

Aug 6, 2022

LCF Message Notes
Scripture Deut. 1: 1-46

(pg 4)

If We Praise God We Won't Punk Out

Because Correctly Praising God Releases Spiritual Strength in our Lives, When the Holy Spirit Prompts Us to ...

- do something, and we praise God for speaking to us, we position ourselves to _____
- witness, and we praise God, we position ourselves to overcome _____
- undertake a new initiative, and we praise God, we are more likely to _____

Instead Of Punking Out Let's Go Forward Praising God!

- when we see enemies, and we praise God, without presumption, we position ourselves to overcome by _____ the challenges!

To reap what we sow the Bible says to give _____ in all circumstances! (1 Thess. 5:18)

Deuteronomy Means "The Second Law" Or The "Second Giving Of The Law" By Moses.

Deut. Chapt's 1-30 consist of three sermons or speeches delivered by Moses shortly before Israel enters the Promised Land.

The first sermon _____ the forty years of wilderness wanderings which had led to that moment, and ends with an exhortation to observe the law.

The second sermon _____ the Israelites of the need to follow Yahweh and the laws (or teachings) he has given them, on which their possession of the land depends.

The third sermon instructs how to _____ from failure so that _____ provides the path to _____.



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LCF Message Notes
Scripture Deut. 1: 1-46

(pg 1)

If We Praise God We Won't Punk Out

Deut. 1: 12-18 Israel Was Organized Under & Administered By Wise & Experienced Men Of Understanding

Israel Entered Egypt As A _____ Of 70 & Emerged As A _____ Of Millions

In Gen 18: 13-23, Moses' Father-In-Law, Jethro Advised Moses That To Lead Them Effectively ...

- 1) Gen 18:19 Moses is to _____ the people & focus on training the _____ / _____
- 2) Pick Leaders who ...
 - a) Gen 18:21 " _____ God," = _____ reverent (venerably _____) about the things of God & His Will
 - b) Are Trustworthy (firmly faithful & _____)
 - c) Hate a Bribe (are **Bribe-Proof**) = abhor & find _____ gain (KJB "covetousness") _____

Deut. 1: 19-33 Israel Found the Land Good, but Feared Man & Found Fault With God

²⁷And 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.

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LCF Message Notes

(pg 2)

Scripture Deut. 1: 1-46

If We Praise God We Won't Punk Out

The Sons Of Anak Were Real Giants Who Were Destined To Be Destroyed By Our Very Real God!

Deut. 9:1-3 & Joshua 15:13- 17, Gen 6:4, Num. 13: 22, 28 & 33

Deut. 1: 34-41 A Lack Of Faith Disqualifies The Participants
Heb. 11:6 And without faith it is impossible to please him, for whoever would draw near to God must believe that he exists and that he rewards those who seek him.

Slide 20) Num 14:39-45 Israel's Presumption Allowed The Enemy To Pounce On Them (Num 14:39-45)

If we depart from God, we

- we are without His _____
- we are without His _____
- we are without His _____ care and superintendence
- we lack the _____ to manage our lives within the Providence of God.

What We Start In Faith Must Be Continued By Faith

Deut. 1: 42-45 "My Will For God" Presumes God Will Bless Whatever We Feel Like Doing

Deut. 1:43...you rebelled against the command of the LORD and _____ went up into the hill country.

To Presume Upon God Means ...

We act With _____ and _____ in the divine favor. Doing so means we ...

- act in _____
- act in _____,
- act in in bold _____ of violation of God's known will, which is our duty to fulfill
- lose our battles
- emerge from spiritual warfare _____!

If We Praise God We Won't Punk Out

- Deut 1:28 ... **Our brothers have made our hearts melt,** saying, "The people are greater and taller than we."

Some people only know enough to _____

There are times when you have to make **progress**, rather than **procrastinate** waiting for **perfection** - that probably can't be obtained.

In Matt 21:16 Jesus Quotes Psalm 8:2 But With A New Testament Twist

Jesus' quote indicates that _____ (in Matt 21:16) = _____ (in Ps. 8:2)

What Potential Conflicts Challenge Us To Enter Into What God Has For Us? From Ps. 8:2 We Learn

- We have _____, whether we do right or wrong, because some enemies emerge when we do the right thing. Enemies can emerge as bosses, our flesh, relationships, government.

TODAY'S SCRIPTURE

Deuteronomy 1

1These 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.'

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 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**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.

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**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.'

26"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, where you have seen how the LORD your God carried you, 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.

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 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, 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 and thought it easy to go up into the hill country. **42**And the LORD said to me, 'Say 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 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.



TODAY'S SCRIPTURE SLIDES

Today's Scripture Reading Slides

Slide 1) Deuteronomy 1: 1-3 (ESV) Israel's Insubordination Increased an 11 Day Journey to 40 years

¹These 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, Hazereth, and Dizahab. ²It is eleven days' journey from Horeb by the way of Mount Seir to Kadesh-barnea. ³In 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,

Slide 2) Deuteronomy 1: 4-7 (ESV) God Defines Who Israel Will Displace Xxx

⁴after he had defeated Sihon the king of the Amorites,..., and Og the king of Bashan ⁵ 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. ⁷Turn and ... go to the hill country of the Amorites and to all their neighbors in the Arabah, ... and in the Negeb and by the seacoast, the land of the Canaanites, and Lebanon, as far as the great river, the river Euphrates.

Slide 3) Deuteronomy 1: 8-11 (ESV) Israel Entered Egypt As A Family Of 70 & Left It As A Nation Of Millions

⁸See, 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.' ⁹"...I am not able to bear you by myself. ¹⁰The LORD your God has multiplied you... as numerous as the stars of heaven. ¹¹May 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!

Slide 4) Deuteronomy 1: 12-15 (ESV) Israel Was Organized Under Wise And Experienced Men Of Understanding

¹²How can I bear by myself the weight and burden of you and your strife? ¹³Choose for your tribes wise, understanding, and experienced men... as your heads.’ ¹⁴And you answered me, ‘The thing that you have spoken is good ...’ ¹⁵So I took the heads of your tribes, wise and experienced men, and set them as heads over you, commanders of thousands, ...hundreds, ... fifties, ... tens, and officers, throughout your tribes.

Slide 5) Deuteronomy 1: 16-18 (ESV) They Must Judge Righteously With Impartiality To Both The Citizen & The Alien

¹⁶And I charged your judges 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. ¹⁷You 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, ... I will hear it.’ ¹⁸And I commanded you at that time all the things that you should do.

Slide 6) Deuteronomy 1: 19-22 (ESV) Israel Sent Spies Into The Land

¹⁹‘Then we set out from Horeb and went through all that great and terrifying wilderness ..., on the way to the hill country of the Amorites, ...to Kadesh-barnea ²⁰... , which the LORD our God is giving us. ²¹... Go up, take possession, as the LORD, the God of your fathers, has told you. Do not fear or be dismayed.’ ²²Then all of you ... said, ‘Let us send men ... that ... may explore the land ... and bring us word ... by which we must go up and the cities into which we shall come.

Slide 7) Deuteronomy 1: 23-26 (ESV) Israel Saw The Land Is Good

²³The thing seemed good to me, and I took twelve men from you, one man from each tribe. ²⁴And they turned and went up into the hill country, and came to the Valley of Eshcol and spied it out. ²⁵And 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.’ ²⁶‘Yet you would not go up, but rebelled against the command of the LORD your God.

Slide 8) Deuteronomy 1: 27-29 (ESV) Israel Feared Man & Found Fault with God

²⁷And 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. ²⁸Where 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.”’ ²⁹Then I said to you, ‘Do not be in dread or afraid of them.

Slide 9) Deuteronomy 1: 30-33 (ESV) Israel Feared Man & Found Fault with God

³⁰The LORD your God who goes before you will himself fight for you, just as he did for you in Egypt before your eyes, ³¹and in the wilderness, where you have seen how the LORD your God carried you, as a man carries his son, all the way ... until you came to this place.’ ³²Yet in spite of this word you did not believe the LORD your God, ³³who went before you ... to seek you out a place to pitch your tents, in fire by night and in the cloud by day, to show ...what way you should go

Slide 10) Deuteronomy 1: 34-38 (ESV) A Lack Of Faith Discourages Participation x

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, ³⁶except Caleb the son of Jephunneh ... because he has wholly followed the LORD!’ ³⁷Even with me the LORD was angry ... and said, ‘You also shall not go in there. ³⁸Joshua the son of Nun... shall cause Israel to inherit it. ³⁹And as for your little ones, who you said would become a prey, and your children, who today have no knowledge of good or evil,

Slide 11) Deuteronomy 1: 39-41 (ESV) A Lack Of Faith Disqualifies The Participants

³⁹“ ... they shall go in there. And to them I will give it, and they shall possess it. ⁴⁰But 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 and thought it easy to go up into the hill country. ⁴²And the LORD said to me, ‘Say to them ...

Slide 12) Deuteronomy 1: 42-44 (ESV) “My Will For God” Presumes God Follows Us

⁴² Do not go up or fight, for I am not in your midst, lest you be defeated before your enemies.’ ⁴³So I spoke to you, and you would not listen; but you rebelled against the command of the LORD and presumptuously went up into the hill country. ⁴⁴Then 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.

Slide 13) Deuteronomy 1: 42-45 (ESV) Waiting On The Lord Renews Our Strength Wallowing In Self Pity Holds Us In Place

⁴⁵And you returned and wept before the LORD, but the LORD did not listen to your voice or give ear to you.

⁴⁶So you remained at Kadesh many days, the days that you remained there.



TODAY'S MESSAGE & SLIDES

LCF 8-6-22

Slide 14) Message Map:

Deut' Defines Divine Duties #2 Deut 1,1-46 “If We Praise God We Won't Punk Out” Or “Those Who Praise God Don't Punk Out”

- 1) **Deut. 1: 12-18** Israel Was Organized Under Wise & Experienced Men Of Understanding
- 2) **Deut. 1: 19-33** Israel Found The Land Good, But Feared Man & Found Fault With God
- 3) **Deut. 1: 34-41** A Lack Of Faith Disqualifies The Participants
- 4) **Deut. 1: 42-45** “My Will For God” Presumes God Will Bless Whatever We Feel Like Doing
- 5) “If We Praise God We Won't Punk Out”

Slide 15) Part 1) Deut. 1: 12-18 Israel Was Organized Under & Administered By Wise & Experienced Men Of Understanding

- Administered = managed; governed;
- **Moses' Father-In-Law, Jethro, advised Moses, that leaders should fear God, be trustworthy & bribe-proof (Gen 18: 13-23)**

Slide 16) Israel Entered Egypt As A FAMILY Of 70 & Emerged As A NATION Of Millions

Deut. 1: 12-18 Israel was organized under wise & experienced men of understanding

Gen 18: 5-12 **5**Jethro, Moses' father-in-law, came with his sons and his wife to Moses in the wilderness where he was encamped at the mountain of God. **6**And when he sent word to Moses, "I, ^c your father-in-law Jethro, am coming to you with your wife and her two sons with her," **7**Moses went out to meet his father-in-law and bowed down and kissed him. And they asked each other of their welfare and went into the tent. **8**Then Moses told his father-in-law all that the LORD had done to Pharaoh and to the Egyptians for Israel's sake, all the hardship that had come upon them in the way, and how the LORD had delivered them. **9**And Jethro rejoiced for all the good that the LORD had done to Israel, in that he had delivered them out of the hand of the Egyptians.

10Jethro said, "Blessed be the LORD, who has delivered you out of the hand of the Egyptians and out of the hand of Pharaoh and has delivered the people from under the hand of the Egyptians. **11**Now I know that the LORD is greater than all gods, because in this affair they dealt arrogantly with the people."^d **12**And Jethro, Moses' father-in-law, brought a burnt offering and sacrifices to God; and Aaron came with all the elders of Israel to eat bread with Moses' father-in-law before God.

In Gen 18: 13-23, Moses' Father-In-Law, Jethro advised Moses that to lead them effectively ...

Gen 18: 21 **21**Moreover, look for able men from all the people, men who fear God, who are trustworthy and hate a bribe, and place such men over the people as chiefs of thousands, of hundreds, of fifties, and of tens. **22**And let them judge the people at all times. Every great matter they shall bring to you, but any small matter they shall decide themselves. So it will be

easier for you, and they will bear the burden with you. **23**If you do this, God will direct you, you will be able to endure, and all this people also will go to their place in peace."

- 1) **Gen 18:19** Moses is to **TEACH** the people & focus on training the **TRAINERS/TEACHERS**
- 2) **Pick Leaders who ...**
 - a) **Gen 18:21** "**FEAR God**," = **MORALLY** reverent (venerably **SUBMISSIVE**) about the things of God & His Will
 - b) Are **Trustworthy** (firmly faithful & **RELIABLE**)
 - c) Hate a Bribe (are **Bribe-Proof**) = abhor & find **DISHONEST** gain (KJB "covetousness") **REPUGNANT**
 - **BRIBE** - Websters 1828 **1**. To give a price, reward, gift or favor, or promise a reward or consideration, to **pervert the judgment, or corrupt the conduct of a judge, witness or other person.**
 - **BRIBE** - Websters 1828 **2**. To hire for bad purposes; to purchase the decision of a judge, the testimony of a witness, or the performance of some act contrary to known truth, justice or rectitude.

Leaders Must Be ...

- 1) **Capable = Competent – Can Do A Good Job (Their work stands up to & passes evaluation & accountability)**
- 2) **Fear God = see & feel as God sees & feels & they respond as God would have them.**
- 3) **Trustworthy = care for what God cares for and administers that to others**
- 4) **Hate Dishonest Gain = be Bribe-Proof = Impartial - No respecter of persons - Fears God over man**
- 5) **Team Players = cooperative, communicative & easily coordinates with others**
 - **Godly Leadership Is Wise, Bribe Proof & Impartial - No respecter of persons - Fears God over man**

Slide 17) Part 2) Deut. 1: 19-33 Israel Found the Land Good, but Feared Man & Found Fault With God

²⁷And 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.

- Numbers 13:28 However, the people who dwell in the land are strong, and the cities are fortified and very large. And besides, we saw the descendants of Anak there.
- The sons of Anakim = long-necked (tall) men, early giant people about Hebron and in Philistia,. They were Anakite or descendants of Anak
- Anak is mentioned in
- Numbers 13:22 They went up into the Negeb and came to Hebron. Ahiman, Sheshai, and Talmi, the descendants of Anak, were there. (Hebron was built seven years before Zoan in Egypt.)
- **Num. 13:33 And there we saw the Nephilim (the sons of Anak, who come from the Nephilim), and we seemed to ourselves like grasshoppers, and so we seemed to them.**
- **Nephilim** "giants", name of two peoples, one before the flood and one after the flood for Gen 6:4 says, **The Nephilim were on the earth in those days, and also afterward**, when the sons of God came in to the daughters of man and they bore children to them. These were the mighty men who were of old, the men of renown.

Slide 18A The Sons Of Anak Were Real Giants Who Were Destined To Be Destroyed By Our Very Real God!

- Deuteronomy 9:1-3 ¹"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, ^{2a} 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?' ³Know 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.

Slide 18B The Sons Of Anak Were Real Giants Who Were Destined To Be Destroyed By Our Very Real God!

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- Joshua 15:13- 17 ¹³According to the commandment of the LORD to Joshua, he gave to Caleb the son of Jephunneh a portion among the people of Judah, Kiriath-arba, that is, Hebron (Arba was the father of Anak). ¹⁴And Caleb drove out from there the three sons of Anak, Sheshai and Ahiman and Talmi, the descendants of Anak. ¹⁵And he went up from there against the inhabitants of Debir. Now the name of Debir formerly was Kiriath-sepher. ¹⁶And Caleb said, "Whoever strikes Kiriath-sepher and captures it, to him will I give Achsah my daughter as wife." ¹⁷And Othniel the son of Kenaz, the brother of Caleb, captured it. And he gave him Achsah his daughter as wife.

Slide 19) Part 3) Deut. 1: 34-41 A Lack Of Faith Disqualifies The Participants

Heb. 11:6 And without faith it is impossible to please him, for whoever would draw near to God must believe that he exists and that he rewards those who seek him.

Slide 20) Num 14:39-45 Israel's Presumption Allowed The Enemy To Pounce On Them

Num 14:39-45 ³⁹When Moses told these words to all the people of Israel, the people mourned greatly. ⁴⁰And they rose early in the morning and went up to the heights of the hill country, saying, "Here we are. We will go up to the place that the LORD has promised, for we have sinned." ⁴¹But Moses said, "Why now are you transgressing the command of the LORD, when that will not succeed? ⁴²Do not go up, for the LORD is not

among you, lest you be struck down before your enemies. ⁴³For there the Amalekites and the Canaanites are facing you, and you shall fall by the sword. Because you have turned back from following the LORD, the LORD will not be with you.” ⁴⁴But they presumed to go up to the heights of the hill country, although neither the ark of the covenant of the LORD nor Moses departed out of the camp. ⁴⁵Then the Amalekites and the Canaanites who lived in that hill country came down and defeated them and pursued them, even to Hormah.

- Hebrews 3:12 Take care, brothers, lest there be in any of you an evil, unbelieving heart, leading you to fall away from the living God.
- In the excited imagination of the spineless spies, the walls and towers of the cities seemed as if they reached the very sky; so when men cease to have faith in God, difficulties appear insurmountable, and the power of the adversary is exaggerated until courage is paralyzed and despair banishes hope.

If we depart from God, we

- we are without His **PROVISION**
- we are without His **PROTECTION**
- we are without His **PROVIDENTIAL** care and superintendence
- we lack the **PRUDENCE** to manage our lives within the **Providence of God**.

What We Start In Faith Must Be Continued By Faith

Rom 1:17 For in it the righteousness of God is revealed from faith for faith,^e as it is written, “The righteous shall live by faith.”

We walk from one step of faith to the next, trusting in the totality of Who God Is, as He reveals Himself consistently from Genesis to Revelation!

Webster’s 1828 He that acknowledges a creation and denies a *providence* involves himself in a palpable contradiction; for the

same power which caused a thing to exist is necessary to continue its existence.

Here’s The Application for us: If we start something in faith, we must continue it by faith. We can’t ever trust in our own strength, or think: “I’ve got this.” We must praise and rely upon God to continue to work through us.

Slide 21) Part 4) Deut. 1: 42-45 “My Will For God” Presumes God Will Bless Whatever We Feel Like Doing

Deut. 1:43 ...you rebelled against the command of the LORD and **PRESUMPTUOUSLY** went up into the hill country.

Slide 22) To Presume Upon God Means ...

We act With **GROUNDLESS** and **VAIN CONFIDENCE** in the divine favor. Doing so means we ...

- act in **PRIDE**
- act in **WILLFULLY**,
- act in in bold **DEFIANCE** of violation of God’s known will, which is our duty to fulfill
- lose our battles
- emerge from spiritual warfare **DEFEATED!**

Slide 23) Part 5) “If We Praise God We Won’t Punk Out”

- Deut 1: ²⁸Where 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.” ²⁹Then I said to you, ‘Do not be in dread or afraid of them
- Some people only know enough to **COMPLAIN** while providing no constructive analysis.
- Some people think they are SMART because they can play “Devil’s Advocate” and dream up all sorts of “once upon a time” situations that probably never will happen again, as a reason to not move forward at this juncture!

- Do you really think you are being clever or Spiritual to play the role of “Devil’s Advocate”? It’s god to analyze, but to come up with possible problems for the sake of coming up with problems is not the stuff of which progress is made.
- **Not On Slide, But In Notes:** There are times when you have to make **progress**, rather than **procrastinate** waiting for **perfection** - that probably can’t be obtained.

Slide 24) In Matt 21:16 Jesus Quotes Psalm 8:2 But With A New Testament Twist

Matthew 21:16 'From the mouths of children and infants You have ordained **PRAISE**

Psalm 8:2 (ESV) Out of the mouth of babies and infants, you have established **STRENGTH ... to still the enemy and the avenger.**

Jesus’ quote indicates that **PRAISE** (in Matt 21:16) = **STRENGTH** (in Ps. 8:2)

We praise God that Christ has overcome the avenger of our sin (the vengeance due us because of our sin)

Praise provides the spiritual & emotional strength to deal with enemies!

Slide 25) What Potential Conflicts Challenge Us To Enter Into What God Has For Us

From Ps. 8:2 we learn

- We have **ENEMIES**, whether we do right or wrong, because some enemies emerge when we do the right thing
- **BOSSSES** who pressure us to do wrong
- our **FLESH** that entices us to do wrong
- **RELATIONSHIPS** can tempt us to do wrong
- our **GOV’T** can intimidate us to do wrong .

The Holy Spirit supports us to be victorious in these spiritual battles!

Slide 26) Let’s Apply The Strength Of Praise To The Concept Of Sowing & Reaping

Because correctly praising God releases spiritual strength in our lives, when the Holy Spirit prompts us to ...

- do something, and we praise God for speaking to us, we position ourselves to **OBEY**
- witness, and we praise God, we position ourselves to overcome **INSECURITY**
- undertake a new initiative, and we praise God, we are more likely to **FOLLOW THROUGH**

Slide 27) Instead Of Punking Out Let’s Go Forward Praising God

Because correctly praising God releases spiritual strength in our lives, when the Holy Spirit prompts us to do something ...

- when we see enemies, and we praise God, without presumption, we position ourselves to overcome by **PRESSING THROUGH** the challenges!

To reap what we sow the Bible says to give **THANKS** in all circumstances! (1 Thess. 5:18)

Slide 28) Deuteronomy Means “The Second Law” Or The “Second Giving Of The Law” By Moses; The Name Given To The Fifth Book Of The Pentateuch.

Deut. Chapters 1–30 consist of three sermons or speeches delivered to the **Israelites** by **Moses** on the **Plains of Moab**, shortly before they enter the **Promised Land**.

The first sermon RECOUNTS the **forty years of wilderness wanderings** which had led to that moment, and ends with an exhortation to observe the law.

The second sermon **REMINDS** the Israelites of the need to follow **Yahweh** and the laws (or teachings) he has given them, on which their possession of the land depends.

The third sermon instructs how to **REBOUND** from failure so that **REPENTANCE** provides the path to **RESTORATION**.

This offers the comfort that, even should the nation prove unfaithful and so lose the land, with repentance all can be restored.^[2]

Slide 29) Deuteronomy Means “The Second Law Or Second Giving Of The Law

Deut. Chapt’s 31–34, the final four chapters, contain a) the **Song of Moses**, b) the **Blessing of Moses**, and c) the narratives recounting **the passing of the mantle of leadership from Moses to Joshua** and, finally, d) **the death of Moses** on Mount Nebo.

One of its most significant verses is **Deuteronomy 6:4**, the She-ma Yisrael, the definitive statement of Jewish identity: **"Hear, O Israel: the LORD our God, the LORD is one."**^[3] Verses 6:4–5 were also **quoted by Jesus in Mark 12:28–34 as the Great Commandment**.

To Love God Is To Praise God & Go Forward With Him in Faith!

Slide 30) Let’s Pray

Lord God, thank You for loving us and sending Christ to redeem us by dying for our sins! Thank You for making us born again in Christ, so we can live in the fruit of Your Holy Spirit.

Thank You for all Your promises in the Bible. Help us to be faithful to live out Your word, and follow where You lead us.

Use us to bring other people into Your salvation through Christ, so they too can live as disciples.

We love You and cast all our anxieties on You, because You care for us.

In Jesus’ name, we pray, Amen.

The End

Slide X) Xxx

xxx

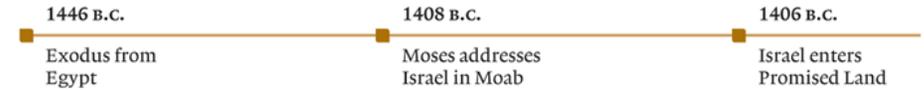


Introduction

Introduction to Deuteronomy ESV Bible

<https://www.esv.org/resources/esv-global-study-bible/introduction-to-deuteronomy/>

Timeline



Theme

Deuteronomy, the final book in the Pentateuch, contains Moses' last three sermons and two prophetic poems about Israel's future. Reflecting on the nation's past mistakes, Moses urges the people not to repeat those errors when they enter the Promised Land. Possessing Canaan will fulfill the promises made to the patriarchs, but if the people fall into idolatry or fail to keep the law, they will be exiled.

Purpose and Background

Deuteronomy is largely a sermon, or set of sermons, preached by Moses to all of Israel shortly before his death. It is a motivational sermon, urging Israel's faithful obedience to the covenant laws given 40 years previously at Sinai (**Exodus 19–40**).

The sermon is especially important because of Israel's earlier failure to conquer the land (see **Deut. 1:19–46**). Now that they are back at the eastern border of the Promised Land, Moses wants to ensure that the people will be obedient this time. The sermon encourages obedience by constantly reassuring them of God's faithfulness and his power to keep his promises. God is still faithful, despite Israel's persistent sin (e.g., **1:19–46; 9:1–29**). He is merciful to his sinful people, for the sake of his promises to Abraham.

In **Deuteronomy**, Moses urges Israel to trust and obey, and to conquer the land. He highlights God's uniqueness (e.g., ch. 4), his power over other nations and armies (e.g., **2:1–23**), and his grace and faithfulness. He reminds the people that God

promised the land, that God's gift of the land is undeserved (9:4–6), and that the land is full of good things (e.g., 6:10–12).

Moses emphasizes the importance of God's law, given at Sinai (e.g., see 5:1–3). The large central section of [Deuteronomy \(12:1–26:19\)](#) recites the law and urges Israel to keep it. The law is wide-ranging, incorporating all areas of life (economics, family and sexual relationships, religious observance, leadership, justice, guidance, food, property, and warfare). The details of the laws expand upon the great command of 6:5, that Israel is to love the Lord with all its heart, soul, and strength. Chapters 12–16 show what such total love of God will look like and provide examples of what the Ten Commandments (ch. 5) mean in practice.

Key Themes

- God's uniqueness ([4:1–40](#)).
- Israel's election ([4:37–38](#); [7:6–8](#); [10:14–15](#); [14:2](#)).
- The land's goodness ([1:25](#); [6:10–11](#); [8:7–13](#); [11:8–15](#)).
- God's faithful promise-keeping ([1:8](#), [19–46](#); [7:1–26](#); [8:1–20](#); [9:1–10:11](#)).
- God's power to defeat the enemies in the land ([2:1–3:11](#); [4:1–40](#); [7:1–26](#)).
- Exhortations to Israel to love, serve, fear, and obey God ([6:5](#); [10:12–13](#); [13:4](#)).
- Warnings against idolatry and instruction for proper worship of God ([4:9–31](#); [5:6–10](#); [7:1–5](#); [8:19–20](#); [12:1–32](#); [13:1–18](#)).
- The impact of God's laws ([12:1–27:26](#)).
- Moses' imminent death ([1:37](#); [3:26](#); [4:21](#); [32:51](#); [34:1–12](#)).

Outline

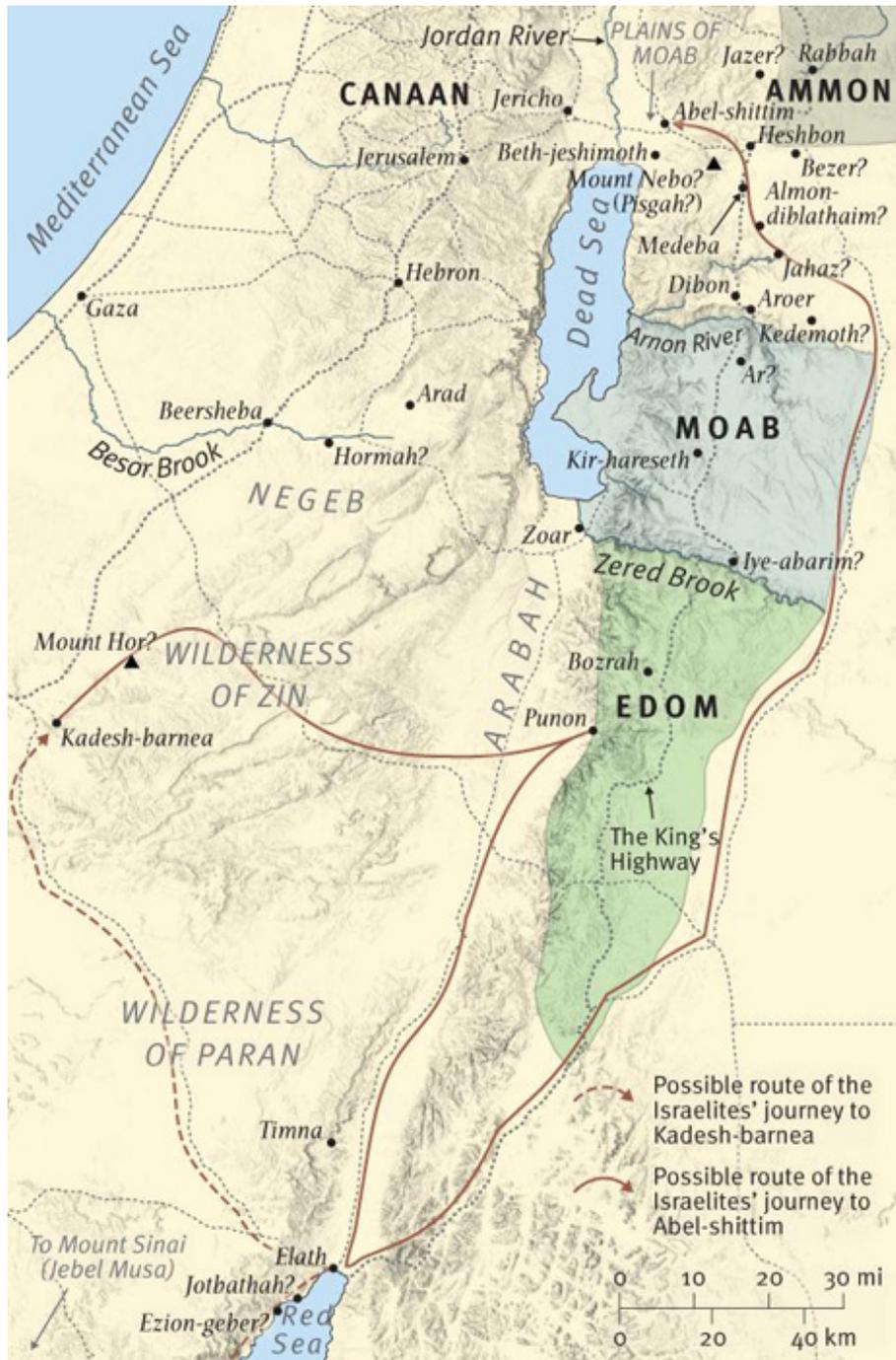
- Prologue ([1:1–5](#))
- Moses' First Speech: Historical Prologue ([1:6–4:43](#))

- Moses' Second Speech: General Covenant Stipulations ([4:44–11:32](#))
- Moses' Second Speech: Specific Covenant Stipulations ([12:1–26:19](#))
- Moses' Third Speech: Blessings and Curses ([27:1–28:68](#))
- Moses' Third Speech: Final Exhortation ([29:1–30:20](#))
- Succession of Leadership ([31:1–34:12](#))

The Setting of Deuteronomy

c. 1406 B.C.

The book of [Deuteronomy](#) records Moses' words to the Israelites as they waited on the plains of Moab to enter Canaan. Moses begins by reviewing the events of Israel's journey from Mount Sinai to the plains of Moab.



Introduction

Introduction to Deuteronomy The book of Deuteronomy (from **Ancient Greek**: Δευτερονόμιον, *Deuteronomion*;^[1] **Hebrew**: דְּבָרִים, *Dəḇārīm*, "Words") is the fifth book of the **Torah**, and the fifth book of the Christian **Old Testament**.

Chapters 1–30 of the book consist of three sermons or speeches delivered to the **Israelites** by **Moses** on the **Plains of Moab**, shortly before they enter the **Promised Land**.

The first sermon recounts the **forty years of wilderness wanderings** which had led to that moment, and ends with an exhortation to observe the law.

The second sermon reminds the Israelites of the need to follow **Yahweh** and the laws (or teachings) he has given them, on which their possession of the land depends.

The third sermon instructs that repentance provides the path to restoration offers the comfort that, even should the nation of Israel prove unfaithful and so lose the land, with repentance all can be restored.^[2]

The final four chapters (31–34) contain the **Song of Moses**, the **Blessing of Moses**, and the narratives recounting the passing of the mantle of leadership from Moses to **Joshua** and, finally, the death of Moses on **Mount Nebo**.

One of its most significant verses is Deuteronomy 6:4, the **Shema Yisrael**, which has become the definitive statement of **Jewish identity**: "Hear, O Israel: the **LORD** our God, the **LORD** is one."^[3] Verses 6:4–5 were also quoted by **Jesus** in **Mark 12:28–34** as the **Great Commandment**.



Introduction

Deuteronomy by Gospel Coalition

<https://www.thegospelcoalition.org/course/knowning-the-bible-deuteronomy/#week-1-overview>

Deuteronomy (the title is Greek for “second law” or “second lawgiving”) is a national constitution, a founding document for the new life that Israel is about to begin in the Land of Promise.

xThe book of Deuteronomy is the great, all-encompassing vision for what life in the land should look like for God’s people.

But Deuteronomy is also a farewell sermon. Moses is now 120 years old and is about to die. For decades he served as a mediator: he was God’s messenger to Israel and represented Israel’s requests to God. He was also Israel’s ruler, guide, and judge, with authority unsurpassed by anyone else in Israel. As his monumental life draws to a close, Deuteronomy is Moses’ last plea to Israel to live by the light of all that God has taught them. And yet, Deuteronomy is ultimately about what God does for Israel, not what Israel does for God. The call to obedience (chs. 4–26) is rooted in God’s redemptive work in the past (chs. 1–11) as well as the promise of God’s work in the future (chs. 27–28). Even as Deuteronomy reckons with Israel’s profound brokenness and inability to obey (chs. 29, 31–32), it still holds forth an unshakable hope for the future based on God’s faithfulness (chs. 30, 32–33).

(For further background, see the ESV Study Bible, pages 325–329; also online at www.esvbible.org).



The Variance Between The Exodus & Deuteronomy versions of the Ten Commandments

xxxhttps://www.chabad.org/library/article_cdo/aid/4455092/jewish/Why-Two-Versions-of-the-Ten-Commandments.htm

xxxWhy Two Versions of the Ten Commandments?

Why Is Deuteronomy 5 Different From Exodus 20?

Fourth Commandment:

Exodus	Deuteronomy
<p>Remember the Sabbath day . . . you shall perform no labor, neither you, your son, your daughter, your manservant, your maidservant, your beast, nor your stranger who is in your cities. For [in] six days the L-rd made the heaven and the earth, the sea and all that is in</p>	<p>Keep the Sabbath day . . . you shall perform no labor, neither you, your son, your daughter, your manservant, your maidservant, your ox, your donkey, any of your livestock, nor the stranger who is within your cities, in order that your manservant and your</p>

Fifth Commandment:

Exodus	Deuteronomy
<p>Honor your father and your mother, in order that your days be lengthened on the land that the L-rd, your G-d, is giving you.⁵</p>	<p>Honor your father and your mother as the L-rd your G-d commanded you, in order that your days be lengthened, and that it</p>

Tenth Commandment:

Exodus	Deuteronomy

You shall not covet your neighbor's **house**. **You shall not covet your neighbor's wife**, his manservant, his

And you shall not covet your neighbor's **wife, nor shall you desire your neighbor's house, his field, his manservant, his**

Why the Differences Matter

It should be stressed that this isn't just an issue of semantics. Some of these differences have practical ramifications. For example, the commandment to “remember” the Shabbat (Exodus) tells us to verbally sanctify the Shabbat through reciting *kiddush*, etc., while the commandment to “keep” the Shabbat (Deuteronomy) is about refraining from doing forbidden work.

Another example is that in the last commandment, the Exodus version only warns not to “covet” something that belongs to someone else. Conversely, the Deuteronomy version seems to have a new commandment: "You shall not desire." The difference is substantial. "You shall not covet" tells us not to act toward obtaining the object of our desire. "You shall not desire," on the other hand, means that we may not even actively think about it. (More on that in this essay: [Do Not Covet](#).)

This raises the question, if Moses was faithfully repeating what G-d had said 40 years earlier, then why the difference between the version in Exodus and Deuteronomy?

To be sure, we find specific explanations for some of the differences. For example, the Talmud and Midrash relate that the parallel commands to “remember” and “keep” Shabbat were actually both said by G-d and miraculously heard simultaneously.⁹ For whatever reason, “remember” was recorded in Exodus and “keep” was recorded in Deuteronomy.

But what are we to make of all the other differences? Is there an overarching explanation for all them?

Two Tablets

According to one tradition in the [Midrash](#), the two versions correspond to the two sets of Tablets. The version in Exodus was what was written on the first set of Tablets, which were ultimately broken after the Jews [sinned with the Golden Calf](#). The Deuteronomy repeat records what was written on the second Tablets that G-d gave Moses.¹⁰

However, on a literal level, it seems that the verses in both Exodus and Deuteronomy recount what G-d said at Sinai. So how could both versions be true?

Nations of the World

Rabbi Shlomo Ephraim Luntschitz offers a novel explanation based on the Midrashic tradition that before the giving of the Torah, G-d first offered the [Torah](#) to all the nations of the world, but they rejected it. Thus, the version in Exodus is what the Torah would have looked like had all the nations wished to accept it, and the version in Deuteronomy is for the Jews alone. Thus, the first version only speaks about sanctifying the Shabbat, but not about the prohibitions. This also explains why the creation of the world is given as the reason for Shabbat in the first version, but the Exodus (a uniquely Jewish experience) is recorded in the second version, in Deuteronomy. Also, since the first version is more universal, it only prohibits acting toward obtaining another's belongings, but doesn't require the higher standard of not even desiring it, as does the Deuteronomy version.¹¹

Ultimately, among other difficulties, this explanation has the same issue as the Midrash's explanation: both versions seem to be referring to the same event at Sinai.

G-d's Words and Moses' Words

Commentaries explain that the difference can be understood by taking into account the most obvious difference between the first four books of the Torah and Deuteronomy. As we explained above, Deuteronomy is Moses' own narrative of what had occurred. Thus, the Exodus version is how G-d himself said it, while Deuteronomy tells how Moses recounted it.¹²

(This explains why the second version has additions like this one in the Sixth Commandment: “as the L-rd your G-d commanded you.” Obviously, G-d didn't say those words when he spoke at Sinai, but when Moses retold the story, such insertions were natural.)

Of course, like the rest of the Torah, Moses communicated Deuteronomy as a prophet of G-d. It contains not his own ideas, but the faithful, prophetic transmission of G-d's message. But in this case, the message is expressed through the mind and words of Moses, making it more readily understood to our minds as well.

Why The Need for Two Versions

The Lubavitcher Rebbe explains that the reason for this difference goes to the very heart of what happened when G-d gave the Torah at Mount Sinai.¹³

There are two aspects of the Torah. On the one hand, it is G-d's beloved treasure, His intimate wisdom, and ultimately it is “one with Him.” But then G-d takes that wisdom and applies it to matters of our world, thereby investing something of His very self into a way of thinking that is accessible to human beings. This is the Torah as G-d gave it to us here in this physical world, where we must study and delve into the Torah with our own understanding, assimilating its approach and using its wisdom and laws to transform the world into a sacred space.

So G-d didn't simply present us with a set of instructions. G-d chose to invest His wisdom and will in the Torah and to entrust the human mind with the task of deducing and comprehending the divine teachings and commandments it contains. This way, we aren't just receiving His wisdom in the abstract. Rather, the Torah itself becomes part of our own intellect, our very selves. In studying this divine wisdom, then, we are paradoxically connecting and integrating the infinite with the finite.

So, on the one hand, the student of Torah must ask all the questions that come to mind and not fear any of them—no matter how uncomfortable they make him or others feel. He can never allow himself to be satisfied with easy answers, and must even seek out apparent contradictions in an attempt to resolve them. This is how Torah is studied and acquired.

Yet when it comes to fulfilling the Torah in practical terms, the same student must follow the Torah's instructions with utter confidence that this is G-d's absolute will. Indeed, even in his learning of Torah, he must understand that this is a divine wisdom that he can never entirely comprehend, and that the main thing is to bring it into this world of action.

This very crucial and seemingly paradoxical idea—that on the one hand it is divine wisdom and on the other we are tasked to comprehend and understand it with our own limited intellects—is something that we all need to keep in mind when studying the Torah. If we forget that it is divine wisdom, we may decide not to keep those parts we do not understand. If we forget that we are tasked to understand it with our own minds, we will never come to acquire Torah as our own. Therefore it was important that this idea be expressed at the very giving of the Torah with the different versions of the Ten Commandments—one version expressing how G-d said it, and one how the divine will and wisdom was expressed through the intellect of His faithful prophet Moses, all the while remaining G-dly and transcendent.



Introduction

A, B, C's of Salvation:

Admit you are a sinner, according to God's Ten Commandments

Believe on Christ for Salvation

- Believe that God was in Christ not counting men's sins against them but reconciling them to Himself. God is everywhere, always present. He pre exists Genesis and post exists the time period of the book of Revelation. And while Christ was on the cross, God reached back into the time of Genesis and swept all those sins forward in time and laid them on Christ, and then God reached into the future time period of Revelation and swept all the sins back through time upon Christ. Thus at one point in time in history past, Christ died for the sins of the entire history of the world.

Call on Christ, Who is God, The Son, for the propitiation (the satisfactory payment of your sins. All who call on the name of the Lord shall be saved. c



The Consolidated / Unified Idea/Theme for this message

xxx



Outline (Each point must contribute to explaining or illustrate the main theme)

1) xxx

- xxx
- xxx

2) xxx

- xxx

- xxx

3) xxx

- xxx

- xxx

4) xxx (Point 4 can be a summary statement of the message title / main theme)

- xxx

- xxx



Structure[edit]

Patrick D. Miller in his commentary on Deuteronomy suggests that different views of the structure of the book will lead to different views on what it is about.^[4]

The structure is often described as a series of three speeches or sermons (chapters 1:1–4:43, 4:44–29:1, 29:2–30:20) followed by a number of short appendices^[5] – Miller refers to this as the "literary" structure; alternatively, it is sometimes seen as a ring-structure with a central core (chapters 12–26, the [Deuteronomic Code](#)) and an inner and an outer frame (chapters 4–11/27–30 and 1–3/31–34)^[5] – Miller calls this the covenantal substructure;^[4] and finally the theological structure revealed in the theme of the exclusive worship of [Yahweh](#) established in the first of the [Ten Commandments](#) ("Thou shalt have no other god before me") and the [Shema](#).^[4]

(The following "literary" outline of Deuteronomy is from [John Van Seters](#),^[6] it can be contrasted with Alexander Rofé's "covenantal" analysis in his Deuteronomy: Issues and Interpretation.^[7])

- [Chapters 1–4](#): The journey through the wilderness from Horeb (Sinai) to Kadesh and then to Moab is recalled.
- [Chapters 4–11](#): After a second introduction at 4:44–49 the events at [Mount Horeb](#) are recalled, with the giving of the

Ten Commandments. Heads of families are urged to instruct those under their care in the law, warnings are made against serving gods other than **Yahweh**, the land promised to Israel is praised, and the people are urged to obedience.

- Chapters 12–26, the Deuteronomic code: Laws governing Israel's worship (chapters 12–16a), the appointment and regulation of community and religious leaders (16b–18), social regulation (19–25), and confession of identity and loyalty (26).
- **Chapters 27–28**: Blessings and curses for those who keep and break the law.
- Chapters 29–30: Concluding discourse on the covenant in the land of Moab, including all the laws in the Deuteronomic code (chapters 12–26) after those given at Horeb; Israel is again exhorted to obedience.
- **Chapters 31–34**: **Joshua** is installed as Moses's successor, Moses delivers the law to the **Levites** (a **priestly caste**), and ascends **Mount Nebo** or Pisgah, where he dies and is buried by God. The narrative of these events is interrupted by two poems, the **Song of Moses** and the **Blessing of Moses**.

The final verses, Deuteronomy 34:10–12, "never again did there arise in Israel a prophet like Moses," make a claim for the authoritative Deuteronomistic view of theology and its insistence that the worship of Yahweh as the sole deity of Israel was the only permissible religion, having been sealed by the greatest of prophets.^[8]

Deuteronomic code^[edit]

Main article: [Deuteronomic Code](#)

Deuteronomy 12–26, the **Deuteronomic Code**, is the oldest part of the book and the core around which the rest developed.^[9] It is a series of **mitzvot** (*commands*) to the Israelites regarding how they should conduct themselves in the **Promised Land**. The following list organizes most of the laws into thematic groups:

Laws of religious observance^[edit]

- All sacrifices are to be brought and vows are to be made at a central sanctuary.^[10]
- **The worship of Canaanite gods is forbidden**. The order is given to destroy their **places of worship**^[11] and to commit **genocide** against Canaanites and others with "detestable" religious beliefs.^[12]
- Native mourning practices such as deliberate disfigurement are forbidden.^[13]
- The procedure for tithing produce or donating its equivalent is given.^[14]
- A catalogue of which animals are permitted and which forbidden for consumption is given.^[15]
- The consumption of animals which are found dead and have not been slaughtered is prohibited.^[16]
- Sacrificed animals must be without blemish.^[17]
- First-born male livestock must be sacrificed^[18]
- The Pilgrimage Festivals of **Passover**, **Shavuot**, and **Sukkot** are instituted.^[19]
- The worship at **Asherah** groves and setting up of ritual pillars are forbidden.^[20]
- Prohibition of mixing kinds of crops, livestock, and fabrics.^[21]
- **Tzitzit** are obligatory.^[22]

Laws concerning officials^[edit]

- Judges are to be appointed in every city.^[23]
- Judges are to be impartial and bribery is forbidden.^[24]
- A central tribunal is established.^[25]
- Should the Israelites choose to be ruled by a King, regulations for the office are given.^[26]

- Regulations of the rights, and revenue, of the Levites are given.^[27]
- Concerning the future (unspecified) prophet.^[28]
- Regulations for the priesthood are given.^[29]

Civil law^[edit]

- Debts are to be **released** in the seventh year.^[30]
- Regulations of the institution of slavery and the procedure for freeing slaves.^[31]
- Regulations for the treatment of foreign wives taken in war.^[32]
- Regulations permitting taking slaves and plunder in war.^[33]
- Lost property, once found, is to be restored to its owner^[34]
- Marriages between women and their stepsons are forbidden.^[35]
- The camp is to be kept clean.^[36]
- Usury is forbidden except for gentiles.^[37]
- Regulations for vows and pledges are given.^[38]
- The procedure for **tzaraath** (a disfigurative condition) is given.^[39]
- Hired workers are to be paid fairly.^[40]
- Justice is to be shown towards strangers, widows, and orphans.^[41]
- Portions of crops ("**gleaning**") are to be given to the poor.^[42]

Criminal law^[edit]

- The rules for false witnesses are given.^[43]
- The procedure for a bride whose virginity has been questioned is given.^[44]
- Various laws concerning adultery, fornication, and rape are given.^[45]

- Kidnapping another Israelite is forbidden.^[46]
- Just weights and measures are obligatory.^[47]

God elects Israel to receive and obey His law, and to be a witness to the world of the blessings & curses that attend compliance/conformance vs. rebellion.

inherent in doing so. "obedience is not primarily a duty imposed by one party on another, but an expression of covenantal relationship."

Overview^[edit]

Deuteronomy stresses the uniqueness of God, the need for drastic centralisation of worship, and a concern for the position of the poor and disadvantaged.^[58] Its many themes can be organised around the three poles of Israel, Yahweh, and the covenant which binds them together.

Israel^[edit]

The themes of Deuteronomy in relation to Israel are election, faithfulness, obedience, and Yahweh's promise of blessings, all expressed through the covenant: "obedience is not primarily a duty imposed by one party on another, but an expression of covenantal relationship."^[59] Yahweh has elected Israel as his special property (Deuteronomy 7:6 and elsewhere),^[60] and Moses stresses to the Israelites the need for obedience to God and covenant, and the consequences of unfaithfulness and disobedience.^[61] Yet the first several chapters of Deuteronomy are a long retelling of Israel's past disobedience – but also God's gracious care, leading to a long call to Israel to choose life over death and blessing over curse (chapters 7–11).

Yahweh^[edit]

Deuteronomy's concept of God changed over time. The earliest 7th century layer is **monolatrous**; not denying the reality of other gods but enforcing only the worship of Yahweh in Jerusalem. In the later, Exilic layers from the mid-6th century, especially chap-

ter 4, this becomes [monotheism](#), the idea that only one god exists.^[62] God is simultaneously present in the Temple and in heaven – an important and innovative concept called "name theology."^[63]

After the review of Israel's history in chapters 1 to 4, there is a restatement of the Ten Commandments in chapter 5. This arrangement of material highlights God's sovereign relationship with Israel prior to the giving of establishment of the Law.^[64]

Covenant[\[edit\]](#)

The core of Deuteronomy is the [covenant](#) that binds Yahweh and Israel by oaths of fidelity and obedience.^[65] God will give Israel blessings of the land, fertility, and prosperity so long as Israel is faithful to God's teaching; disobedience will lead to curses and punishment.^[66] But, according to the Deuteronomists, Israel's prime sin is lack of faith, [apostasy](#): contrary to the first and fundamental commandment ("Thou shalt have no other gods before me") the people have entered into relations with other gods.^[67]

Dillard and Longman in their *Introduction to the Old Testament* stress the living nature of the covenant between Yahweh and Israel as a nation: The people of Israel are addressed by Moses as a unity, and their allegiance to the covenant is not one of obeisance, but comes out of a pre-existing relationship between God and Israel, established with Abraham and attested to by the Exodus event, so that the laws of Deuteronomy set the nation of Israel apart, signaling the unique [status](#) of the Jewish nation.^[68] The land is God's gift to Israel, and many of the laws, festivals and instructions in Deuteronomy are given in the light of Israel's occupation of the land. Dillard and Longman note that "In 131 of the 167 times the verb "give" occurs in the book, the subject of the action is Yahweh."^[69] Deuteronomy makes the Torah the ultimate authority for Israel, one to which even the king is subject.^[70]