

Deuteronomy 7-9

Bible Study

Review

Chapter 4:44-49 Introduction to Moses' second sermon
Introduces the law and covenant material

- Chapter 5 (Ten commandments given to the new generation)

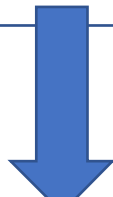
- God's redemption of Israel from slavery of Egypt is a foundation of the law
 - "he added nothing more"—nothing else comparable to the ten commandments
- Israel at Sinai asked Moses to be mediator between them and God—they feared death to hear him
- God's reaction— "oh that they had such a heart in them that they would fear Me and always keep My commandments"

Chapter 6

- v.4-9 Shema—section the Jews by tradition quoted twice daily since the 2nd temple period

5 First and great commandment quoted by Christ— "You shall love the Lord your God with all your heart, with all your soul, and with all your strength"

- What would be Israel's response to prosperity in the Land?
- Question of Israel's commitment....that theme continues in chapter 7



Chapter 7

v. 1-16 The test of Israel's fidelity to God

When the LORD your God brings you into the land which you go to possess, and has cast out many nations before you, the Girgashites and the Amorites and the Canaanites and the Perizzites and the Hivites and the Jebusites, smaller and weaker and mightier than you,

When the LORD your God delivers them over to you, you shall conquer them *and* utterly destroy them. You shall not make a covenant with them nor show mercy to them. [NIV]: 'make no treaty with them'

(Bible Com. Series) "The emphasis in these verses, right up until the final instructions at the end, is on God's own power in bringing Israel victoriously into the land ahead of them. It would be God who would cause Israel to 'enter and possess' the land and 'drive out' the nations. God would 'deliver' the nations into Israel's hand. To emphasize the need for divine initiation and action, the **many** nations are listed and described as **larger and stronger** than the Israelites."

v. 2 "you shall conquer and utterly destroy them"

(Leviticus) "When the Lord has done his part, by delivering the nations to Israel [v.2], the Israelites were to do their part and utterly destroy them totally.

This is the first time in the Pentateuch in which the Hebrew verb *haram* (totally destroy; derived from the noun *herem*) is used as a command within the context of warfare."

v. 2 "make no covenant with them nor show mercy to them"

(Leviticus) "The absolute destruction of evil is a way of expressing the meaning of holiness in relation to God himself."

shall you make marriages with them. You shall not give your daughter to their son, nor take their daughter for

they will turn your sons away from following Me, to serve other gods; so the anger of the LORD will be aroused and He will destroy you suddenly.

v. 3 'make no marriages with them'

(ord) "The matter of mixed marriages shares to large measure the same linguistic world as that of Holy war. It is a biblical portrayal of what holiness means so far as the people of God are concerned. They are 'family property' and such they share in God's holiness."

v. 4 "For they will turn your sons away from following Me"

"The command against intermarriage assumes something about human nature. Paul stated the principle well: 'Do you not know that a little leaven leavens the whole lump?' (I Cor. 5:6). Marriage to an unbelieving Canaanite meant disaster for an Israelites' faith."

thus you shall deal with them: you shall destroy their altars, and break down their *sacred* pillars, and cut down their wooden images, and burn their carved images with fire.

“you shall destroy their altars”

(Amer. Com.) “Israel was to demolish the paraphernalia of their worship. The sacred stones represented the creative aspect of the Canaanite religion; and the Asherah, the female. Asherah was also the name of the mother goddess of the Canaanite pantheon...she was represented by either an evergreen tree or by a pole that also symbolized perpetual life.

The cult carried on in their name was one of the most sensual and sordid type, one practiced in the temples, underground in sky at high places and in groves of trees. Prominent in its services was sacred prostitution involving priests and priestesses who represented the male and female deities.

There is no wonder that such a system had to be eliminated along with its devotees...”

(NICOT) “In summary, when the Israelites conquered their new land, they were to destroy the old inhabitants, refusing to enter into any kind of treaty with them, either political or marital.

Any treaty would be a compromise and would lead to disaster; therefore the Israelites were to destroy systematically the physical religious ‘furniture’ of their enemies, indicating thereby their complete lack of recognition for the gods of their enemies.”

ou *are* a holy people to the LORD your God; the LORD your God has chosen you to be a people for Himself, a treasure above all the peoples on the face of the earth.

LORD did not set His love on you nor choose you because you were more in number than any other people, for the least of all peoples;

because the LORD loves you, and because He would keep the oath which He swore to your fathers, the LORD has brought you out with a mighty hand, and redeemed you from the house of bondage, from the hand of Pharaoh king of Egypt.

rd) “The other side of holiness, so far as God is concerned, is the grace of God. The people of God are chosen because of any merit they have but because God loves them [v.7].

h that love is returned in terms of obedience to ‘his commandments’ God is faithful to maintain his ‘steadfast love’ [v.9].

same time God is holy, he will not tolerate a people who fail to love him by not keeping his commandments [v.11].”

Therefore know that the LORD your God, He *is* God, the faithful God who keeps covenant and mercy for a thousand generations with those who love Him and keep His commandments; He repays those who hate Him to their face, to destroy them. He will not be slack with him who hates Him; He will repay him to his face.

Therefore you shall keep the commandment, the statutes, and the judgments which I command you today, to observe.

v. 9 “the faithful God” — [KJV] “the faithful GOD”

(Companion) GOD= El, the great and mighty God

(Companion appendix 4) “El is essentially the *Almighty*, though the word is never so rendered. El is Elohim in all His strength and power.”

v. 11 ‘commandment’ [KJV]= ‘commandments’

v. 11 “the commandment(s), the statutes and the judgments—description of the whole covenant”

It shall come to pass, because you listen to these judgments, and keep and do them, that the LORD your God will love you and bless you and multiply you; He will also bless the fruit of your womb and the fruit of your land, your new wine and your oil, the increase of your cattle and the offspring of your flock, in the land of which He swore to your fathers to give you.

And you shall be blessed above all peoples; there shall not be a male or female barren among you or among your livestock. The LORD will take away from you all sickness, and will afflict you with none of the terrible diseases of Egypt which you have known, but will lay *them* on all those who hate you. You shall destroy all the peoples whom the LORD your God delivers over to you; your eye shall have no pity on them, nor shall you serve their gods, for that *will be* a snare to you.

“these judgments”—used alone here [minus statutes]—referring to the ‘commandments, statutes and judgments’ of verse eleven

d) “It would appear that the term here includes the “law” in its entirety, that is, the whole of the commandments, statutes and ordinances in verse 11.”

v. 15 “none of the terrible diseases of Egypt”

e) “probably include elephantiasis, boils, and afflictions of the eyes and bowels, which were commonplace. As noted, The Roman natural historian Pliny [1st century C.E.] called Egypt the mother of skin diseases and referred to elephantiasis as ‘the particular Egyptian disease’.”

v. 17-26 God's response to Israel's test of covenant commitment

¹⁷ "If you should say in your heart, 'These nations are greater than I; how can I dispossess them?'-- you shall not be afraid of them, *but* you shall remember well what the LORD your God did to Pharaoh and to all the great trials which your eyes saw, the signs and the wonders, the mighty hand and the outstretched arm, by which the LORD your God brought you out. So shall the LORD your God do to all the peoples of whom you are afraid. Whenever the LORD your God will send the hornet among them until those who are left, who hide themselves from him, shall be destroyed.

²¹ You shall not be terrified of them; for the LORD your God, the great and awesome God, *is* among you.

“you shall not be afraid, but you shall remember”—**to combat fear** they were to remember what God had done for Israel

v. 21 By remembering what God had done for them—they would have courage to go forward

the LORD your God will drive out those nations before you little by little; you will be unable to destroy them at once because the beasts of the field become *too* numerous for you.

But the LORD your God will deliver them over to you, and will inflict defeat upon them until they are destroyed. He will deliver their kings into your hand, and you will destroy their name from under heaven; no one shall be able to stand against you until you have destroyed them.

You shall burn the carved images of their gods with fire; you shall not covet the silver or gold *that is* on them, nor take it for yourselves, lest you be snared by it; for it *is* an abomination to the LORD your God.

Do not allow you to bring an abomination into your house, lest you be doomed to destruction like it. You shall utterly detest it, and utterly abhor it, for it *is* an accursed thing.

v. 22 “little by little”

(NIV) “The initial conquest would be sudden, but the process of settlement and complete conquest would be more gradual, while the Israelites grew sufficiently in number to enable them to populate the land.”

v. 23-24 “God will deliver them over to you, and will inflict defeat upon them”

➤ What God would do for Israel

v. 25 “You shall burn the carved images of their gods”

➤ Israel’s responsibility for God’s guidance

Chapter 8



Israel's need to understand their dependence upon God

Two double themes in chapter 8:

- 1) Remember God from past times;
- 2) Do not forget God in the good times in the promised land

commandment which I command you today you must be careful to observe, that you may live and multiply, and possess the land of which the LORD swore to your fathers.

le) "Obedience to these laws will begin at the point of their reception *today*. As such, they will enable the Israelites to enjoy life and numerical growth in the land. Also, they will allow them to *enter* and *possess* the promised land."

v. 2-6 Remember the lessons from the wilderness years

shall remember that the LORD your God led you all the way these forty years in the wilderness, to humble you and to **know** what *was* in your heart, whether you would keep His commandments or not.

dale) "The word *know* becomes a controlling word for this section [three times]. This indicates the need for Israel and his people to learn something from one another that will make the wilderness experience a beneficial one for the time to come in the promised land."

He humbled you, allowed you to hunger, and fed you with manna which you did not know nor did your fathers. This might make you know that man shall not live by bread alone; but man lives by every *word* that proceeds from the mouth of the LORD.

Your garments did not wear out on you, nor did your foot swell these forty years.

v. 3 “He humbled you, allowed you to hunger”

Humbling and testing related to manna—was in order to know what was in their heart, whether they would obey God's commands

v. 3 “man shall not live by bread alone”

Parallel) “is more than just a reference to scripture; it refers to the entire will of God that preserves the life of man. He had protected them by not allowing their clothes to wear out, not their feet to become tender.”

The principle found in verse three was stated by Christ in his period of testing in the wilderness:

Matthew 4:3-4

And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. He answered and said, It is written, Man shall not live by bread alone, but by every word that proceeds out of the mouth of God.

v. 5-6 Finishes the 1st theme of 'remember God in the past'

⁵ You should know in your heart that as a man chastens his son, so the LORD your God chastens you.

⁶ Therefore you shall keep the commandments of the LORD your God, to walk in His ways and to fear Him.

v. 5 "as a man chastens his son"

OT) "The disciplinary action of God may involve admonition, correction and severity, but it is prompted by the love of God for his people."

The future result for obedience would be blessings in abundance as described in the next section



v. 7-10 The description of abundance in the land

the LORD your God is bringing you into a good land, a land of brooks of water, of fountains and springs, that flow through the valleys and hills;

⁸ a land of wheat and barley, of vines and fig trees and pomegranates, a land of olive oil and honey; in which you will eat bread without scarcity, in which you will lack nothing; a land whose stones *are* iron and whose hills you can dig copper.

When you have eaten and are full, then you shall bless the LORD your God for the good land which He has given you.

v. 10 “bless”= praise
(Strong’s) “by implication to bless God (as an act of adoration)”

v. 10 “when you have eaten and are full, then you shall bless the Lord”

➤ The possibility of **forgetting God** in the land, and not blessing/praising him, is the theme of the next section



v. 11-20 2nd theme—do not forget God in the land

Be aware that you do not forget the LORD your God by not keeping His commandments, His judgments, and His statutes which I command you today,

¹² lest--*when* you have eaten and are full, and have built beautiful houses and dwell *in them*; when your herds and your flocks multiply, and your silver and your gold are multiplied, and all that you have is multiplied, your heart is lifted up, and you forget the LORD your God who brought you out of the land of Egypt, from the bondage;

who led you through that great and terrible wilderness, *in which were* fiery serpents and scorpions and thirsty land where there was no water; who brought water for you out of the flinty rock;

who led you in the wilderness with manna, which your fathers did not know, that He might humble you and that He might test you, to do you good in the end--

¹⁷ then you say in your heart, 'My power and the might of my hand have gained me this wealth.'

(Tyndale) “The point of the whole chapter is focused specifically on forgetfulness”

v. 11 Forgetting by not obeying God

v. 14 Forgetting all that God had done for them

v. 14 “when your heart is lifted up”—emphatic in the Hebrew

▪ pride related to the heart leads to the forgetfulness

v. 18-19—Central point of the chapter: Do not forget, and a warning

you shall remember the LORD your God, for *it is* He who gives you power to get wealth, that He may establish the covenant which He swore to your fathers, as *it is* this day.

It shall be, if you by any means forget the LORD your God, and follow other gods, and serve them and worship them, I testify against you this day that you shall surely perish.

the nations which the LORD destroys before you, so you shall perish, because you would not be obedient to the LORD your God.

Example) “This chapter addresses the concern that lessons learned from Israel’s past experience in the wilderness, especially verse 3 (living by every word that proceeds from the mouth of God) will apply equally to life within the land [v.12-18].

At that time, the land will become a place of testing. Israel’s problem will then will be one of pride within the heart, which will lead to forgetfulness and a situation of self-effort and sufficiency [v.17]”

Deuteronomy 9

Deut. 9:1—10:11 is a travel narrative paralleling Deut. 1:6—3:29

¹ "Hear, O Israel: You *are* to cross over the Jordan today, and go in to a people greater and mightier than yourself, cities great and fortified up to heaven, people great and tall, the descendants of the Anakim, whom you know, and *of whom* you heard *it said*, 'Who can fight the descendants of Anak?'

Before you understand today that the LORD your God *is* He who goes over before you *as* a consuming fire. He will bring them down before you; so you shall drive them out and destroy them quickly, as the LORD has said to you.

v. 1 "Hear" (Heb. *sema*)—drawing attention to something important
"today" [KJV "this day"]— "it is declared this day" (Companion)

v. 2 A proverb had arose about the Anakites

v. 3 What seems as an insurmountable task for humans is of no consequence to God—he would destroy the Anakites and any other foes

think in your heart, after the LORD your God has cast them out before you, saying, 'Because of my righteousness I brought you in to possess this land'; but *it is* because of the wickedness of these nations *that* the LORD is driving them out from before you.

It is because of your righteousness or the uprightness of your heart *that* you go in to possess their land, but because of the wickedness of these nations *that* the LORD your God drives them out from before you, and that He may fulfill the promise which the LORD swore to your fathers, to Abraham, Isaac, and Jacob.

More understand that the LORD your God is **not** giving you this good land to possess **because of your righteousness** because you *are* a stiff-necked people.

v. 4-5 Ties in with Genesis 15: 16—it was because of their wickedness that the Canaanites would be driven out to make room for Israel

Genesis 15:16

¹⁶ But in the fourth generation they shall return here, for the iniquity of the Amorites *is* not yet complete."

Word) "righteousness in this context means our right relationship with God and the divine favor and protection that relationship brings"

v. 6 "stiff-necked"

(v Amer. Com.) "Stiff-necked is a metaphor for stubbornness, one suggesting unwillingness to submit to the yoke of God's sovereignty"

v. 7-29 Israel's stubbornness in the golden calf incident [Exodus 32]

Remember! Do not forget how you provoked the LORD your God to wrath in the wilderness. From the day that you came out from the land of Egypt until you came to this place, you have been rebellious against the LORD.

At Horeb you provoked the LORD to wrath, so that the LORD was angry *enough* with you to have destroyed you.

I went up into the mountain to receive the tablets of stone, the tablets of the covenant which the LORD made with you. Then I stayed on the mountain forty days and forty nights. I neither ate bread nor drank water.

v. 7 “Remember” and “Do not forget”

- From the time they left Egypt until they arrived on the east side of the Jordan they had been rebellious

v. 8 “At Horeb” (Mt. Sinai)—Moses reminds them of the golden calf incident

“forty days and forty nights”—phrase occurs four times in chapter 9; once in chapter 10—five of the nine times found in the old testament [9:9; 9:11; 9:18; 9:25; 10:10]

- Being in intimate contact with God he supernaturally sustained Moses

the LORD delivered to me two tablets of stone **written with the finger of God**, and on them *were* all the words which the LORD had spoken to you on the mountain from the midst of the fire in the day of the assembly.

When these things came to pass, at the end of forty days and forty nights, *that* the LORD gave me the two tablets of stone, the two tablets of the covenant.

Then the LORD said to me, 'Arise, go down quickly from here, for your people whom you brought out of Egypt have become corrupt; they have quickly turned aside from the way which I commanded them; they have made themselves a mold of silver and have made a calf, and have said, This is our God, who brought us out of Egypt; they have said, We will not have Moses and his law.'

v. 10 “the day of the assembly”

(and Delitzch) “the day on which Moses gathered the people together before God calling them out of the camp, bringing them to the Lord to the foot of Sinai. (Ex. 19:17)

v. 12 “your people...have acted corruptly”

(While Moses was receiving the Ten Commandments (the tablets of the covenant, by the finger of God), the people were breaking several of them by worshipping the golden calf”

Furthermore the LORD spoke to me, saying, 'I have seen this people, and indeed they are a stiff-necked people alone, that I may destroy them and blot out their name from under heaven; and I will make of you a nation and greater than they.'

And he came down from the mountain, and the mountain burned with fire; and the two tablets of the covenant were in my two hands.

And he looked, and behold, you had sinned against the LORD your God--had made for yourselves a molded calf! You had turned aside quickly from the way which the LORD had commanded you.

v. 13 “stiff-necked people”

‘stiff-necked’ (Expositors notes) “is a figurative expression for stubborn, intractable, obdurate, and hardheaded.”

(NIV) “It serves as a metaphor for those who are set in their own disobedient ways, without openness to correction or the path of truth.”

Proverbs 29:1

Who is often rebuked, *and* hardens *his* neck, Will suddenly be destroyed, and that without remedy.

¹⁷ Then I took the two tablets and threw them out of my two hands and broke them before your eyes. I fell down before the LORD, as at the first, forty days and forty nights; I neither ate bread nor drank water, because of your sin which you committed in doing wickedly in the sight of the LORD, to provoke Him to anger.

I was afraid of the anger and hot displeasure with which the LORD was angry with you, to destroy you. But the LORD listened to me at that time also.

And the LORD was very angry with Aaron *and* would have destroyed him; so I prayed for Aaron also at the same time. I took your sin, the calf which you had made, and burned it with fire and crushed it *and* ground *it* very small, until it was as fine as dust; and I threw its dust into the brook that descended from the mountain.

v. 18 “forty days and forty nights” —the number forty symbolizes testing or judgment

Moses fasted forty days during the time of the covenant reaffirmation [Ex. 34:28], just as he had done when he received the covenant terms from God the first time [Ex. 24: 18]—but not mentioned there that he fasted 40 days and 40 nights

v.22-24 Reminder of rebellion at various places

²² "Also at Taberah and Massah and Kibroth Hattaavah you provoked the LORD to wrath.

wise, when the LORD sent you from Kadesh Barnea, saying, 'Go up and possess the land which I have given you. You rebelled against the commandment of the LORD your God, and you did not believe Him nor obey His voice.

²⁴ You have been rebellious against the LORD from the day that I knew you.

v. 22

Taberah [Num. 10:33, 11:1-3]—three days after they left Sinai, they complained

Massah [Ex. 17:1-7]—before they reached Sinai...complained they had no water

Kibroth Hattaavah [Num. 11: 4-34]—complained about the manna and lack of food they had in Egypt

(Amer. Com.) "The purpose of recalling this and other incidents was to underscore the fact that the matter of the golden calf was not an isolated or unique event but one that was part and parcel of a history of rebellions both before and after it took place [v.24]"

25-29 Moses' prayer of intercession for Israel—[This section connects with chapter 10:1 and belong together

s I prostrated myself before the LORD; forty days and forty nights I kept prostrating myself, because the LORD would destroy you.

Before I prayed to the LORD, and said: 'O Lord GOD, do not destroy Your people and Your inheritance whom You brought through Your greatness, whom You have brought out of Egypt with a mighty hand.

Remember Your servants, Abraham, Isaac, and Jacob; do not look on the stubbornness of this people, or on their iniquity or their sin,

the land from which You brought us should say, "Because the LORD was not able to bring them to the land which You swore to their fathers, and because He hated them, He has brought them out to kill them in the wilderness."

They *are* Your people and Your inheritance, whom You brought out by Your mighty power and by Your outstretched arm.

v. 25 Reflects back to verse 18—Moses' fasting and prayer at the covenant reaffirmation

v. 26 "O Lord GOD"

(T) "Moses prayer opens with the words Lord GOD (*donay yhwh*); in Deuteronomy, this title for God is used only in the introduction to prayer and may indicate the relationship between Moses and God on which the petition was based, namely the recognition of God's Lordship and sovereign power."

Lessons

oses admonished the new generation how important it was not to forget God while reaping bountiful blessing
prosperity in the promised land

Likewise we must not forget where our blessings and abundance comes from

“The Lord listened to me” [9:19]

oses prayer of intercession is a model for all of God’s people—to seek God’s will in asking for intervention and
forgiveness