

## **Day 183 - SUNDAY: June 18th**

### Deuteronomy 1

#### Deuteronomy 1:1-46 NKJV

These are the words which Moses spoke to all Israel on this side of the Jordan in the wilderness, in the plain opposite Suph, between Paran, Tophel, Laban, Hazeroth, and Dizahab. It is eleven days' journey from Horeb by way of Mount Seir to Kadesh Barnea. Now it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spoke to the children of Israel according to all that the LORD had given him as commandments to them, after he had killed Sihon king of the Amorites, who dwelt in Heshbon, and Og king of Bashan, who dwelt at Ashtaroth in Edrei. On this side of the Jordan in the land of Moab, Moses began to explain this law, saying, "The LORD our God spoke to us in Horeb, saying: 'You have dwelt long enough at this mountain. Turn and take your journey, and go to the mountains of the Amorites, to all the neighboring places in the plain, in the mountains and in the lowland, in the South and on the seacoast, to the land of the Canaanites and to Lebanon, as far as the great river, the River Euphrates. See, I have set the land before you; go in and possess the land which the LORD swore to your fathers—to Abraham, Isaac, and Jacob—to give to them and their descendants after them.' "And I spoke to you at that time, saying: 'I alone am not able to bear you. The LORD your God has multiplied you, and here you are today, as the stars of heaven in multitude. May the LORD God of your fathers make you a thousand times more numerous than you are, and bless you as He has promised you! How can I alone bear your problems and your burdens and your complaints? Choose wise, understanding, and knowledgeable men from among your tribes, and I will make them heads over you.' And you answered me and said, 'The thing which you have told us to do is good.' So I took the heads of your tribes, wise and knowledgeable men, and made them heads over you, leaders of thousands, leaders of hundreds,

leaders of fifties, leaders of tens, and officers for your tribes. "Then I commanded your judges at that time, saying, 'Hear the cases between your brethren, and judge righteously between a man and his brother or the stranger who is with him. You shall not show partiality in judgment; you shall hear the small as well as the great; you shall not be afraid in any man's presence, for the judgment is God's. The case that is too hard for you, bring to me, and I will hear it.' And I commanded you at that time all the things which you should do. "So we departed from Horeb, and went through all that great and terrible wilderness which you saw on the way to the mountains of the Amorites, as the LORD our God had commanded us. Then we came to Kadesh Barnea. And I said to you, 'You have come to the mountains of the Amorites, which the LORD our God is giving us. Look, the LORD your God has set the land before you; go up and possess it, as the LORD God of your fathers has spoken to you; do not fear or be discouraged.' "And every one of you came near to me and said, 'Let us send men before us, and let them search out the land for us, and bring back word to us of the way by which we should go up, and of the cities into which we shall come.' "The plan pleased me well; so I took twelve of your men, one man from each tribe. And they departed and went up into the mountains, and came to the Valley of Eshcol, and spied it out. They also took some of the fruit of the land in their hands and brought it down to us; and they brought back word to us, saying, 'It is a good land which the LORD our God is giving us.'

"Nevertheless you would not go up, but rebelled against the command of the LORD your God; and you complained in your tents, and said, 'Because the LORD hates us, He has brought us out of the land of Egypt to deliver us into the hand of the Amorites, to destroy us. Where can we go up? Our brethren have discouraged our hearts, saying, "The people are greater and taller than we; the cities are great and fortified up to heaven; moreover we have seen the sons of the Anakim there." ' "Then I said to you, 'Do not be terrified, or afraid of them. The LORD your God, who goes before you, He will fight for you, according to all He did for you in Egypt before your eyes, and in the wilderness where you saw how the LORD your God carried you, as a man carries his son, in all the way that you went until you came to this place.' Yet, for all that, you did

not believe the LORD your God, who went in the way before you to search out a place for you to pitch your tents, to show you the way you should go, in the fire by night and in the cloud by day. "And the LORD heard the sound of your words, and was angry, and took an oath, saying, 'Surely not one of these men of this evil generation shall see that good land of which I swore to give to your fathers, except Caleb the son of Jephunneh; he shall see it, and to him and his children I am giving the land on which he walked, because he wholly followed the LORD.' The LORD was also angry with me for your sakes, saying, 'Even you shall not go in there. Joshua the son of Nun, who stands before you, he shall go in there. Encourage him, for he shall cause Israel to inherit it. 'Moreover your little ones and your children, who you say will be victims, who today have no knowledge of good and evil, they shall go in there; to them I will give it, and they shall possess it. But as for you, turn and take your journey into the wilderness by the Way of the Red Sea.' "Then you answered and said to me, 'We have sinned against the LORD; we will go up and fight, just as the LORD our God commanded us.' And when everyone of you had girded on his weapons of war, you were ready to go up into the mountain. "And the LORD said to me, 'Tell them, "Do not go up nor fight, for I am not among you; lest you be defeated before your enemies." ' So I spoke to you; yet you would not listen, but rebelled against the command of the LORD, and presumptuously went up into the mountain. And the Amorites who dwelt in that mountain came out against you and chased you as bees do, and drove you back from Seir to Hormah. Then you returned and wept before the LORD, but the LORD would not listen to your voice nor give ear to you. "So you remained in Kadesh many days, according to the days that you spent there.

## **Daily Deep Dive:**

Book Overview:

The book of Deuteronomy is the last book of the Pentateuch. The book itself clearly identifies that the main author was Moses (see Deuteronomy 1:1, 5 & 31:24–25). Additionally, there are numerous New Testament passages that confirm the authorship of Moses (compare Matthew 19:7–8, Mark 10:3–5, Acts 3:22–23; 7:37–38, Romans 10:19). An unidentified author must have completed the book containing the details around Moses death and Joshua becoming the next leader. The original audience would be the generation of Israelites who would soon enter the land of Canaan. After 40 years of wandering in the desert, they were on the brink of entering the promise land. God, through Moses, would give His people a sort of refresher course.

There are a number of major themes in this book such as the law, the covenant, mankind's choices and God looking out for the poor.

I don't want to duplicate the material already explained in the UCG reading plan's introduction to this book, so we will move over to that: "By the time Moses addresses the messages contained in the book of Deuteronomy to the new generation of Israelites, he is 120 years old. The

Hebrew name for the book, *Haddebbharim*, means "The Words," derived from the first verse, which reads, "These are the words which Moses spoke to all Israel...." The Jews have also referred to this book as *Mishneh Hattorah*, "The Repetition of the Law," taken from Deuteronomy 17:18, which uses a phrase that the New King James Version translates as "a copy of this law." The Greek Septuagint translation rendered this as *To Deuteronomion Touto*, that is, "This Second Law," from which we have the English title, Deuteronomy.

The book does not, however, set forth a "second" law, but merely repeats and expands on the law that had been given in a codified form more than 40 years earlier in the book of Exodus. In fact, much of God's law predated even the book of Exodus, as the Ten Commandments, for instance, were already in force since the creation of Adam and Eve (compare Romans 5:12–13). And Abraham, we are told, observed God's commandments, statutes and laws (Genesis 26:5) long before Moses was born. Therefore, some Bibles, such as most Protestant German Bibles, identify this last book written by Moses simply as "The Fifth Book of Moses." It should be noted, however, that its last chapter, Moses' obituary, was probably written by someone else, Joshua

being the most likely candidate—especially when we see other obvious additions by others in Moses' books (e.g., Numbers 12:3). While God *could* have inspired Moses to write this last chapter before his death, that seems unlikely. The *Tyndale Old Testament Commentary* on Deuteronomy states: "Deuteronomy is one of the greatest books of the Old Testament. Its influence on the domestic and personal religion of all ages has not been surpassed by any other book in the Bible. It is quoted over eighty times in the New Testament and thus it belongs to a small group of four Old Testament books to which the early Christians made reference." The other three books are Genesis, Psalms and Isaiah. *Tyndale* adds, "The book comes even to the modern reader in much the same way as a challenging sermon, for it is directed towards moving the minds and wills of the hearers to decision: choose life, that you and your descendants may live (Deuteronomy 30:19)." [END]

Here is the UCG reading plan for chapter 1: "In verse 2 we see the mention of Horeb, which is another name for Mount Sinai. With the exception of Deuteronomy 33:2, this book uses Horeb rather than Sinai. The word Horeb literally means "desolation," "desert" or "drought."

At the outset, it is emphasized that Moses is, throughout the book, "explaining" the law (verse 5). This explanation is not based on his own will and ideas, but on "all that the Lord had given him as commandments to them" (verse 3)—reminding us of Jesus Christ, who only spoke what the Father told Him to speak (John 8:26; John 15:15). Yet before actually reiterating the law, Moses reviews Israel's prior opportunity to enter the Promised Land, their refusal and the resulting penalty, and, to bolster their faith, the recent victories that God had given them.

First, Moses reminds his audience how he established an organized administrative legal structure within the nation (Deuteronomy 1:9–18) before Israel was asked to possess the Promised Land (verses 8, 19–21). This shows that an organization, in order to be successful in its dealings with the world, must first be properly set up and smoothly functioning internally. The selection of "heads" (verse 13) or tribal leaders involved a process similar to the selection of the first deacons of the Church in Acts 6. The people were told to give Moses the names of worthy candidates and Moses made the formal appointments (Deuteronomy 1:9–15). In Acts, the apostles appointed men as deacons after asking for congregational input.

Before entering the land of the Amorites, the people requested that spies first be sent into the land (Deuteronomy 1:22). Moses was pleased with this idea (verse 23), and God told him to go ahead with it (compare Numbers 13:1–2). Except for Joshua and Caleb, however, the returning spies discouraged the nation from trying to conquer the land (Deuteronomy 1:28). Although they confirmed God's word that the land was good (verse 25), they exaggerated physical obstacles as insurmountable and proclaimed that God must have hated them and didn't really want to give the land to them (verse 27). As a consequence, because of their unbelief (verse 32), in spite of all the visible proofs that God was with them (verses 25, 33), they *rebelled* against Him (verse 26) and refused to enter the land. The New Testament book of Hebrews explains that the Israelites were not allowed to enter the rest of the Promised Land—symbolic of our future rest in the Kingdom of God—because, although they had heard God's Word and had seen His mighty wonders, they hardened their heart in rebellion and refused to believe and obey Him (Deuteronomy 3:7–19). Thus, God pronounced His sentence. Later, even Moses was included in the sentence (verses 25–26; 4:21), as he did not follow God's



explicit instructions when he struck the rock at Kadesh (Numbers 20:7–13). As Israel's human leader and teacher, Moses was under a stricter judgment from God (compare James 3:1) in order to serve as an example to the people (Deuteronomy 1:37).

After they realized their sin and the penalty it had earned them, a contingent of the people decided to go ahead and enter the land in an attempt to conquer it according to God's original instructions—but it was now too late. For us, too, there will come a time when it will be too late to enter the "Promised Land" of God's Kingdom (compare Matthew 25:1–13). Moses told the Israelites not to invade Canaan, as God would not be with them this time. But again, they did not believe and rebelled against God's Word (Deuteronomy 1:42–43)—and suffered the consequence of bitter defeat (verses 44–45). Then they returned and wept before God (verse 45; compare Matthew 25:30), but He would not hear them.

The throng of people who eventually did enter the Promised Land (who were all age 59 or younger) first had to endure the "great and terrible wilderness" (verse 19). We might consider this a physical type of the trying experiences that

Christians sometimes endure in this life prior to entering the Kingdom of God (see Acts 14:22).” [END]

Verse 4 – King Sihon of the Amorites was defeated in Numbers 21:24. King Og of Bashan was defeated in Numbers 21:33 – 35. King Og was a giant (compare Deuteronomy 3:11 from the Rephaim).

Verse 10 – This statement (“stars of heaven”) is the fulfillment of the promise to Abraham in Genesis 15:5. God is always faithful to fulfill His promises.

Verse 17 – Regarding the instruction to “hear the small as well as the great”, the John Gill commentary states: “persons in low, life, and in mean circumstances, as well as great and noble personages; or little causes and of no great moment, as well as those of the utmost importance; all must be attended to...” [END]

It also states in this verse that they were not to be afraid of any man’s presence. People can intimidate, use power, wealth, authority, etc...to pervert justice. God gives clear instructions that they are to pass impartial judgments.

Verse 28 – Reminder that the sons of Anakim were giants (compare Numbers 13:22).