for which laws seem new or different. And especially keep a look out for ways in which they compare to the Canaanite culture/idol worship, since that is going to be a huge temptation Israel will face in the Promised Land. (ESV Study Bible, p. 349)



Why do you think it's so important that the Israelites strategically take out the Canaanites' places of worship when taking possession of their land? What impact will this have on the Canaanites as well as the Israelites?



Throughout the Torah, God has expressed that there is only one God who will be worshipped in the way prescribed by Himself! Although it would have been culturally tempting to worship multiple gods at once, or even just to adapt worship methods of false gods to the worship of YAHWEH, God makes it clear that whole-hearted devotion to Him alone is the only way to worship Him. They aren't to mix worship systems of the Canaanite cultures but are to resist any possibility of temptation by completely eradicating their worship systems.



Notice, unlike the Canaanites, God will primarily be worshipped in one place—where His presence is.



Again, God has revealed the ways in which we are to worship Him. Is our worship as a Church today often defined by how we prefer to worship God or by how He delights to be worshipped?



God, thank You that a true heart of worship is not separate from rejoicing! There is so much to rejoice in. We rejoice in who You are! We rejoice in what You have done, are doing, and have promised to do! God, may the very chore of our existence rejoice in Your presence always!

but at the place that the LORD will choose in one of your tribes, there you shall offer your burnt offerings, and there you shall do all that I am commanding you.

15 "However, you may slaughter and eat meat within any of your towns, as much as you desire, according to the **blessing** of the LORD your God that he has **given** you. The unclean and the clean may eat of it, as of the gazelle and as of the deer. 16 Only you shall not eat the blood; you shall pour it out on the earth like water. 17 You may not eat within your towns the tithe of your grain or of your wine or of your oil, or the firstborn of your herd or of your flock, or any of your vow offerings that you vow, or your freewill offerings or the contribution that you present, 18 but you shall eat them before the LORD your God in the place that the LORD your God will choose, you and your son and your daughter, your male servant and your female servant, and the Levite who is within your towns. And you shall rejoice before the LORD your God in all that you undertake. 19 Take care that you do not neglect the Levite as long as you live in your land.



How many times has the Lord already repeated this need to only offer sacrifices in one place? Do you think the Israelites will struggle greatly with this command?

20 "When the LORD your God enlarges your territory, as he has promised you, and you say, 'I will eat meat,' because you crave meat, you may eat meat whenever you desire. 21 If the place that the LORD your God will choose to put his name there is too far from you, then you may kill any of your herd or your flock, which the LORD has given you, as I have commanded you, and you may eat within your towns whenever you desire. 22 Just as the gazelle or the deer is eaten, so you may eat of it. The unclean and the clean alike may eat of it. 23 Only be sure that you do not eat the blood, for the blood is the life, and you shall not eat the life with the flesh. 24 You shall not eat it; you shall pour it out on the earth like water. 25 You shall not eat it, that all may go well with you and with your children after you, when you do what is right in the sight of the LORD. 26 But the holy things that are due from you, and your vow offerings, you shall take, and you shall go to the place that the LORD will choose, 27 and offer your burnt offerings, the flesh and the blood, on the altar of the LORD your God. The blood of your sacrifices shall be poured out on the altar of the LORD your God, but the flesh you may eat. 28 Be careful to obey all these words that I command



"Holy things are things set apart for God: sacrifices, offerings, tithes, objects of vows." (ESV Study Bible, p. 351)

you, that it may go well with you and with your children after you forever, when you do what is good and right in the sight of the LORD your God.

Warning Against Idolatry

29 “When the LORD your God cuts off before you the nations whom you go in to dispossess, and you dispossess them and dwell in their land, 30 take care that you be not ensnared to follow them, after they have been destroyed before you, and that you do not inquire about their gods, saying, ‘How did these nations serve their gods?—that I also may do the same.’ 31 You shall not worship the LORD your God in that way, for every abominable thing that the LORD hates they have done for their gods, for they even burn their sons and their daughters in the fire to their gods.

32 “Everything that I command you, you shall be careful to do. You shall not add to it or take from it.

13 “If a prophet or a dreamer of dreams arises among you and gives you a sign or a wonder, 2 and the sign or wonder that he tells you [!]comes to pass, and if he says, ‘Let us go after other gods,’ which you have not known, ‘and let us serve them,’ 3 you shall not listen to the words of that prophet or that dreamer of dreams. For the LORD your God is testing you, to know whether you love the LORD your God with all your **heart** and with all your soul. 4 You shall walk after the LORD your God and **fear** him and keep his commandments and obey his voice, and you shall serve him and hold fast to him. 5 But that prophet or that dreamer of dreams shall be put to death, because he has taught **rebellion** against the LORD your God, who brought you out of the land of **Egypt** and redeemed you out of the house of slavery, to make you leave the way in which the LORD your God commanded you to walk. So you shall purge the evil from your midst.

6 “If your brother, the son of your mother, or your son or your daughter or the wife you embrace or your friend who is as your own soul entices you secretly, saying, ‘Let us go and serve other gods,’ which neither you nor your fathers have known, 7 some of



“A miracle or sign in itself is not, however, proof of God’s direction since these can be performed other than under God’s power (see Egyptian magicians [e.g., Ex. 7:22] and Simon the Sorcerer [Acts 8:9]). But a word that did not come to pass was a clear indication that the Lord did not give it and that its speaker was not the Lord’s spokesman (Deut. 18:21-22).” (ESV Study Bible, pg. 351)

the gods of the peoples who are around you, whether near you or far off from you, from the one end of the earth to the other, 8 you shall not yield to him or listen to him, nor shall your eye pity him, nor shall you spare him, nor shall you conceal him. 9 But you shall kill him. Your hand shall be first against him to put him to death, and afterward the hand of all the people. 10 You shall stone him to death with stones, because he sought to draw you away from the LORD your God, who brought you out of the land of **Egypt**, out of the house of slavery. 11 And all Israel shall hear and **fear** and never again do any such wickedness as this among you.

12 "If you hear in one of your cities, which the LORD your God is **giving** you to dwell there, 13 that certain worthless fellows have gone out among you and have drawn away the inhabitants of their city, saying, 'Let us go and serve other gods,' which you have not known, 14 then you shall inquire and make search and ask diligently. And behold, if it be true and certain that such an abomination has been done among you, 15 you shall surely put the inhabitants of that city to the sword, devoting it to destruction, all who are in it and its cattle, with the edge of the sword. 16 You shall gather all its spoil into the midst of its open square and burn the city and all its spoil with fire, [Ⓛ]as a whole burnt offering to the LORD your God. It shall be a heap forever. It shall not be built again. 17 None of the devoted things shall stick to your hand, that the LORD may turn from the fierceness of his anger and show you mercy and have compassion on you and multiply you, as he swore to your fathers, 18 if you obey the voice of the LORD your God, keeping all his commandments that I am commanding you today, and doing what is right in the sight of the LORD your God.

Ⓢ

Clean and Unclean Food

14 "You are the sons of the LORD your God. You shall not cut yourselves or make any baldness on your foreheads for the dead. 2 For you are a people holy to the LORD your God, and the LORD has chosen you to be a people for his treasured possession, out of all the peoples who are on the face of the earth.

Ⓛ

Wow! These are three examples of very extreme sacrifices in order to obey the first commandment. Wouldn't it be costly to destroy someone you believe to be a prophet, a close friend/relative, or an entire city of your own nation that has decided to worship false gods? And yet, these examples reveal that honoring God as the only true God is worth these costs! He is worth it all! And worshipping other idols is a capital offense.

"Capital punishment therefore is not only retributive but also protective of the community." (ESV Study Bible, p. 351)

Ⓢ

See Leviticus 11:1-15:33 to be reminded of the importance of laws of cleanness and uncleanness. While uncleanness didn't always correlate to sin, it was SO important to the reflection of God's holiness that the Israelites would live lives that were set apart. Even down to the food they ate on a daily basis, the Israelites were to be set apart from the Canaanites around them!

Ⓛ

These practices are probably pagan practices.

3 "You shall not eat any abomination. 4 These are the animals you may eat: the ox, the sheep, the goat, 5 the deer, the gazelle, the roebuck, the wild goat, the ibex, the antelope, and the ^(*)mountain sheep. 6 Every animal that parts the hoof and has the hoof cloven in two and chews the cud, among the animals, you may eat. 7 Yet of those that chew the cud or have the hoof cloven you shall not eat these: the camel, the hare, and the rock badger, because they chew the cud but do not part the hoof, are unclean for you. 8 And the pig, because it parts the hoof but does not chew the cud, is unclean for you. Their flesh you shall not eat, and their carcasses you shall not touch.



"When the gospel breaks down the separation between Israel and the Gentiles, all foods are declared clean (Mark 7:19; Acts 10:9-16, 28[...])." (ESV Study Bible, p. 353)

9 "Of all that are in the waters you may eat these: whatever has fins and scales you may eat. 10 And whatever does not have fins and scales you shall not eat; it is unclean for you.

11 "You may eat all clean birds. 12 But these are the ones that you shall not eat: the eagle, the bearded vulture, the black vulture, 13 the kite, the falcon of any kind; 14 every raven of any kind; 15 the ostrich, the nighthawk, the sea gull, the hawk of any kind; 16 the little owl and the short-eared owl, the barn owl 17 and the tawny owl, the carrion vulture and the cormorant, 18 the stork, the heron of any kind; the hoopoe and the bat. 19 And all winged insects are unclean for you; they shall not be eaten. 20 All clean winged things you may eat.

21 "You shall not eat anything that has died naturally. You may give it to the sojourner who is within your towns, that he may eat it, or you may sell it to a foreigner. For you are a people holy to the LORD your God.

"You shall not boil a young goat in its mother's milk.



Tithes



Leviticus 27:30-33 & Numbers 18:8-32

22 "You shall tithe all the yield of your seed that comes from the field year by year. 23 And before the LORD your God, in the place that he will choose, to make his name dwell there, you shall eat the tithe of your grain, of your wine, and of your oil, and the firstborn of your herd and flock, that you may learn to

^①**fear** the LORD your God always. 24 And if the way is too long for you, so that you are not able to carry the tithe, when the LORD your God **blesses** you, because the place is too far from you, which the LORD your God chooses, to set his name there, 25 then you shall turn it into money and bind up the money in your hand and go to the place that the LORD your God chooses 26 and spend the money for whatever you desire—oxen or sheep or wine or strong drink, whatever your appetite craves. And you shall eat there before the LORD your God and rejoice, you and your household. 27 And you shall not neglect the Levite who is within your towns, for he has no portion or inheritance with you.



“Tithing does not mean the giving of the surplus. Tithing would teach Israel to fear or trust God that the remaining 90 percent was sufficient and that God would provide each year. Israel should have learned this fear through the provision of manna in the wilderness (Deut. 8:3).” (ESV Study Bible, p. 353)

28 “At the end of every three years you shall bring out all the tithe of your produce in the same year and lay it up within your towns. 29 And the Levite, because he has no portion or inheritance with you, and the ^①**sojourner**, the fatherless, and the widow, who are within your towns, shall come and eat and be filled, that the LORD your God may **bless** you in all the work of your hands that you do.



This is a beautiful paradox of God’s holiness: although the Israelites are to be set apart, they are also to be extremely hospitable and inclusive. These two seemingly contrasting characteristics of God’s people are actually synonymous within God’s character.

The Sabbatical Year

^①^{*}**15** “At the end of every seven years you shall grant a release. 2 And this is the manner of the release: every creditor shall release what he has lent to his neighbor. He shall not exact it of his neighbor, his brother, because the LORD’s release has been proclaimed. 3 Of a foreigner you may exact it, but whatever of yours is with your brother your hand shall release. 4 But there will be no ^②poor among you; for the LORD will **bless** you in the land that the LORD your God is **giving** you for an inheritance to possess— 5 if only you will strictly obey the voice of the LORD your God, being careful to do all this commandment that I command you today. 6 For the LORD your God will **bless** you, as he promised you, and you shall lend to many nations, but you shall not borrow, and you shall rule over many nations, but they shall not rule over you.



Verses 15:1-18 expands on the 4th commandment. Exodus 20:8-11 “Remember the Sabbath day, to keep it holy. Six days you shall labor, and do all your work, but the seventh day is a Sabbath to the LORD your God...”

And further explanation in Exodus 23:10 and Leviticus 25:1-7



Why are these regulations different for foreigners?



Wow God! What a thought- a world where Your people take such good care of each other that there are no poor among us. Father, would that be a picture of both our local church and the universal Church now! Would you grow our compassion and desire to care for one another in a sacrificial way that reflects Your own love! Lord, would we also proclaim Your gospel, and would You give people ears to hear it so that there would be no spiritually poor among us either!

7 “If among you, one of your brothers should become poor, in any of your towns within your land that the LORD your God is **giving** you, you shall not harden your **heart** or shut your hand

against your poor brother, 8 but you shall open your hand to him and lend him sufficient for his need, whatever it may be. 9 Take care lest there be an unworthy thought in your **heart** and you say, 'The seventh year, the year of release is near,' and your eye look grudgingly on your poor brother, and you give him nothing, and he cry to the LORD against you, and you be guilty of sin. 10 You shall give to him freely, and your **heart** shall not be grudging when you give to him, because for this the LORD your God will **bless** you in all your work and in all that you undertake. 11 For there will never cease to be poor in the land. Therefore I command you, 'You shall open wide your hand to your brother, to the needy and to the poor, in your land.'



"True obedience stems from the heart, and it may be costly to the Israelites in giving what is needed." (ESV Study Bible, p. 354)

12 "If your brother, a Hebrew man or a Hebrew woman, is sold to you, he shall serve you six years, and in the seventh year you shall let him go free from you. 13 And when you let him go free from you, you shall not let him go empty-handed. 14 You shall furnish him liberally out of your flock, out of your threshing floor, and out of your winepress. As the LORD your God has **blessed** you, you shall give to him. 15 You shall **remember** that you were a slave in the land of **Egypt**, and the LORD your God redeemed you; therefore I command you this today. 16 But if he says to you, 'I will not go out from you,' because he loves you and your household, since he is well-off with you, 17 then you shall take an awl, and put it through his ear into the door, and he shall be your slave[c] forever. And to your female slave you shall do the same. 18 It shall not seem hard to you when you let him go free from you, for at half the cost of a hired worker he has served you six years. So the LORD your God will **bless** you in all that you do.



This is exactly where a heart of freely giving and forgiving can come from—remembering how the Lord first gave to us! This whole concept of releasing debt on the Sabbath year reflects His very character of grace and provision!

19 "All the firstborn males that are born of your herd and flock you shall dedicate to the LORD your God. You shall do no work with the firstborn of your herd, nor shear the firstborn of your flock. 20 You shall eat it, you and your household, before the LORD your God year by year at the place that the LORD will choose. 21 But if it has any blemish, if it is lame or blind or has any serious blemish whatever, you shall not sacrifice it to the LORD your God. 22 You shall eat it within your towns. The unclean and the clean alike may eat it, as though it were a gazelle or a deer. 23 Only you shall not eat its blood; you shall pour it out on the





"Giving the firstborn is an expression of thanks and trust that more animals are to come." (ESV Study Bible, p. 355)



How can our own hearts and giving reflect this tradition? How can you have a posture that plans to give God your first and best, trusting that he will continue to provide exactly what is needed in the future too?

ground like water.

Passover

16 “Observe the month of Abib and keep the Passover to the LORD your God, for in the month of Abib the LORD your God brought you out of **Egypt** by night. 2 And you shall offer the  Passover sacrifice to the LORD your God, from the flock or the herd, at the place that the LORD will choose, to make his name dwell there. 3 You shall eat no leavened bread with it. Seven days you shall eat it with unleavened bread, the bread of affliction—for you came out of the land of **Egypt** in haste—that all the days of your life you may  **remember** the day when you came out of the land of **Egypt**. 4 No leaven shall be seen with you in all your territory for seven days, nor shall any of the flesh that you sacrifice on the evening of the first day remain all night until morning. 5 You may not offer the Passover sacrifice within any of your towns that the LORD your God is **giving** you, 6 but at the place that the LORD your God will choose, to make his name dwell in it, there you shall offer the Passover sacrifice, in the evening at sunset, at the time you came out of **Egypt**. 7 And you shall cook it and eat it at the place that the LORD your God will choose. And in the morning you shall turn and go to your tents. 8 For six days you shall eat unleavened bread, and on the seventh day there shall be a solemn assembly to the LORD your God. You shall do no work on it.



The Feast of Weeks

9 “You shall count seven weeks. Begin to count the seven weeks from the time the sickle is first put to the standing grain. 10 Then you shall keep the Feast of Weeks to the LORD your God with the tribute of a freewill offering from your hand, which you shall give as the LORD your God **blesses** you. 11 And you shall rejoice before the LORD your God, you and your son and your daughter, your male servant and your female servant, the Levite who is within your towns, the **sojourner**, the fatherless, and the widow who are among you, at the place that the LORD your God will choose, to make his name dwell there. 12 You shall **remember** that you were a slave in **Egypt**; and you shall be careful to



Exodus 12:2-39; 34:18-25
Leviticus 23:4-8
Numbers 28:16-25



It was no coincidence that Jesus was crucified at Passover

“Now before the Feast of the Passover, when Jesus knew that his hour had come to depart out of this world to the Father, having loved his own who were in the world, he loved them to the end.”
John 13:1

“Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our Passover lamb, has been sacrificed. Let us therefore celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth.”
1 Corinthians 5:7-8



“Remember is a key word in this chapter, along with its antonym ‘forget.’ Remembrance is demonstrated in obedience.”(ESV Study Bible, p. 344)



Leviticus 23:15-22
Numbers 28:26-31



“The Greek name for this festival is Pentecost, meaning 50 days, counting inclusively, or seven weeks.” (ESV Study Bible, p.355)



The Holy Spirit came at Pentecost in Acts 2
“When the day of Pentecost arrived, they were all together in one place. 2 And suddenly there came from heaven a sound like a mighty rushing wind, and it filled the entire house where they were sitting. 3 And divided tongues as of fire appeared to them and rested on each one of them. 4 And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance.”

observe these statutes.



Leviticus 23:33-43
Numbers 29:12-40

The Feast of Booths

13 "You shall keep the Feast of Booths seven days, when you have gathered in the produce from your threshing floor and your winepress. 14 You shall rejoice in your feast, you and your son and your daughter, your male servant and your female servant, the Levite, the **sojourner**, the fatherless, and the widow who are within your towns. 15 For seven days you shall keep the feast to the LORD your God at the place that the LORD will choose, because the LORD your God will **bless** you in all your produce and in all the work of your hands, so that you will be altogether joyful.



At this feast the entire law/Torah will be read every 7 years!
Deuteronomy 30:9-13



Together, these are the three main Israelite feasts! Exodus 23:14-17

16 "Three times a year all your males shall appear before the LORD your God at the place that he will choose: at the Feast of Unleavened Bread, at the Feast of Weeks, and at the Feast of Booths. They shall not appear before the LORD empty-handed. 17 Every man shall give as he is able, according to the **blessing** of the LORD your God that he has **given** you.



Notice that the mention of all three of these feasts makes effort to emphasize the fact that it will be at the one location that God will choose- the land God chooses the Tabernacle to dwell indefinitely.

Justice

18 "You shall appoint judges and officers in all your towns that the LORD your God is **giving** you, according to your tribes, and they shall judge the people with righteous judgment. 19 You shall not pervert **justice**. You shall not show partiality, and you shall not accept a bribe, for a bribe blinds the eyes of the wise and subverts the cause of the righteous. 20 **Justice**, and only **justice**, you shall follow, that you may live and inherit the land that the LORD your God is **giving** you.



Chs. 16:18-18:22 explains leadership that can find its parallel to the 5th commandment
Exodus 20:5

"Honor your father and your mother, that your days may be long in the land that the LORD your God is giving you."



"As in the NT, all leaders of God's people are under the authority of God's word. Leaders, like parents, exercise God's authority toward those under them, so again the sequence of the Ten Commandments is observable..." (ESV Study Bible, p. 356)

Forbidden Forms of Worship

21 "You shall not plant any tree as an **Asherah** beside the altar of the LORD your God that you shall make. 22 And you shall not set up a pillar, which the LORD your God hates.



Again, a symbol of idol worship that God would not have!

17 "You shall not sacrifice to the LORD your God an ox or a

sheep in which is a blemish, any defect whatever, for that is an abomination to the LORD your God.

2 "If there is found among you, within any of your towns that the LORD your God is **giving** you, a man or woman who does what is evil in the sight of the LORD your God, in transgressing **his covenant**, 3 and has gone and served other gods and worshiped them, or the sun or the moon or any of the host of heaven, which I have forbidden, 4 and it is told you and you hear of it, then you shall inquire diligently, and if it is true and certain that such an abomination has been done in Israel, 5 then you shall bring out to your gates that man or woman who has done this evil thing, and you shall stone that man or woman to death with stones. 6 On the evidence of two witnesses or of three witnesses the one who is to die shall be put to death; a person shall not be put to death on the evidence of one witness. 7 The hand of the witnesses shall be first against him to put him to death, and afterward the hand of all the people. So you shall purge the evil from your midst.

Legal Decisions by Priests and Judges

8 "If any case arises requiring decision between one kind of homicide and another, one kind of legal right and another, or one kind of assault and another, any case within your towns that is too difficult for you, then you shall arise and go up to the place that the LORD your God will choose. 9 And you shall come to the Levitical priests and to the judge who is in office in those days, and you shall consult them, and they shall declare to you the decision. 10 Then you shall do according to what they declare to you from that place that the LORD will choose. And you shall be careful to do according to all that they direct you. 11 According to the instructions that they give you, and according to the decision which they pronounce to you, you shall do. You shall **not turn aside** from the verdict that they declare to you, **either to the right hand or to the left**. 12 The man who acts presumptuously by not obeying the priest who stands to minister there before the LORD your God, or the judge, that man shall die. So you shall purge the evil from Israel. 13 And all the people shall **hear** and **fear** and not act presumptuously



Hebrews 13:11-13

"For the bodies of those animals whose blood is brought into the holy places by the high priest as a sacrifice for sin are burned outside the camp. 12 So Jesus also suffered outside the gate in order to sanctify the people through his own blood. 13 Therefore let us go to him outside the camp and bear the reproach he endured."



Hebrews 10:26-28

"For if we go on sinning deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, 27 but a fearful expectation of judgment, and a fury of fire that will consume the adversaries. 28 Anyone who has set aside the law of Moses dies without mercy on the evidence of two or three witnesses."



This reflects the fact that God is the ultimate judge. Through Jesus, He is the ultimate leader of every kind: judge, priest, king, and prophet



Because their judgment is God's ultimate judgement, as He is sovereign.

again.

Laws Concerning Israel's Kings

14 "When you come to the land that the LORD your God is **giving** you, and you possess it and dwell in it and then say, ^①*I will set a king over me, like all the nations that are around me,^② 15 you may indeed set a king over you whom the LORD your God will choose. One from among your brothers you shall set as king over you. You may not put a foreigner over you, who is not your brother. 16 Only he must not acquire many horses for himself or cause the people to return to **Egypt** in order to acquire many horses, since the LORD has said to you, 'You shall never return that way again.'^① 17 And he shall not acquire many wives for himself, lest his **heart** turn away, nor shall he acquire for himself excessive silver and gold.

18 "And when he sits on the throne of his kingdom, he shall write for himself in a book a copy of this law, approved by the Levitical priests. 19 And it shall be with him, and he shall read in it all the days of his life, that he may learn to **fear** the LORD his God by keeping all the words of this law and these statutes, and doing them, 20 that his **heart** may not be lifted up above his brothers, and that he may not **turn aside** from the commandment, either to the ^①**right hand or to the left**,^② so that he may continue long in his kingdom, he and his children, in Israel.

Provision for Priests and Levites

18 "The Levitical priests, all the tribe of Levi, shall have no portion or inheritance with Israel. They shall eat the LORD's food offerings as their inheritance. 2 They shall have no inheritance among their brothers; the ^①**LORD** is their inheritance,^② as he promised them. 3 And this shall be the priests' due from the people, from those offering a sacrifice, whether an ox or a sheep: they shall give to the priest the shoulder and the two cheeks and the stomach. 4 The firstfruits of your grain, of your wine and of your oil, and the first fleece of your sheep, you shall give him. 5 For the LORD your God has chosen him out of all your tribes to stand and minister in the name of the LORD, him



It is interesting that in 1 Samuel 9:5-9, Israel demands a King and the Lord reveals that it is because "they have rejected me from being king over them." However, God still listens to this suggestion and provides a line of kings for them, most of whom do a terrible job at obeying and ruling the people under the law.

However, we can see here and in passages like Genesis 17:6, that in God's sovereignty, He was already preparing a line of kings He knew were coming, who would all point to Christ Himself as the better and highest ultimate king of God's people.

"I will make you exceedingly fruitful, and I will make you into nations, and kings shall come from you." Genesis 17:6



What's up with the warning about having many horses?

These "reflect the standard prerogatives of ancient kings in military, personal, and economic spheres (...). Here God is warning that governmental leaders will constantly face the temptation to abuse their power for the sake of personal gain, which is contrary to his will." (ESV Study Bible, p. 357)



We will find that these are big temptations that take down even King David and his son Solomon.



Recurring motif: God's way is compared to a straight and narrow path. There is only one way to get God, and Jesus proclaims that he is that Way! (John 14:6)



Joshua 1:7

"Only be strong and very courageous, being careful to do according to all the law that Moses my servant commanded you. Do not turn from it to the right hand or to the left, that you may have good success wherever you go."

Matthew 7:13-14

"Enter by the narrow gate. For the gate is wide and the way is easy[a] that leads to destruction, and those who enter by it are many. 14 For the gate is narrow and the way is hard that leads to life, and those who find it are few."



Exodus 19:5-6

"Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine; 6 and you shall be to me a kingdom of priests and a holy nation." These are the words that you shall speak to the people of Israel."



"The Levites are chosen by the Lord, just like the central sanctuary (e.g., 12:5), the king (17:5), and Israel itself (7:6)." (ESV Study Bible, p. 358)

and his sons for all time.

6 "And if a Levite comes from any of your towns out of all Israel, where he lives—and he may come when he desires—to the place that the LORD will choose, 7 and ministers in the name of the LORD his God, like all his fellow Levites who stand to minister there before the LORD, 8 then he may have equal portions to eat, besides what he receives from the sale of his patrimony.[d]

Abominable Practices

9 "When you come into the land that the LORD your God is **giving** you, you shall not learn to follow the abominable practices of those nations. 10 There shall not be found among you anyone who burns his son or his daughter as an offering,[e] anyone who practices divination or tells fortunes or interprets omens, or a sorcerer 11 or a charmer or a medium or a necromancer or one who inquires of the dead, 12 for whoever does these things is an abomination to the LORD. And because of these abominations the LORD your God is driving them out before you. 13 You shall be blameless before the LORD your God, 14 for these nations, which you are about to dispossess, listen to fortune-tellers and to diviners. But as for you, the LORD your God has not allowed you to do this.

A New Prophet like Moses

15 "The LORD your God will raise up for you a prophet like me from among you, from your brothers—it is to him you shall listen— 16 just as you desired of the LORD your God at Horeb on the day of the assembly, when you said, 'Let me not hear again the voice of the LORD my God or see this great fire any more, lest I die.' 17 And the LORD said to me, 'They are right in what they have spoken. 18 I will raise up for them a prophet like you from among their brothers. And I will put my words in his mouth, and he shall speak to them all that I command him. 19 And whoever will not listen to my words that he shall speak in my name, I myself will require it of him. 20 But the prophet who presumes to speak a word in my name that I have not commanded him to speak, or who speaks in the name of



God, what a sweet privilege and blessing it was for these priests to have such unique accesses to Your presence. God, I thank You that because of Your Son, we have accesses to Your presence through the Spirit! Thank You for planning from the beginning for Your people to act as priests among all the earth- mediating You to all of creation as well as Your creation to You! God, would You help me to desire Your presence more!



Unlike the abominable practices above, God will reveal Himself and guidance of His people throughout true prophets!



This is foreshadowing the many prophets to come- especially Jesus Christ, the most perfect revelation of God Himself!



Acts 3:19:26
"Repent therefore, and turn back, that your sins may be blotted out, 20 that times of refreshing may come from the presence of the Lord, and that he may send the Christ appointed for you, Jesus, 21 whom heaven must receive until the time for restoring all the things about which God spoke by the mouth of his holy prophets long ago. 22 Moses said, 'The Lord God will raise up for you a prophet like me from your brothers. You shall listen to him in whatever he tells you. 23 And it shall be that every soul who does not listen to that prophet shall be destroyed from the people. And all the prophets who have spoken, from Samuel and those who came after him, also proclaimed these days. 25 You are the sons of the prophets and of the covenant that God made with your fathers, saying to Abraham, 'And in your offspring shall all the families of the earth be blessed.' 26 God, having raised up his servant, sent him to you first, to bless you by turning every one of you from your wickedness."

other gods, that same prophet shall die.’ 21 And if you say in your **heart**, ‘How may we know the word that the LORD has not spoken?’— 22 when a prophet speaks in the name of the LORD, if the word does not come to pass or come true, that is a word that the LORD has not spoken; the prophet has spoken it presumptuously. You need not be afraid of him.

Laws Concerning Cities of Refuge

^{*} **19** “When the LORD your God cuts off the nations whose land the LORD your God is **giving** you, and you dispossess them and dwell in their cities and in their houses, 2 you shall set apart three cities for yourselves in the land that the LORD your God is giving you to possess. 3 You shall measure the distances and divide into three parts the area of the land that the LORD your God gives you as a possession, so that any manslayer can flee to them.

4 “This is the provision for the manslayer, who by fleeing there may save his life. If anyone kills his neighbor unintentionally without having hated him in the past— 5 as when someone goes into the forest with his neighbor to cut wood, and his hand swings the axe to cut down a tree, and the head slips from the handle and strikes his neighbor so that he dies—he may flee to one of these cities and live, 6 lest the avenger of blood in hot anger pursue the manslayer and overtake him, because the way is long, and strike him fatally, though the man did not deserve to die, since he had not hated his neighbor in the past. 7 Therefore I command you, You shall set apart three cities. 8 And if the LORD your God enlarges your territory, as he has sworn to your fathers, and gives you all the land that he promised to give to your fathers— 9 provided you are careful to keep all this commandment, which I command you today, by loving the LORD your God and by walking ever in his ways—then you shall add three other cities to these three, 10 lest innocent blood be shed in your land that the LORD your God is **giving** you for an inheritance, and so the guilt of bloodshed be upon you.

11 “But if anyone hates his neighbor and lies in wait for him and attacks him and strikes him fatally so that he dies, and he flees



Chapters 19:1-21:14 are about ways to protect life, which parallels with the 6th commandment.

Exodus 20:13 & Deuteronomy 5:17
“You shall not murder.”



Numbers 35:9-34

into one of these cities, 12 then the elders of his city shall send and take him from there, and hand him over to the avenger of blood, so that he may die. 13 Your eye shall not pity him, but you shall purge the guilt of innocent blood from Israel, so that it may be well with you.

Property Boundaries

14 "You shall not move your neighbor's landmark, which the men of old have set, in the inheritance that you will hold in the land that the LORD your God is **giving** you to possess.

Laws Concerning Witnesses

15 "A single witness shall not suffice against a person for any crime or for any wrong in connection with any offense that he has committed. Only on the evidence of two witnesses or of three witnesses shall a charge be established. 16 If a malicious witness arises to accuse a person of wrongdoing, 17 then both parties to the dispute shall appear before the LORD, before the priests and the judges who are in office in those days. 18 The judges shall inquire diligently, and if the witness is a false witness and has accused his brother falsely, 19 then you shall do to him as he had meant to do to his brother. So you shall purge the evil from your midst. 20 And the rest shall **hear** and **fear**, and shall never again commit any such evil among you. 21 Your eye shall not pity. It shall be life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

Laws Concerning Warfare

20 "When you go out to war against your enemies, and see horses and chariots and an army larger than your own, you shall not be afraid of them, for the LORD your God is with you, who brought you up out of the land of **Egypt**. 2 And when you draw near to the battle, the priest shall come forward and speak to the people 3 and shall say to them, 'Hear, O Israel, today you are drawing near for battle against your enemies: let not your **heart** faint. Do not **fear** or panic or be in dread of them, 4 for the LORD your God is he who goes with you to fight for



Matthew 18:15-16

"If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother. 16 But if he does not listen, take one or two others along with you, that every charge may be established by the evidence of two or three witnesses."



Matthew 5:38-42

"You have heard that it was said, 'An eye for an eye and a tooth for a tooth.'³⁹ But I say to you, Do not resist the one who is evil. But if anyone slaps you on the right cheek, turn to him the other also. 40 And if anyone would sue you and take your tunic, let him have your cloak as well. 41 And if anyone forces you to go one mile, go with him two miles. 42 Give to the one who begs from you, and do not refuse the one who would borrow from you.



God, wow! I love that the very first commandment here is not to be afraid—especially if the army is far too big for them to defeat on their own strength! God, I constantly feel like obedience to You feels far too big for me to actually accomplish, and so I confess that I live life fearful of things that are not You! God, would you constantly remind me of the boldness I get to have because of Your Spirit living in me, doing the true spiritual battle, winning the true victory! Would I acknowledge any good work that is produced in me as coming from You! We praise You as the source of victory!

you against your enemies, to give you the victory.’ 5 Then the officers shall speak to the people, saying, ‘Is there any man who has built a new house and has not dedicated it? Let him go back to his house, lest he die in the battle and another man dedicate it. 6 And is there any man who has planted a vineyard and has not enjoyed its fruit? Let him go back to his house, lest he die in the battle and another man enjoy its fruit. 7 And is there any man who has betrothed a wife and has not taken her? Let him go back to his house, lest he die in the battle and another man take her.’ 8 And the officers shall speak further to the people, and say, ‘Is there any man who is **fearful** and fainthearted? Let him go back to his house, lest he make the **heart** of his fellows melt like his own.’ 9 And when the officers have finished speaking to the people, then commanders shall be appointed at the head of the people.

10 “When you draw near to a city to fight against it, offer terms of peace to it. 11 And if it responds to you peaceably and it opens to you, then all the people who are found in it shall do forced labor for you and shall serve you. 12 But if it makes no peace with you, but makes war against you, then you shall besiege it. 13 And when the LORD your God gives it into your hand, you shall put all its males to the sword, 14 but the women and the little ones, the livestock, and everything else in the city, all its spoil, you shall take as plunder for yourselves. And you shall enjoy the spoil of your enemies, which the LORD your God has **given** you. 15 Thus you shall do to all the cities that are very far from you, which are not cities of the nations here. 16 But in the cities of these peoples that the LORD your God is **giving** you for an inheritance, you shall save alive nothing that breathes, 17 but you shall devote them to complete destruction, the Hittites and the Amorites, the Canaanites and the Perizzites, the Hivites and the Jebusites, as the LORD your God has commanded, 18 that they may not teach you to do according to all their abominable practices that they have done for their gods, and so you sin against the LORD your God.

19 “When you besiege a city for a long time, making war against it in order to take it, you shall not destroy its trees by wielding an axe against them. You may eat from them, but you shall



These exceptions for war are dramatically different than armies who go into battle believing their own death is the greatest honor they could receive. Instead, war is not an end in itself for Israel, but simply a means to an end. Therefore, those who are fighting are serving the whole community, and their ensured victory doesn't demand every single person in this community to fight. (The ESV Study Bible, p. 360)



The goal was never to take life unnecessarily! God's heart is to minimize casualties in war. (The ESV Study Bible, p. 360)



Under the New Covenant, our warfare is spiritual Ephesians 6:10-17 “Finally, be strong in the Lord and in the strength of his might. 11 Put on the whole armor of God, that you may be able to stand against the schemes of the devil. 12 For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places. 13 Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand firm. 14 Stand therefore, having fastened on the belt of truth, and having put on the breastplate of righteousness, 15 and, as shoes for your feet, having put on the readiness given by the gospel of peace. 16 In all circumstances take up the shield of faith, with which you can extinguish all the flaming darts of the evil one; 17 and take the helmet of salvation, and the sword of the Spirit, which is the word of God ...”



This is so important, that the Israelites would spread their influence over this land, but NOT that the land would influence them in their idol worship. The irony is that if this becomes the case, and they fell into temptation of breaking the first commandment, then even a military victory would be the worst kind of danger for the Israelites!

not cut them down. Are the trees in the field human, that they should be besieged by you? 20 Only the trees that you know are not trees for food you may destroy and cut down, that you may build siegeworks against the city that makes war with you, until it falls.

Atonement for Unsolved Murders

⊛

21 “If in the land that the LORD your God is **giving** you to possess someone is found slain, lying in the open country, and it is not known who killed him, 2 then your elders and your judges shall come out, and they shall measure the distance to the surrounding cities. 3 And the elders of the city that is nearest to the slain man shall take a heifer that has never been worked and that has not pulled in a yoke. 4 And the elders of that city shall bring the heifer down to a valley with running water, which is neither plowed nor sown, and shall break the heifer’s neck there in the valley. 5 Then the priests, the sons of Levi, shall come forward, for the LORD your God has chosen them to minister to him and to **bless** in the name of the LORD, and by their word every dispute and every assault shall be settled. 6 And all the elders of that city nearest to the slain man shall wash their hands over the heifer whose neck was broken in the valley, 7 and they shall testify, ‘Our hands did not shed this blood, nor did our eyes see it shed. 8 Accept atonement, O LORD, for your people Israel, whom you have redeemed, and do not set the guilt of innocent blood in the midst of your people Israel, so that their blood guilt be atoned for.’ 9 So you shall purge the guilt of innocent blood from your midst, when you do what is right in the sight of the LORD.

Marrying Female Captives

10 “When you go out to war against your enemies, and the LORD your God gives them into your hand and you take them captive, 11 and you see among the captives a beautiful woman, and you desire to take her to be your wife, 12 and you bring her home to your house, she shall shave her head and pare her nails. 13 And she shall take off the clothes in which she was captured and shall remain in your house and lament her father



Chapters. 21:15-23:14 are about protecting sexual morality, therefore paralleling the 7th commandment. Exodus 20:14 & Deuteronomy 5:18 “You shall not commit adultery.”

and her mother a full month. After that you may go in to her and be her husband, and she shall be your wife. 14 But if you no longer delight in her, you shall let her go where she wants. But you shall not sell her for money, nor shall you treat her as a slave, since you have humiliated her.

Inheritance Rights of the Firstborn

15 "If a man has two wives, the one loved and the other unloved, and both the loved and the unloved have borne him children, and if the firstborn son belongs to the unloved, 16 then on the day when he assigns his possessions as an inheritance to his sons, he may not treat the son of the loved as the firstborn in preference to the son of the unloved, who is the firstborn, 17 but he shall acknowledge the firstborn, the son of the unloved, by giving him a double portion of all that he has, for he is the firstfruits of his strength. The right of the firstborn is his.

A Rebellious Son

18 "If a man has a stubborn and rebellious son who will not obey the voice of his father or the voice of his mother, and, though they discipline him, will not listen to them, 19 then his father and his mother shall take hold of him and bring him out to the elders of his city at the gate of the place where he lives, 20 and they shall say to the elders of his city, 'This our son is stubborn and rebellious; he will not obey our voice; he is a glutton and a drunkard.' 21 Then all the men of the city shall stone him to death with stones. So you shall purge the evil from your midst, and all Israel shall **hear**, and **fear**.

A Man Hanged on a Tree Is Cursed

22 "And if a man has committed a crime punishable by death and he is put to death, and you hang him on a tree, 23 his body shall not remain all night on the tree, but you shall bury him the same day, for a hanged man is **cursed** by God. You shall not defile your land that the LORD your God is **giving** you for an inheritance.



"This law presupposes the practice of polygamy but does not condone it. (The ethical ideal for marriage comes from Gen. 2:24; the law protects the community by setting a minimum standard of behavior that preserves civility." (ESV Study Bible, p. 361)



Jacob, Leah, & Rachel
Genesis 29:30 & 31
"So Jacob went in to Rachel also, and he loved Rachel more than Leah, and served Laban for another seven years. 31 When the LORD saw that Leah was hated, he opened her womb, but Rachel was barren."

Hannah- Samuel's mother
1 Samuel 1:4-5



Why does this seem to be a repeated narrative line throughout the Old Testament? Why does the loved wife always end up barren?



Why does this command only include sons?



This kind of a child is radically disobeying the 5th commandment- "honor your father and your mother"- but can you truly imagine taking your child to be stoned? Why is this such a severe offense? Does it have greater implications for how he/she will respect all authority?



Acts 5:30 "The God of our fathers raised Jesus, whom you killed by hanging him on a tree."



How might this also connect to the trees in the garden?



God... wow! Thank You Jesus for willingly being hanged on a tree, therefore taking the curse that we deserve upon Yourself!

Various Laws

22 "You shall not see your brother's ox or his sheep going astray and ignore them. You shall take them back to your brother. 2 And if he does not live near you and you do not know who he is, you shall bring it home to your house, and it shall stay with you until your brother seeks it. Then you shall restore it to him. 3 And you shall do the same with his donkey or with his garment, or with any lost thing of your brother's, which he loses and you find; you may not ignore it. 4 You shall not see your brother's donkey or his ox fallen down by the way and ignore them. You shall help him to lift them up again.



This law, like all the others, shows a deep importance for a genuine heart! This is not an act of obligation, but of caring for their community!

Leviticus 19:18

"You shall not take vengeance or bear a grudge against the sons of your own people, but you shall love your neighbor as yourself: I am the LORD."

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

6 "If you come across a bird's nest in any tree or on the ground, with young ones or eggs and the mother sitting on the young or on the eggs, you shall not take the mother with the young. 7 You shall let the mother go, but the young you may take for yourself, that it may go well with you, and that you may live long.



These verses may seem confusing and random, but they suggest the idea of respecting all God's creation. No violence, death or judgement shall be performed by God's people if it is unnecessary, so we are to show the utmost honor and respect when possible! We want to understand creation as God understands His creation.

8 "When you build a new house, you shall make a parapet for your roof, that you may not bring the guilt of blood upon your house, if anyone should fall from it.



Matthew 6:26

"Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they?"

9 "You shall not sow your vineyard with two kinds of seed, lest the whole yield be forfeited, the crop that you have sown and the yield of the vineyard. 10 You shall not plow with an ox and a donkey together. 11 You shall not wear cloth of wool and linen mixed together.



Everything in creation was made "according to its kind."
Genesis 1:25

12 "You shall make yourself tassels on the four corners of the garment with which you cover yourself.



Numbers 15:37-41

"And it shall be a tassel for you to look at and remember all the commandments of the LORD, to do them, not to follow after your own heart and your own eyes, which you are inclined to whore after."

Laws Concerning Sexual Immorality

13 "If any man takes a wife and goes in to her and then hates her 14 and accuses her of misconduct and brings a bad name

upon her, saying, 'I took this woman, and when I came near her, I did not find in her evidence of virginity,' 15 then the father of the young woman and her mother shall take and bring out the evidence of her virginity to the elders of the city in the gate. 16 And the father of the young woman shall say to the elders, 'I gave my daughter to this man to marry, and he hates her; 17 and behold, he has accused her of misconduct, saying, "I did not find in your daughter evidence of virginity." And yet this is the evidence of my daughter's virginity.' And they shall spread the cloak before the elders of the city. 18 Then the elders of that city shall take the man and whip him, 19 and they shall fine him a hundred shekels of silver and give them to the father of the young woman, because he has brought a bad name upon a virgin of Israel. And she shall be his wife. He may not divorce her all his days. 20 But if the thing is true, that evidence of virginity was not found in the young woman, 21 then they shall bring out the young woman to the door of her father's house, and the men of her city shall stone her to death with stones, because she has done an outrageous thing in Israel by whoring in her father's house. So you shall purge the evil from your midst.

22 "If a man is found lying with the wife of another man, both of them shall die, the man who lay with the woman, and the woman. So you shall purge the evil from Israel.

23 "If there is a betrothed virgin, and a man meets her in the city and lies with her, 24 then you shall bring them both out to the gate of that city, and you shall stone them to death with stones, the young woman because she did not cry for help though she was in the city, and the man because he violated his neighbor's wife. So you shall purge the evil from your midst.

25 "But if in the open country a man meets a young woman who is betrothed, and the man seizes her and lies with her, then only the man who lay with her shall die. 26 But you shall do nothing to the young woman; she has committed no offense punishable by death. For this case is like that of a man attacking and murdering his neighbor, 27 because he met her in the open country, and though the betrothed young woman cried for help there was no one to rescue her.



"A hundred shekels is a very hefty fine, much more than a bride-price. Workers in old Babylonian times earned half a shekel per month." And a regular bride-price was about fifty shekels. (ESV Study Bible, p.363)

28 "If a man meets a virgin who is not betrothed, and seizes her and lies with her, and they are found, 29 then the man who lay with her shall give to the father of the young woman fifty shekels of silver, and she shall be his wife, because he has violated her. He may not divorce her all his days.

30 "A man shall not take his father's wife, so that he does not uncover his father's nakedness.



Leviticus 18:8

Those Excluded from the Assembly

23 "No one whose testicles are crushed or whose male organ is cut off shall enter the assembly of the LORD.



What exactly does the word "assembly" mean?

2 "No one born of a forbidden union may enter the assembly of the LORD. Even to the tenth generation, none of his descendants may enter the assembly of the LORD.



"Generally the term is used in Deuteronomy to refer to Israel gathered at Horeb/Sinai. In this chapter it anticipates Israel gathered in the land at worship."

3 "No Ammonite or Moabite may enter the assembly of the LORD. Even to the tenth generation, none of them may enter the assembly of the LORD forever, 4 because they did not meet you with bread and with water on the way, when you came out of **Egypt**, and because they hired against you Balaam the son of Beor from Pethor of Mesopotamia, to **curse** you. 5 But the LORD your God would not listen to Balaam; instead the LORD your God turned the **curse** into a **blessing** for you, because the LORD your God loved you. 6 You shall not seek their peace or their prosperity all your days forever.

Woah, this is a drastic sentence. It sheds light on the nature of sin- that it truly does have consequences carried on through generations. However, it is possibly an "idiom meaning forever." (EV Study Bible, p. 363)

7 "You shall not abhor an Edomite, for he is your brother. You shall not abhor an **Egyptian**, because you were a **sojourner** in his land. 8 Children born to them in the third generation may enter the assembly of the LORD.



This truly does reveal God's heart for true worshippers, rather than a strict race to worship Him.

Uncleanness in the Camp


9 "When you are encamped against your enemies, then you shall keep yourself from every evil thing.

10 "If any man among you becomes unclean because of a


nocturnal emission, then he shall go outside the camp. He shall not come inside the camp, 11 but when evening comes, he shall bathe himself in water, and as the sun sets, he may come inside the camp.

12 "You shall have a place outside the camp, and you shall go out to it. 13 And you shall have a trowel with your tools, and when you sit down outside, you shall dig a hole with it and turn back and cover up your excrement. 14 Because the LORD your God walks in the midst of your camp, to deliver you and to give up your enemies before you, therefore your camp must be holy, so that he may not see anything indecent among you and turn away from you.

Miscellaneous Laws

 15 "You shall not give up to his master a slave who has escaped from his master to you. 16 He shall dwell with you, in your midst, in the place that he shall choose within one of your towns, wherever it suits him. You shall not wrong him.

17 "None of the daughters of Israel shall be a cult prostitute, and none of the sons of Israel shall be a cult prostitute. 18 You shall not bring the fee of a prostitute or the wages of a dog into the house of the LORD your God in payment for any vow, for both of these are an abomination to the LORD your God.

19 "You shall not charge interest on loans to your brother, interest on money, interest on food, interest on anything that is lent for interest. 20 You may charge a foreigner interest, but you may not charge your brother interest, that the LORD your God  may **ble**ss you in all that you undertake in the land that you are entering to take possession of it.

21 "If you make a vow to the LORD your God, you shall not delay fulfilling it, for the LORD your God will surely require it of you, and you will be guilty of sin. 22 But if you refrain from vowing, you will not be guilty of sin. 23 You shall be careful to do what has passed your lips, for you have voluntarily vowed to the LORD your God what you have promised with your mouth.



Chapters 23:15-24:22 are about a variety of laws. However, many of which are related to property, therefore correlating to the eighth commandment. Exodus 20:15 & Deuteronomy 5:19 "You shall not steal."



God, how many times in these books have You communicated Your desire for our obedience as well as Your desire to abundantly provide for us? God, may we not get this confused with the conditional giving of the "prosperity gospel," but would we understand the heart of Your desire to bless us. Would this understanding lead to more trust in and obedience to You!

24 "If you go into your neighbor's vineyard, you may eat your fill of grapes, as many as you wish, but you shall not put any in your bag. 25 If you go into your neighbor's standing grain, you may pluck the ears with your hand, but you shall not put a sickle to your neighbor's standing grain.



This is a great reminder not to abuse hospitality extended by the community. Even how one receives gifts from God's people can lend itself to either dishonoring or honoring God.



Matthew 19:4-9

"He answered, "Have you not read that he who created them from the beginning made them male and female, 5 and said, "Therefore a man shall leave his father and his mother and hold fast to his wife, and the two shall become one flesh? 6 So they are no longer two but one flesh. What therefore God has joined together, let not man separate."7 They said to him, "Why then did Moses command one to give a certificate of divorce and to send her away?" 8 He said to them, "Because of your hardness of heart Moses allowed you to divorce your wives, but from the beginning it was not so. 9 And I say to you: whoever divorces his wife, except for sexual immorality, and marries another, commits adultery."

Laws Concerning Divorce

24 "When a man takes a wife and marries her, if then she finds no favor in his eyes because he has found some indecency in her, and he writes her a certificate of divorce and puts it in her hand and sends her out of his house, and she departs out of his house, 2 and if she goes and becomes another man's wife, 3 and the latter man hates her and writes her a certificate of divorce and puts it in her hand and sends her out of his house, or if the latter man dies, who took her to be his wife, 4 then her former husband, who sent her away, may not take her again to be his wife, after she has been defiled, for that is an abomination before the LORD. And you shall not bring sin upon the land that the LORD your God is giving you for an inheritance.



This is the only law explicitly about divorce. The Pharisees use it to defend divorce, but Jesus' approach to the law in general always brings them back to God's true heart and intentions for any given order of creation.

Miscellaneous Laws

5 "When a man is newly married, he shall not go out with the army or be liable for any other public duty. He shall be free at home one year to be happy with his wife whom he has taken.

6 "No one shall take a mill or an upper millstone in pledge, for that would be taking a life in pledge.

7 "If a man is found stealing one of his brothers of the people of Israel, and if he treats him as a slave or sells him, then that thief shall die. So you shall purge the evil from your midst.

8 "Take care, in a case of leprous disease, to be very careful to do according to all that the Levitical priests shall direct you. As I commanded them, so you shall be careful to do.9 **Remember** what the LORD your God did to Miriam on the way as you came out of **Egypt**.



Leviticus 13

10 "When you make your neighbor a loan of any sort, you shall

not go into his house to collect his pledge. 11 You shall stand outside, and the man to whom you make the loan shall bring the pledge out to you. 12 And if he is a poor man, you shall not sleep in his pledge. 13 You shall restore to him the pledge as the sun sets, that he may sleep in his cloak and **bless** you. And it shall be **righteousness** for you before the LORD your God.

14 "You shall not oppress a hired worker who is poor and needy, whether he is one of your brothers or one of the **sojourners** who are in your land within your towns. 15 You shall give him his wages on the same day, before the sun sets (for he is poor and counts on it), lest he cry against you to the LORD, and you be guilty of sin.

16 "Fathers shall not be put to death because of their children, nor shall children be put to death because of their fathers. Each one shall be put to death for his own sin.

17 "You shall not pervert the **justice** due to the sojourner or to the fatherless, or take a widow's garment in pledge, 18 but you shall **remember** that you were a slave in **Egypt** and the LORD your God redeemed you from there; therefore I command you to do this.

19 "When you reap your harvest in your field and forget a sheaf in the field, you shall not go back to get it. It shall be for the **sojourner**, the fatherless, and the widow, that the LORD your God may **bless** you in all the work of your hands. 20 When you beat your olive trees, you shall not go over them again. It shall be for the **sojourner**, the fatherless, and the widow. 21 When you gather the grapes of your vineyard, you shall not strip it afterward. It shall be for the **sojourner**, the fatherless, and the widow. 22 You shall remember that you were a slave in the land of **Egypt**; therefore I command you to do this.

25 "If there is a dispute between men and they come into court and the judges decide between them, acquitting the innocent and condemning the guilty, 2 then if the guilty man deserves to be beaten, the judge shall cause him to lie down and be beaten in his presence with a number of stripes in proportion to his



"These three groups, as landless people, represented the most vulnerable in the land (see 10:18-19). Israel's own time spent in Egypt as slaves was to motivate their proper treatment of landless people." (ESV Study Bible, p.366)

In fact, Scripture always portrays giving, especially to the undeserving, as needing to come from a place of understanding the gospel; Jesus has given us life that we ourselves could never deserve. Our thankfulness for God and his grace is the best motivator for loving and blessing others!



1 John 4:19-20
"We love because he first loved us. 20 If anyone says, "I love God," and hates his brother, he is a liar; for he who does not love his brother whom he has seen cannot love God whom he has not seen."



Verses 15:1-16 are related to social justice and honesty in business, therefore paralleling the ninth commandment. Exodus 20:16 & Deuteronomy 5:20
"You shall not bear false witness against your neighbor."

offense. 3 Forty stripes may be given him, but not more, lest, if one should go on to beat him with more stripes than these, your brother be degraded in your sight.



“Even an animal was entitled to food while it worked. Paul applied this principle to the work of evangelism and disciple-making.” (ESV Study Bible, p.366)

4 “You shall not muzzle an ox when it is treading out the grain.

Laws Concerning Levirate Marriage

5 “If brothers dwell together, and one of them dies and has no son, the wife of the dead man shall not be married outside the family to a stranger. Her husband’s brother shall go in to her and take her as his wife and perform the duty of a husband’s brother to her. 6 And the first son whom she bears shall succeed to the name of his dead brother, that his name may not be blotted out of Israel. 7 And if the man does not wish to take his brother’s wife, then his brother’s wife shall go up to the gate to the elders and say, ‘My husband’s brother refuses to perpetuate his brother’s name in Israel; he will not perform the duty of a husband’s brother to me.’ 8 Then the elders of his city shall call him and speak to him, and if he persists, saying, ‘I do not wish to take her,’ 9 then his brother’s wife shall go up to him in the presence of the elders and pull his sandal off his foot and spit in his face. And she shall answer and say, ‘So shall it be done to the man who does not build up his brother’s house.’ 10 And the name of his house shall be called in Israel, ‘The house of him who had his sandal pulled off.’



1 Corinthians 9:9-12
“Is it for oxen that God is concerned? 10 Does he not certainly speak for our sake? It was written for our sake, because the plowman should plow in hope and the thresher thresh in hope of sharing in the crop. 11 If we have sown spiritual things among you, is it too much if we reap material things from you? 12 If others share this rightful claim on you, do not we even more?”

The story of Ruth

Miscellaneous Laws

11 “When men fight with one another and the wife of the one draws near to rescue her husband from the hand of him who is beating him and puts out her hand and seizes him by the private parts, 12 then you shall cut off her hand. Your eye shall have no pity.

13 “You shall not have in your bag two kinds of weights, a large and a small. 14 You shall not have in your house two kinds of measures, a large and a small. 15 A full and fair weight you shall have, a full and fair measure you shall have, that your days may be long in the land that the LORD your God is **giving** you.

16 For all who do such things, all who act dishonestly, are an abomination to the LORD your God.

17 “**Remember** what Amalek did to you on the way as you came out of **Egypt**, 18 how he attacked you on the way when you were faint and weary, and cut off your tail, those who were lagging behind you, and he did not **fear** God. 19 Therefore when the LORD your God has **given** you rest from all your enemies around you, in the land that the LORD your God is **giving** you for an inheritance to possess, you shall blot out the memory of Amalek from under heaven; you shall not forget.



Exodus 17:8-16



Israel had a very difficult time actually completing this command. Saul failed (1 Samuel 15:1-9), and David finally claimed victory (1 Samuel 30:1-20). ESV Study Bible, p.367

Offerings of Firstfruits and Tithes

26 “When you come into the land that the LORD your God is **giving** you for an inheritance and have taken possession of it and live in it, 2 you shall take some of the first of all the fruit of the ground, which you harvest from your land that the LORD your God is **giving** you, and you shall put it in a basket, and you shall go to the place that the LORD your God will choose, to make his name to dwell there. 3 And you shall go to the priest who is in office at that time and say to him, ‘I declare today to the LORD your God that I have come into the land that the LORD swore to our fathers to give us.’ 4 Then the priest shall take the basket from your hand and set it down before the altar of the LORD your God.



“This is a fitting conclusion, as it focuses on responding to God’s gracious gift of the land, a key theme in the book. As God gives the land, so Israel is to give back to him in response.” (ESV Study Bible, p.367)

5 “And you shall make response before the LORD your God, ‘A wandering Aramean was my father. And he went down into **Egypt** and sojourned there, few in number, and there he became a nation, great, mighty, and populous. 6 And the Egyptians treated us harshly and humiliated us and laid on us hard labor. 7 Then we cried to the LORD, the God of our fathers, and the LORD heard our voice and saw our affliction, our toil, and our oppression. 8 And the LORD brought us out of **Egypt** with a **mighty hand and an outstretched arm**, with great deeds of terror, with signs and wonders. 9 And he brought us into this place and **gave** us this land, a land flowing with **milk and honey**. 10 And behold, now I bring the first of the fruit of the ground, which you, O LORD, have **given** me.’ And you shall set

it down before the LORD your God and worship before the LORD your God. 11 And you shall rejoice in all the good that the LORD your God has given to you and to your house, you, and the Levite, and the sojourner who is among you.

12 "When you have finished paying all the tithe of your produce in the third year, which is the year of tithing, giving it to the Levite, the **sojourner**, the fatherless, and the widow, so that they may eat within your towns and be filled, 13 then you shall say before the LORD your God, 'I have removed the sacred portion out of my house, and moreover, I have **given** it to the Levite, the **sojourner**, the fatherless, and the widow, according to all your commandment that you have commanded me. I have not transgressed any of your commandments, nor have I forgotten them. 14 I have not eaten of the tithe while I was mourning, or removed any of it while I was unclean, or offered any of it to the dead. I have obeyed the voice of the LORD my God. I have done according to all that you have commanded me. 15 Look down from your holy habitation, from heaven, and **bless** your people Israel and the ground that you have **given** us, as you swore to our fathers, a land flowing with milk and honey.'

16 "This day the LORD your God commands you to do these statutes and rules. You shall therefore be careful to do them with all your **heart** and with all your soul. 17 You have declared today that the LORD is your God, and that you will walk in his ways, and keep his statutes and his commandments and his rules, and will obey his voice. 18 And the LORD has declared today that you are a people for his treasured possession, as he has promised you, and that you are to keep all his commandments, 19 and that he will set you in praise and in fame and in honor high above all nations that he has made, and that you shall be a people holy to the LORD your God, ^③as he promised."



God, what a wonderful conclusion to this section retelling the stipulations of Your laws! Thank you for Your intentionality in pointing every command back to Your heart, and pointing our obedience to every command back to the motivation of our hearts!