

Deuteronomy 2- 4:43

Bible Study

Continuation of the 1st sermon of Moses to the new generation
(Historical review)

Review

Introduction to Deuteronomy

- A series of sermons given by Moses to the new generation who are preparing to enter the promised land
 - Deuteronomy covers the 11th and 12th month of the 40th year after leaving Egypt [1406 BC]
 - Quoted over 80 times in the N.T.—including Christ and the apostle Paul
 - Purpose of the book—covenant renewal with the new generation

Chapter 1

A historical review of Israel's journey beginning with leaving Egypt and wilderness journey

- Moses' sermon deals with lessons learned in their travels
- Including bad report of the 12 spies, Israel's rebellion and God's judgment upon them

Deuteronomy 1:46

⁴⁶ So ye abode in Kadesh many days, according unto the days that ye abode *there*.

Introduction—Chapters 2-3; 4:1-43

Chapters 2-3 --summarize the events from Numbers 20—21: [Journey from Kadesh to Plains of Moab]

- 1)Emphasizes God's sovereignty in the events
 - 2)Explains why some nations are by-passed, by Israel, while others are conquered
-

Chapter 4: 1- 43--Details Moses' call for obedience to God's law (ends Moses' 1st sermon)

The recollection of God in Israel's history continues,
it is a part of the sermon that paves the way for the ten commandments and other parts of the law that begin
chapter 5

Chapter 2

Summary of past events [parallels Numbers 20-21]

▪ Resembles Numbers but distinct in many points

They turned and journeyed into the wilderness of the Way of the Red Sea, as Mount Seir for many days.

The LORD spoke to me, saying:

You skirted this mountain long enough; turn northward.

v. 1 They were moving southeastward skirting the western boundary of Edom and heading to the Gulf of Aqaba
[“Red Sea”; Heb. *Yam Suph*]

v. 1 “many days”

It seems they spent a good deal of time traveling around the hill country of Seir [Edom]...the western outskirts
Edom

v. 3 “this mountain”—refers to Mount Seir which represents Edom

After passing by Edom going **southeast**... they turn **north** from the Gulf of Aqaba and towards the Transjordan area

v. 4-8 Passing by Edom on the journey

Command the people, saying, "You *are about to* pass through the territory of your brethren, the descendants in Seir; and they will be afraid of you. Therefore watch yourselves carefully.

Do not meddle with them, for I will not give you *any* of their land, no, not so much as one footstep, because I have sworn to Esau *as* a possession.

You shall buy food from them with money, that you may eat; and you shall also buy water from them with money,

for the LORD your God has blessed you in all the work of your hand. He knows your trudging through this great wilderness forty years the LORD your God *has been* with you; you have lacked nothing."

When we passed beyond our brethren, the descendants of Esau who dwell in Seir, away from the road of the wilderness to Elath and Ezion Geber, we turned and passed by way of the Wilderness of Moab.

v. 5 Here Israel is told not to fight with Edom, and emphasized because they are kin...it emphasizes God's will in apportioning land to different people—here the descendants of Esau

This account omits Moses' request to pass through Edom and the hostility of Edom—the kinship being emphasized

They are to purchase food and water from Edom for silver—a way to avoid tension with the descendants of

v. 7 'you have lacked nothing'

These words from Moses—despite the failures in the past, God has been with them for forty years, providing for them, and now they are moving towards the promised land

v. 9-18 Passing by Moab on the journey

the LORD said to me, 'Do not harass Moab, nor contend with them in battle, for I will not give you *any* of their possession, because I have given Ar to the **descendants of Lot** as a possession.'

¹⁰ (The Emim had dwelt there in times past, a people as great and numerous and tall as the Anakim.

¹¹ They were also regarded as giants, like the Anakim, but the Moabites call them Emim.

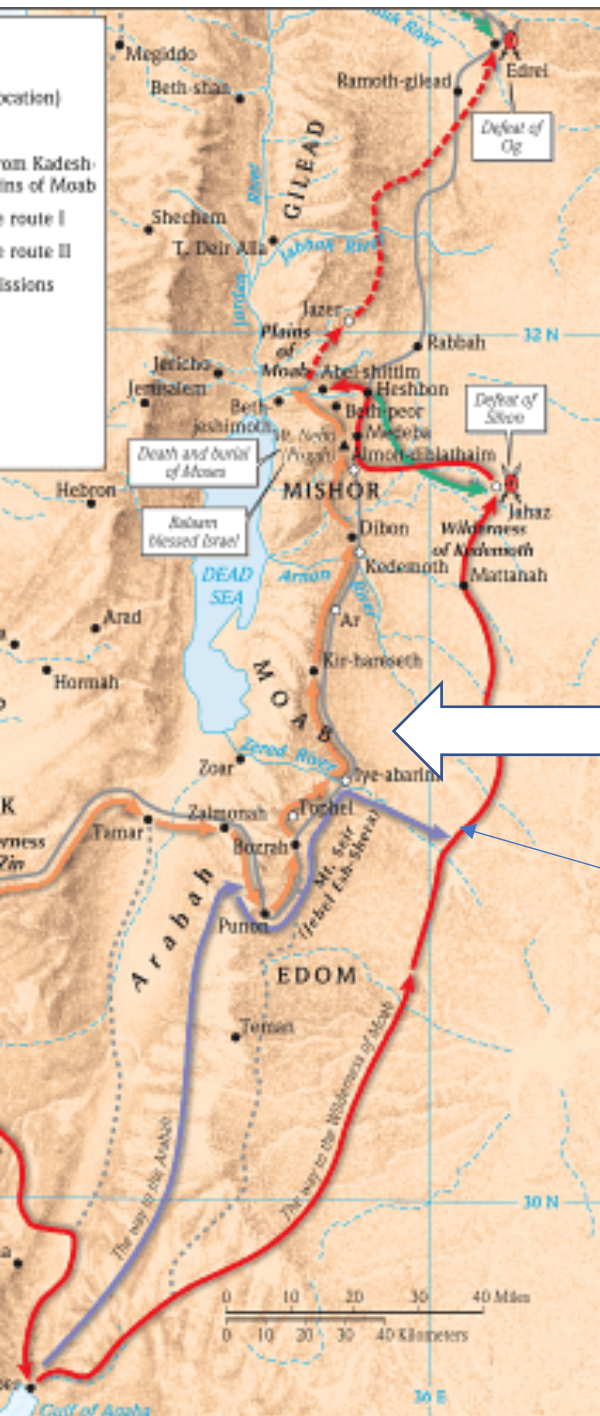
Horites formerly dwelt in Seir, but the descendants of Esau dispossessed them and destroyed them from before them and dwelt in their place, just as Israel did to the land of their possession which the LORD gave them.)

Just as Edom was to be avoided...so Moab, because they are the descendants of Lot and God gave them as their inheritance the territory of Ar

v. 10 (NICOT) "The Emim (apparently a Moabite rather than a Hebrew word) were the predecessors of those descendants of Lot who inhabited Moab at the time of Israel's passage.

and. Bible Com. Series) "The Anakites was a term used for the previous inhabitants of Canaan, some of whom were apparently of unusual stature."

(NICOT) "The Horites were the Hurrians, a non-Semitic people...those living in the region of Seir had been displaced by the descendants of Esau...the displacement of the Horites was analogous to the Israelites' possessing of their land"



Moab—descendants of Lot

13 " 'Now rise and **cross** over the Valley of the Zered.' So we **crossed** over the Valley of the Zered.

Crossing the Zered was a milestone/turning point for Israel—it divided the past from the future

¹³ " 'Now rise and cross over the Valley of the Zered.' So we crossed over the Valley of the Zered.

the time we took to come **from** Kadesh Barnea until we **crossed over** the Valley of the Zered *was* thirty-eight years. The generation of the men of war was consumed from the midst of the camp, just as the LORD had sworn to the Israelites. Indeed the hand of the LORD was against them, to destroy them from the midst of the camp until they were consumed.

¹⁶ "So it was, when all the men of war had finally perished from among the people,

¹⁷ that the LORD spoke to me, saying:

¹⁸ 'This day you are to **cross over** at Ar, the boundary of Moab.

(Bible Com. Series) "These verses record a turning point in the life of Israel. This is achieved through the repetition of the word 'crossed'

and by the historical perspective of the thirty-eight year period in the wilderness [v.14-15], which divides the faithless wilderness generation of the past from the successful new generation that will replace them."

v. 18 "cross over at Ar, the boundary of Moab"

refers to the moving out of the territory of Moab and moving into the territory of the Ammonites, talked about in the next section

v. 19-23 Journey around the Ammonites

When you come near the people of Ammon, do not harass them or meddle with them, for I will not give you a portion of the people of Ammon *as* a possession, because I have given it to the descendants of Lot *as* a possession.

That was also regarded as a land of giants; giants formerly dwelt there. But the Ammonites call them Zamzumim, people as great and numerous and tall as the Anakim. But the LORD destroyed them before them, and they dispossessed them and dwelt in their place,

as He had done for the descendants of Esau, who dwelt in Seir, when He destroyed the Horites from before them and dispossessed them and dwelt in their place, even to this day.

The Avim, who dwelt in villages as far as Gaza--the Caphtorim, who came from Caphtor, destroyed them and dwelt in their place.)

The Ammonites who were also descendants of Lot were to be treated in the same manner as the Moabites--do not harass them, was to leave them alone because they had received their territory as an inheritance.



Ammon—descendants of Lot

■ Ammon was located to the east of Gilead [plains of Moab]

24 " 'Rise, take your journey, and **cross over the River Arnon**. Look given into your hand Sihon the Amorite, king of Heshbon, and h Begin to possess *it*, and engage him in battle.



v. 24-37 The encounter with Sihon

24 " 'Rise, take your journey, and cross over the River Arnon. Look, I have given
hand Sihon the Amorite, king of Heshbon, and his land. Begin to possess *it*, and
him in battle.

25 This day I will begin to put the dread and fear of you upon the nations under
whole heaven, who shall hear the report of you, and shall tremble and be in
because of you.'

v. 25 The crossing of the river Arnon marks the beginning of **Israel's possession of the land east of the Jordan...**and they will defeat Sihon and take possession of
territory

v. 26 "the fear and dread of you"—God's promise beginning to take effect to
of the Canaanites

v. 26-37 The conquest of Heshbon

And I sent messengers from the Wilderness of Kedemoth to Sihon king of Heshbon, with words of peace, saying, 'Let me pass through your land; I will keep strictly to the road, and I will turn neither to the right nor to the left. I will buy food for my men, that I may eat, and give me water for money, that I may drink; only let me pass through your land, foot by foot, as the descendants of Esau who dwell in Seir and the Moabites who dwell in Ar did for me, until I cross the Jordan into the land which the LORD our God is giving us.' Sihon king of Heshbon would not let us pass through, for the LORD your God hardened his spirit and made his heart obstinate, that He might deliver him into your hand, as *it is* this day.

30 Despite Israel's promise to pass through Sihon's land peacefully, he met them with force (Numbers 21: 23-30)

30 "the Lord your God hardened his spirit and made his heart obstinate"—compares to the hardening of Pharaoh's heart in Exodus

- It was God's plan for Israel to take possession of Sihon's kingdom and allowed him to war against Israel

the LORD said to me, 'See, I have begun to give Sihon and his land over to you. Begin to possess *it*, that you may possess his land.'

³² Then Sihon and all his people came out against us to fight at Jahaz.

³³ And the LORD our God delivered him over to us; so we defeated him, his sons, and all his people. We took all his cities at that time, and we utterly destroyed the men, women, and little ones of every city; we left nothing remaining.

³⁵ We took only the livestock as plunder for ourselves, with the spoil of the cities which we took. We took Heshbon, which *is* on the bank of the River Arnon, and *from* the city that *is* in the ravine, as far as Gilead, there was no city too strong for us; the LORD our God delivered all to us. Only you did not go near the land of the people of Ammon--anywhere along the River Jabbok, or to the cities on the mountains, or wherever the LORD our God had forbidden us.

v. 34 “destroyed” = devoted to destruction (*haram*) [Companion Bible]
(positors notes) “This was one of the means used to bring destruction on the sinful inhabitants of Canaan and to isolate the Israelites from them and their sinful practices”

(NSB) “Israel’s failure to destroy all of the Canaanites in the subsequent conquests led finally to their own undoing”

Chapter 3

v. 1-11 The conquest of Bashan [Numbers 21: 32-35]

we turned and went up the road to Bashan; and Og king of Bashan came out against us, he and all his people and all his army.

The LORD said to me, 'Do not fear him, for I have delivered him and all his people and his land into your hand; as you did to Sihon king of the Amorites, who dwelt at Heshbon.'

The LORD our God also delivered into our hands Og king of Bashan, with all his people, and we attacked him until no survivors remaining.

We took all his cities at that time; there was not a city which we did not take from them: sixty cities, all the region of the kingdom of Og in Bashan.

These cities *were* fortified with high walls, gates, and bars, besides a great many rural towns.

We utterly destroyed them, as we did to Sihon king of Heshbon, utterly destroying the men, women, and children.

We took the livestock and the spoil of the cities we took as booty for ourselves.

v. 3 "So the LORD our God also delivered into our hands Og"

OT) "The theology is important; there is no doubt that the people were involved in the reality of the battle, but the recollection of military success, that success was seen as the Lord's doing"

certain location)
ified by Judges 1
ken by Israel
n peak
Israelite control
t to be conquered



Bashan

Edrei [Battle]

A summary of the land taken east of Jordan

at that time we took the land from the hand of the two kings of the Amorites who *were* on this side of the Jordan from the River Arnon to Mount Hermon

⁹ (the Sidonians call Hermon Sirion, and the Amorites call it Senir),
the cities of the plain, all Gilead, and all Bashan, as far as Salcah and Edrei, cities of the kingdom of Og in Bashan. Only Og king of Bashan remained of the remnant of the giants. Indeed his bedstead *was* an iron bedstead. (*Is it not* the bed of the people of Ammon?) Nine cubits *is* its length and four cubits its width, according to the standard cubit.

8 “we took the land...on this side of Jordan”—a reminder to inspire Israel to have faith as they would go into the land of Canaan

v. 11 An archaeological note

Og is noted as the last of the giants who used a bed of iron to support his weight
(Tyndale) “The bed was about thirteen and a half feet long and six feet wide.

V. 12-22 Allocation of the land east of the Jordan River

this land, *which* we possessed at that time, from Aroer, which *is* by the River Arnon, and half the mountains of Bashan and its cities, I gave to the Reubenites and the Gadites.

east of Gilead, and all Bashan, the kingdom of Og, I gave to half the tribe of Manasseh. (All the region of Argob, which was in Bashan, was called the land of the giants.

son of Manasseh took all the region of Argob, as far as the border of the Geshurites and the Maachathites, and all Bashan after his own name, Havoth Jair, to this day.)

¹⁵ Also I gave Gilead to Machir.

to the Reubenites and the Gadites I gave from Gilead as far as the River Arnon, the middle of the river as *the* border, as far as the River Jabbok, the border of the people of Ammon;

and also, with the Jordan as *the* border, from Chinnereth as far as the east side of the Sea of the Arabah (the Salt Sea) below the slopes of Pisgah.

v. 12 Reuben and Gad received the southern part of the land east of Jordan

v. 13 One half of Manasseh received the northern part of the land east of Jordan—the former holdings of Og [v. 13]



$\frac{1}{2}$ Manasseh

Gad

Reuben

(New Amer. Com.) "The Reubenites and Gadites...received as their inheritance all the territory that had belonged to Sihon, and more... The boundary between these two tribes, if in fact there was one, was flexible indeed..."

v.18-22 Summons to take possession of this land [east of Jordan]—reflecting on past events [Numbers]

When I commanded you at that time, saying: 'The LORD your God has given you this land to possess. All you men shall cross over armed before your brethren, the children of Israel. Your wives, your little ones, and your livestock (I know that you have much livestock) shall stay in your cities which I have given you, for the LORD has given rest to your brethren as to you, and they also possess the land which the LORD your God has given them beyond the Jordan. Then each of you may return to his possession which I have given you.'

When I commanded Joshua at that time, saying, 'Your eyes have seen all that the LORD your God has done to these kings, so will the LORD do to all the kingdoms through which you pass.'
²² You must not fear them, for the LORD your God Himself fights for you.'

20-21 Moses restates that the tribes who settled east of the Jordan could do so as long as they send fighting men to help conquer the land west of the Jordan, then they could return—[v.20 last part]

- It turns out that this took seven years (Joshua 14: 6-15; 22: 1-4)

20-21 Moses restates his words of encouragement to Joshua, that as the two kings had been defeated [Sihon and Og] the same would happen west of Jordan...because “your God Himself fights for you”

v. 23-28 Moses' plea to enter the promised land and God's reply

²³ "Then I pleaded with the LORD at that time, saying:

GOD, You have begun to show Your servant Your greatness and Your mighty hand, for what god *is there* in heaven or on earth who can do *anything* like Your works and Your mighty *deeds*?

I pray, let me cross over and see the good land beyond the Jordan, those pleasant mountains, and Lebanon.

The LORD was angry with me on your account, and would not listen to me. So the LORD said to me: 'Enough of this! Speak no more to Me of this matter.

Go to the top of Pisgah, and lift your eyes toward the west, the north, the south, and the east; behold *it* with your eyes, for you shall not cross over this Jordan.

Command Joshua, and encourage him and strengthen him; for he shall go over before this people, and he shall cause them to inherit the land which you will see.'

²⁹ So we stayed in the valley opposite Beth Peor.

v. 25 "I Pray"

(Amer. Com. Notes) "The *hithpael* stem of the verb (show favor, be gracious) plus the preposition suggests a sense of God's favor, in a pointed specific way"

"on your account"—even though Moses had struck the rock [at Meribah], he insisted that it was because of the people's complaining for water...God's reply: "Enough of that"

(Amer. Com.) v. 29 "This place, later to be the burial ground of Moses [Deut. 34: 6] lay just north of Pisgah. It is commonly known as Beth Peor."

Chapter 4

The 1st address/sermon of Moses reaches its climax
▪ From historical reflection to admonition

Israel, **listen** to the statutes and the judgments which I teach you to observe, that you may live, and go in and possess the land which the LORD God of your fathers is giving you.

You shall not add to the word which I command you, nor take from it, that you may keep the commandments of the LORD which I command you.

v. 1 “statutes”= ordinances—rituals or civil codes prescribed by God

“judgments”= guiding decisions, that became known as case law for future judges; they differed from the ten commandments

v. 1 [middle part] “teach” (Heb.) *lamad*= to cause to learn [1st occurrence]

“the LORD God of your fathers”—links the promised land to the original promise to Abraham

v. 2 “you shall not add to the word...nor take away”

Proverbs 30: 6

⁶ Do not add to His words, Lest He rebuke you, and you be found a liar.

es have seen what the LORD did at Baal Peor; for the LORD your God has destroyed from among you all the
followed Baal of Peor.

⁴ But you who held fast to the LORD your God *are* alive today, every one of you.

have taught you statutes and judgments, just as the LORD my God commanded me, that you should act according
them in the land which you go to possess.

be careful to observe *them*; for this *is* your wisdom and your understanding in the sight of the peoples who
all these statutes, and say, 'Surely this great nation *is* a wise and understanding people.'

v. 3 “what the Lord did at **Baal**-Peor” [not Beth]

B, Tanakh) “The incident at Baal-Peor is recalled to emphasize the importance of fidelity to God and the dire
consequences of worshipping other gods”

v. 4 “you who held fast to the Lord are alive today”

➤Obedience is critical...a matter of life or death

who were alive, who did not worship at Baal-Peor, who ‘held fast’ are living proof of the importance of obed

v. 5 “statutes and judgments”

(Word) “constitute the laws as recorded in Deuteronomy 5-26”

at great nation *is there* that has God *so* near to it, as the LORD our God *is* to us, for whatever *reason* we may
Him?

at great nation *is there* that has *such* statutes and righteous judgments as are in all this law which I set before
day?

v. 7 “what great nation”

(Word) “Israel’s greatness lies in her special relationship with God”

“has God so near to it” [God is close at hand]

(JSB, Tanakh) “both in having entered history on Israel’s behalf and revealing his will as Torah”

v. 8 (JSB, Tanakh) “righteous not only in their morality but also as embodying the will of God”

(Word) “It is ready access to God through his ‘righteous’ Torah that makes Israel unique among the nations”

Proverbs 14: 34

³⁴ Righteousness exalts a nation, But sin *is* a reproach to *any* people.

What great nation *is there* that has *such* statutes and righteous judgments as are in all this law which I set before you?

take heed to yourself, and diligently keep yourself, lest you forget the things your eyes have seen, and lest you turn away from your heart all the days of your life. And teach them to your children and your grandchildren, *especially concerning* the day you stood before the LORD your God in Horeb, when the LORD said to me, 'Gather the people to Me, and I will let them hear My words, that they may learn to fear Me all the days they live on the earth, and they may teach their children.'

v. 8 “righteous” judgments

(IV App. Com.) “Israel’s laws are righteous because they derive from God, who is absolutely righteous and upright.”

(App. Com. Notes) : “This is the only place in the OT where the form saddiq/saddiqim describes anything other than a righteous person”

v. 9 “**take heed**” or watch yourself to not forget lessons from the past events and against corrupt behavior

Two fold warning: 1) “lest you forget”—literally ‘leave your minds’
2) “lest they depart from your heart”

v. 10 “the day you stood before your God in Horeb”

(IV App. Com.) “This is formal court language. For a brief moment Horeb was transformed into a sacred place, the throne room of Yahweh, and his subjects were invited to an audience with their divine Sovereign”

you came near and stood at the foot of the mountain, and the mountain burned with fire to the midst of heaven; there was darkness, cloud, and thick darkness.
The LORD spoke to you out of the midst of the fire. You heard the sound of the words, but saw no form; *you* only heard a voice.
He declared to you **His covenant** which He commanded you to perform, the Ten Commandments; and He wrote them on two tablets of stone.
The LORD commanded me at that time to teach you statutes and judgments, that you might observe them in the land which you cross over to possess.

v. 13 “His **covenant**”—1st occurrence of the word in Deuteronomy
A covenant is a contract or an agreement that is based on law but not identical to it

Ex. 24:8 (Dic. OT) “Between God and man: a covenant accompanied by signs, sacrifices, and a solemn oath that seals the relationship with promises of blessing for keeping the covenant and curses for breaking it”

v. 13 The ten commandments emphasized
The ten commandments are the heart and core of the law of which the Old Covenant was based, but they are not the law on which the covenant was based

v. 14 Statutes and judgments also part of the covenant

v. 15-19 Guarding against corrupt behavior

Be careful **heed** to yourselves, for you saw no form when the LORD spoke to you at Horeb out of the midst of the fire.

Do not act corruptly and make for yourselves a carved image in the form of any figure: the likeness of male or female,

¹⁷ the likeness of any animal that *is* on the earth or the likeness of any winged bird that flies in the air, or the likeness of anything that creeps on the ground or the likeness of any fish that *is* in the water beneath the earth.

Do not *take heed*, lest you lift your eyes to heaven, and *when* you see the sun, the moon, and the stars, all the host of heaven, you be driven to worship them and serve them, which the LORD your God has given to all the peoples under the whole heaven as a heritage.

Forbidden classes of divinity represented by creatures: large land creatures, flying creatures, crawling dirt creatures, and creatures of the sea

(IV App. Com.) “This warning highlights the fundamental difference between the aniconism of Israelite religion and the forms of worship that prevailed among Israel’s neighbors”

v. 19 “host of heaven”—sun, moon, stars



For the LORD has taken you and **brought you out** of the iron furnace, out of Egypt, to be His people, an inheritance for Himself, as you are this day.

v. 21-22 Parenthetical personal note of Moses

Moreover the LORD was angry with me for your sakes, and swore that I would not cross over the Jordan, and that I would not enter the good land which the LORD your God is giving you as an inheritance.

But I must die in this land, I must not cross over the Jordan; but you shall cross over and possess that good land.

23-24 A reminder to not forget the covenant and God's intolerance of false gods in forbidden images—idolatry covered by the first two commandments

- He holds them responsible to fulfill their part of the covenant

Take heed to yourselves, lest you forget the covenant of the LORD your God which He made with you, and make yourselves a carved image in the form of anything which the LORD your God has forbidden you.

²⁴ For the LORD your God *is* a consuming fire, a jealous God.

v. 24 (BKC) “As a jealous God He will not allow another to have the honor that is due to Him alone”

v. 25-31 Moses looks to the **distant future**— warning against idolatry

When you beget children and grandchildren and have grown old in the land, and act corruptly and make a carved image in the form of anything, and do evil in the sight of the LORD your God to provoke Him to anger, heaven and earth to witness against you this day, that you will soon utterly perish from the land which you crossed the Jordan to possess; you will not prolong *your* days in it, but will be utterly destroyed.

The LORD will scatter you among the peoples, and you will be left few in number among the nations where the LORD drive you.

There you will serve gods, the work of men's hands, wood and stone, which neither see nor hear nor eat nor

[Cause]

[effect principle]

“act corruptly...and do evil in the sight of the Lord v. 27 —→ “The Lord will scatter you among the peoples

Two forms of judgment: 1) a dispersion among the nations with great loss of life [v.27]

2) A giving over to idolatry [v.28]

■ This prophecy was first fulfilled in the Assyrian and Babylonian captivities and scattering of Israel

“the Lord will scatter you among the peoples”—a dual fulfillment

■ The ultimate reference is to the time just before Christ returns to establish his kingdom

29-31 A prophecy of a repentant Israel [At the return of Christ]—time setting “the latter days” [v. 30]

from there you will seek the LORD your God, and you will find *Him* if you seek Him with all your heart and with
soul.

when you are in distress, and all these things come upon you **in the latter days**, when you turn to the LORD your
obey His voice

the LORD your God *is* a merciful God), He will not forsake you nor destroy you, nor forget the covenant of you
which He swore to them.

Companion scripture to verse 29—Jeremiah 29: 13 [repentant Israel]—event yet to take place
Jeremiah 29:13

¹³ And ye shall seek me, and find *me*, when ye shall search for me with all your heart.

“distress” [KJV] ‘tribulation’ (Heb. *sar*) [Vines] “the feeling of dismay from a stressful situation” [ISBE] “it con
being under constraint or in an adverse situation”

➤ Ultimately resulting in repentance and turning to God

v. 30 “the latter days”--The period leading up to and including the great tribulation
(parallel) v. 30 “The latter days is usually a reference to the coming tribulation, called the time of Jacob’s trouble”

“The latter days may refer to any time after the initial dispersions, but the ultimate reference is to the time
the Lord Jesus Christ will return to earth to establish His 1,000 year kingdom.

At that time a repentant Israel will finally seek the Lord...look for Him her heart and soul and will obey Him”

v. 32-40 “Unique events reveal the unique God” (Und. Bible Com. Series)

v. 32-34 A lesson from history

ask now concerning the days that are past, which were before you, since the day that God created man on the earth, from one end of heaven to the other, whether *any* great *thing* like this has happened, or *anything* like it has been done? Did *any* people *ever* hear the voice of God speaking out of the midst of the fire, as you have heard, and live?

God *ever* try to go *and* take for Himself a nation from the midst of *another* nation, by trials, by signs, by wonders, by a mighty hand and an outstretched arm, and by great terrors, according to all that the LORD your God did for Egypt before your eyes?

(Amer. Com.) “The argument here was picked up centuries later by Isaiah, who also referred to the ‘former days’ as providing examples from history of God’s unique saving work (Isa. 43: 9, 18; 48:3) on the basis of which he would do even greater things in days to come (Isa. 46:9)”

v. 35 A theological lesson

³⁵ To **you** it was shown, that you might know that the LORD Himself *is* God; *there is* none other besides Him.



By historical experience

[lit.] ‘he is the God’ (Tyndale)

v. 36-38 History lesson part two

in heaven He let you hear His voice, that He might **instruct you**; on earth He showed you His great fire, and you heard His words out of the midst of the fire.

Because He loved your fathers, therefore He chose their descendants after them; and He brought you out of Egypt with His Presence, with His mighty power, to bring you out from before you nations greater and mightier than you, to give you their land *as an inheritance*; *it is this day.*

v. 39 Theological lesson part two—there is no other besides God

Therefore **know this day**, and consider *it in your heart*, that the LORD Himself *is* God in heaven above and on the earth beneath; ***there is no other.***

v. 40 The practical lesson—such a great God commands obedience and therefore will be blessed

all **therefore keep** His statutes and His commandments which I command you today, that it may go well with you and your children after you, and that you may prolong *your* days in the land which the LORD your God is giving you; *time*

v. 41-43 Cities of refuge

Then Moses set apart three cities on this side of the Jordan, toward the rising of the sun,

the manslayer might flee there, who kills his neighbor unintentionally, without having hated him in time past. Being to one of these cities he might live:

Ar in the wilderness on the plateau for the Reubenites, Ramoth in Gilead for the Gadites, and Golan in Bashan for the Asherites.

parallel) “Moses introduces a new subject, the three cities of refuge, between his first and second message. They are discussed here because Israel must know that the land belongs to the Lord, that she would possess the two Amorite kingdoms on the other side of Jordan, and the people were required to obey the law.

in the midst of duty, there is forgiveness for those who fail. The cities of refuge stand as citadels of grace in the land of the law”

Lessons

God sets the boundaries for the nations—as he did for Edom, Moab and Ammon



Acts 17:26

And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined times before appointed, and the bounds of their habitation;

Cause and effect principle:

- For obedience—blessings and God's guidance
- For disobedience—lack of God's guidance and protection...and given over to idolatry