

Chapter 1 : Deuteronomy Devotionals 2 | Precept Austin

Deuteronomy German Bible Alphabetical: and anything buy cattle desires drink eat fermented for God heart household in like LORD may money of or other oxen presence rejoice shall sheep silver spend strong the Then there to Use whatever wine wish you your.

The law of the Lord is perfect, reviving the soul. God used this ancient literary form to convey His truth to the ancient Israelites because it was a form they understood. As we spend this month examining this important Old Testament book, we, too, will become familiar with this treaty format. As Deuteronomy opens, the Israelites had reached the end of forty years of wandering and were poised to enter the Promised Land. Before they did, though, Moses had some final exhortations. So while the literary form of Deuteronomy resembles a suzerain-vassal treaty, the book is also built around a series of sermons: Deuteronomy is the key to the theology of the Pentateuch and indeed to all of Scripture--the book is quoted or alluded to nearly one hundred times in the New Testament. Its main purpose was to renew the covenant between God and Israel and to highlight major themes of His Law. Because He had chosen them, there were certain standards for their behavior and worship. By obeying, they would remain in a right relationship with Him, receive His blessing, and bring glory to His name. Genesisâ€™ Deuteronomy, by John H. Walton and Victor H. Matthews InterVarsity Press, It will prove to be a valuable asset in answering questions concerning the culture, chronology, and geography of the book of Deuteronomy. If the example is a good one, this can be a blessing. But what if the example is bad? This question must have plagued the people of Israel as they prepared to enter the land of promise. Their parents had wandered in the wilderness for forty years and eventually perished there because they failed to trust God when He ordered them to enter the first time. The children had survived, but by this time the great acts of God that had purchased their deliverance from slavery in Egypt were only a distant memory. If the parents had failed so miserably when these events were still fresh, what possible hope could there be for the children? God Himself provided the solution by calling the nation of Israel to renew its covenant with Him. It was true that their record was one of repeated failure. By trusting in the one who redeemed them from bondage, this generation could learn from the mistakes of their parents. In some ways, it is both. In His love and in His pity God redeemed them, and bare them, and carried them all the days of old. When the little lad was tired and complained of his head, his father bade a servant carry him to his mother; but God does not hand over His children to His servants, He carries them Himself. When we realize that His everlasting arms are underneath, it is safer riding than any the ingenuity of man can devise; and here we need fear no ill. Through wilds, past villages of infuriated savages, over reefs and rocks, the patient river bears the voyager and his goods. Thus does God carry us. The Good Shepherd carries the lambs in His bosom. Why, then, should we dread the future, or quail before the faces of our foes? Let yourself go, and trust. The English had offered freedom to any slave who joined them, and on this basis Armistead pretended to feed information to British General Cornwallis. One thing Moses clarified for the Israelites was that this was their second chance. Forty years before, the nation had been on the verge of entering the Promised Land, until ten out of twelve spies brought a fearful report see Num. Another point that Moses stressed was the faithfulness of God. He built Israel into a great nation, just as He promised Abraham 1: He liberated them from Egypt. And despite their disobedience, He continued to guide them and to provide for all their needs 2: Taking care of them like a father, He disciplined them for their own good 1: More than just a formal treaty, this shows an intimate covenant relationship. Begin to draw out a timeline of your life, noting good times and bad times. The Israelites spent forty years wandering around in the desert as a result of a disobedient choice. And it was a choice that, in retrospect, Moses knew had cost the nation a great deal. Having been liberated from bondage in Egypt by the miraculous power of God, the Israelites came to Horeb v. Then the nation traveled from Horeb to a place called Kadesh Barnea, on the very edge of Canaan, the land God had promised to give them. This act of unbelief turned what should have been an eleven-day trip from Horeb to Kadesh into nearly forty years of wandering around in the wilderness. There, on the east side of the Jordan River, the nation stood poised to enter Canaan. Although Moses would not be allowed to enter the Promised Land with his people, he had a

final message for them in fact, a series of powerful sermons that comprise most of the Book of Deuteronomy. We will also look at some of the key historical events Moses refers to gathering lessons along the way that, we pray, will strengthen the faith of each of us and increase our desire to obey God and enjoy His blessings. The corollary is also true: Israel, under the leadership of Moses, furnishes us with all the examples of the latter we will ever need. Paul even said that these events were recorded as warnings to us. Where are you in your spiritual pilgrimage as we enter August? Ask God to prepare your heart for obedience and blessing! Not exactly the picture of a conquering army, is it? Troops that are ill-prepared for battle will be hard-pressed to take on a formidable enemy and conquer vast amounts of territory. This is exactly what God asked the Israelites to do, however; but they had no reason to draw back. They did not lack for anything they needed, because their supplier was God Himself. Rather, it was a living word of promise from the living God, who always was intimately involved with His people. Notice the wording here. God had already given the land to His people. They were to take possession of something that had their name on it. Yes, they would have to fight, but was there any doubt of victory if they obeyed God? Is there any doubt of victory if we obey God? But the size of the task should not have thwarted the Israelites. They had seen God bring Egypt to its knees. The size of your God, not the size of your challenge, is the issue in obedience. Put the biggest task facing you this week up against the greatness of God, and then praise Him for His power. He firmly believed that everyone men and women, rulers and subjects alike is subject to the rules of Scripture and the God of Scripture. He needed military commanders, administrators, and judges who feared God and His truths more than anyone or anything else. The covenant blessing of God on His people was obvious in the way they were multiplying. The task of administering the nation had become too much for Moses alone. One Bible commentator has the right idea when he says that Moses was not simply rehashing the past. God wanted the Israelites to do more than just conquer Canaan. His will was that justice and righteousness be established in the land. That way the Israelite rule in Canaan would be a reflection of their just and righteous God. The words of Moses were also somewhat of a warning. This message still has a timely ring to it today. His standards have not changed. We encourage you to read these powerful verses today and spend a few minutes meditating on them. God cannot ignore the lack of justice, righteousness, and truth at the highest levels in our land. In fact, Isaiah says of unrighteous Israel: After your reading, please join with the Today family in praying for repentance and revival in our nation. She then saves the letters and mails them back to the students nine years later, as they are finishing high school and getting ready to embark on their lives. The students who receive these letters say they are a source of joy and a valuable connection to their past. These Israelites, like those students, were receiving the benefit of insight from the past. And the message was coming not from a letter, but from the mouth of the Almighty God through His servant Moses. All that the people needed to do was to heed the word they were hearing. Remember, the people to whom Moses spoke were not of the generation that came out of Egypt. In verses Moses recounts how the nation sent spies into Canaan. The people listening to Moses that day must have felt that he was reading a letter from their past. We can imagine how their parents had told them the story of the spies and the problems that resulted. But all of that was past history. Moses had previously told their parents: Unfortunately, the first generation did not heed the exhortation. Their children now had the same opportunity and duty to believe God and to be strong. Parents can, however, pray diligently for their children. Whether your children are third-graders, high school students, newlyweds, or parents themselves, pray that they will learn the lessons God has for them.

Chapter 2 : Deuteronomy - NIV Bible - Be sure to set aside a tenth of all that your

Deuteronomy When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled;

Deuteronomy Chapter 5 Verses 5: As Moses began his second address to the people of Israel, he reminded them of the events and the basic commands from God that were foundational to the Sinaitic Covenant 5: Knowledge is a prerequisite to performance. When we hear the word of God we must learn it; and what we have learned we must put in practice, for that is the end of hearing and learning. Not to fill our heads with notions, or our mouths with talk, but to direct our affections and conduct. A hearing that leads to obedience was demanded of all the people compare 6: Moses has called all of the people together for a re-stating of the law. The law was first given at Horeb, where the voice of God came from the fire. Moses knows that many of those who were present that day are dead. The 40 years in the wilderness has caused many of the older people to die. Moses will repeat the law and judgements to them again, so they will be without excuse. The second generation of Israel, while children, received the covenant that God made with Israel at Sinai. Moses immediately explains who God is. The covenant He made with the people was conditional. If they keep His commandments, He will bless them. If they do not keep them, He will curse them. The Sinaitic or Mosaic Covenant was in addition to and distinct from the Abrahamic Covenant made with the patriarchs. The covenant is for the living, not for the dead. This is the covenant that God made with them as a people at Mount Sinai. The nation of Israel had gone into agreement with God. The older people who were involved in that agreement are dead. Moses, Caleb, and Joshua remain of the leaders who met with the Lord at Sinai. The covenant was not made with individuals, but with the nation. This new generation is now Israel. The covenant then, is with them. But publicly, audibly, clearly, and distinctly, or without the interposition of another. He did not speak to them by Moses, but to them themselves. He talked to them without a middle person between them, as Aben Ezra expresses it. Without making use of one to relate to them what he said; but he talked to them directly, personally. In which he descended, and with which the mountain was burning all the time he was speaking. Which made it very awful and terrible, and pointed at the terrors of the legal dispensation. Moses had gathered the people to the side of the mountain, and God had spoken to them from the fire on the mountain. That is, about that time, not at the exact precise time the ten commandments were delivered, for these were spoken immediately to the people. But when the ceremonial law was given, which was ordained by angels, in the hand of a mediator Gal. And which was at the request of the people as follows, terrified by the appearance of the fire out of which the moral law was delivered. Not the Decalogue, that they heard with their own ears, but the other laws which were afterwards given, that were of the ceremonial and judicial kind. Lest they should be consumed by it. And indeed bounds were set about the mount, and they were charged not to break through. We can see in the next verses, the fear the people had of the LORD, and also the fact that Moses spoke to God for them. It is more necessary that we tie ourselves to the things, than to the words unalterably. Though this ever remains in force, it is not the only reason. In the resurrection of Christ, we were brought into the glorious liberty of the children of God, with a mighty hand, and an outstretched arm. How sweet is it to a soul truly distressed under the terrors of a broken law, to hear the mild and soul-reviving language of the gospel! Moses here reiterated them as given originally at Sinai. See notes on Exodus The commands to love God and to love others summarize the entire Ten Commandments and reflect His holy character Matt. This section contains the first and second commandments and relates to the worship of God. Usually this reminder went along with a command or ethical demand. The context or environment of law and obligation in the Old Testament period was the redemption of Israel from Egypt. The Lawgiver and His gracious act of redemption provide the context against which the commandments are given. The highest duty of man is given in the first commandment. This is not intended to stifle artistic talent, for the command has reference to religious worship: God Himself commanded Moses to make many artistic representations on the curtains in the tabernacle. This must not be construed to mean that God is naturally suspicious, wrongfully

envious of the success of others, or distrustful. When used of God it refers to: It is always closely connected with the two concepts of covenant and faithfulness. And those commands are here delivered in the same order, and pretty near in the same words, with a little variation, and a few additions. Which I shall only observe, and refer to Exodus He is the great I AM. He is the One who eternally exists. It was actually God that brought them out of Egypt. Moses led them under the direction of the LORD. The rules for all men to live by must come from God. The Israelite was to be totally faithful to the God to whom he was bound by covenant compare Matt. This is the first of the Ten Commandments. We see in this very first commandment, that there is One God. The worship of false gods would break the first commandment of God. Reducing the infinite God to any physical likeness was intolerable, as the people found out in their attempt to cast God as a golden calf compare Exodus chapter Any image would not be God. Disobedience is equal to hatred of God, as love is equal to obedience compare Matt. There are no sins which so surely entail penal consequences upon succeeding generations as the abominations of idolatry. All idolatry means the degradation of the Divine image in man. But it is not meant here that the soul of the son shall die for the father. This is the one sin that God will not overlook. This is spiritual adultery, when they are unfaithful to God. This is strictly forbidden. We have an echo of this commandment in the words of our Savior: As love in this verse is practical, so is hatred in the previous verse. To hate God is to disobey His commandments. The mercy of God is forever. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy. This verse relates to the third commandment. This is speaking of all profanity that uses the name of the LORD. It is strictly forbidden to misuse the name of the LORD. Those who profane the name of the LORD, have profanity in their hearts. These verses relate to the fourth commandment. It was given for the liberation, not the bondage, of the individual. Another reason is given here, relating to the creation of the nation when they were redeemed from Egypt. Because of this new work of redemption, they are to rest. These words are missing from Exodus Or observe it, by setting it apart as a time of natural rest, and for the performance of holy and religious exercises, where the phrase is a little varied, "remember the Sabbath day to keep it holy"; it having been instituted before. Not at Sinai only, for the same might then have been observed of all the rest of the commands, but before the giving of the law, at the first of the manna see Exodus The Sabbath is the 7th day of the week, or Saturday. Christians practice firstfruits, which is Sunday. Those under the law must practice Sabbath, or Saturday. Is pointed to, by reminding the people that they too were formerly servants themselves. The bondage in Egypt and the deliverance from it are not assigned as grounds for the institution of the Sabbath, which is of far older date see Genesis 2: But rather as suggesting motives for the religious observance of that institution. The Exodus was an entrance into rest from the toils of the house of bondage, and is thought actually to have occurred on the Sabbath day or "rest" day.

Chapter 3 : Reflections: Reflections on Deuteronomy 28

Deuteronomy New International Version (NIV) Tithes. 22 Be sure to set aside a tenth of all that your fields produce each year. 23 Eat the tithe of your grain, new wine and olive oil, and the firstborn of your herds and flocks in the presence of the Lord your God at the place he will choose as a dwelling for his Name, so that you may learn to revere the Lord your God always. 24 But if.

Reflections is based on my personal devotional journals from a daily practice of reading through the Bible chapter by chapter. Always obey them, and the LORD will make Israel the most famous and important nation on earth, and he will bless you in many ways. You will have many children. You will harvest large crops, and your herds of cattle and flocks of sheep and goats will produce many young. You will have plenty of bread to eat. The LORD will make you successful in your daily work. The LORD will help you defeat your enemies and make them scatter in all directions. The LORD your God is giving you the land, and he will make sure you are successful in everything you do. Your harvests will be so large that your storehouses will be full. If you follow and obey the LORD, he will make you his own special people, just as he promised. Then everyone on earth will know that you belong to the LORD, and they will be afraid of you. The LORD will give you a lot of children and make sure that your animals give birth to many young. The LORD promised your ancestors that this land would be yours, and he will make it produce large crops for you. The LORD will open the storehouses of the skies where he keeps the rain, and he will send rain on your land at just the right times. He will make you successful in everything you do. Israel will be wealthy and powerful, not poor and weak. But you must not reject any of his laws and teachings or worship other gods. Your businesses and farms will fail. The LORD will make you fail in everything you do. No matter what you try to accomplish, the LORD will confuse you, and you will feel his anger. The LORD will send terrible diseases to attack you, and you will never be well again. You will suffer with burning fever and swelling and pain until you die somewhere in the land that you captured. The LORD will make the sky overhead seem like a bronze roof that keeps out the rain, and the ground under your feet will become as hard as iron. Your crops will be scorched by the hot east wind or ruined by mildew. The LORD will let you be defeated by your enemies, and you will scatter in all directions. You will be a horrible sight for the other nations to see, and no one will disturb the birds and wild animals while they eat your dead bodies. The LORD will make you suffer with diseases that will cause oozing sores or crusty itchy patches on your skin or boils like the ones that are common in Egypt. And there will be no cure for you! You will become insane and go blind. The LORD will make you so confused, that even in bright sunshine you will have to feel your way around like a blind person, who cannot tell day from night. For the rest of your life, people will beat and rob you, and no one will be able to stop them. A man will be engaged to a woman, but before they can get married, she will be raped by enemy soldiers. Some of you will build houses, but never get to live in them. Your donkeys and sheep will be stolen from you, and no one will be around to force your enemies to give them back. Your sons and daughters will be dragged off to a foreign country, while you stand there helpless. And even if you watch for them until you go blind, you will never see them again. You will work hard on your farms, but everything you harvest will be eaten by foreigners, who will mistreat you and abuse you for the rest of your life. What you see will be so horrible that you will go insane, and the LORD will punish you from head to toe with boils that never heal. The LORD will let you and your king be taken captive to a country that you and your ancestors have never even heard of, and there you will have to worship idols made of wood and stone. People of nearby countries will shudder when they see your terrible troubles, but they will still make fun of you. You will plant a lot of seed, but gather a small harvest, because locusts will eat your crops. Even your infant sons and daughters will be taken as prisoners of war. Locusts will eat your crops and strip your trees of leaves and fruit. Foreigners in your towns will become wealthy and powerful, while you become poor and powerless. You will be so short of money that you will have to borrow from those foreigners. They will be the leaders in the community, and you will be the followers. Then everyone will look at you and your descendants and realize that the LORD has placed you under a curse. Then you will live in poverty with nothing to eat, drink, or wear, and your owners will work

you to death. Foreigners who speak a strange language will be sent to attack you without warning, just like an eagle swooping down. They will take your cattle, sheep, goats, grain, wine, and olive oil, then leave you to starve. You may feel safe inside your town walls, but the enemy will tear them down, while you wait in horror. Finally, you will get so hungry that you will eat the sons and daughters that the LORD gave you. Because of hunger, a man who had been gentle and kind will eat his own children and refuse to share the meal with his brother or wife or with his other children. But times will be so bad that she will secretly eat both her newborn baby and the afterbirth, without sharing any with her husband or her other children. There are as many of you now as the stars in the sky, but if you disobey the LORD your God, only a few of you will be left. The LORD is happy to make you successful and to help your nation grow while you conquer the land. But if you disobey him, he will be just as happy to pull you up by your roots. Those of you that survive will be scattered to every nation on earth, and you will have to worship stone and wood idols that never helped you or your ancestors. You will be restless--always longing for home, but never able to return. You will live in constant fear of death. Each morning you will wake up to such terrible sights that you will say, "I wish it were night! But now the LORD himself will load you on ships and send you back. Then you will even try to sell yourselves as slaves, but no one will be interested. The blessings listed are as wonderful as the curses are horrific. One cannot imagine that a people would choose to disobey, taking on the curses along with giving up the blessings. Man has the persistent and consistent idea that a loving God cannot allow bad things to happen to people. What is particularly unthinkable about this passage to such a mindset and worldview is that God would not only allow these curses but would even cause them. As the saying goes, man wants to have his cake and eat it too. He wants to do what he wants to do without consideration for God but he also wants God to consider him and bless him regardless. Should God allow or even cause man to be blessed we do not credit Him but if God allows something bad we are sure to blame Him. Though under scrutiny this thinking makes no sense, we are not prone to scrutinize ourselves very closely in such matters. The blessings Moses described for Israel if she obeyed God are unbelievably good just as the curses are unbelievable bad. He began the passage saying this is what will happen IF you obey or disobey. Partway through the curses passage he slipped into a tone of saying this WILL happen as if knowing Israel would not obey. After leading them for forty years and seeing them disobey over and over even when the Lord repeatedly performed mighty works on their behalf it would be hard to imagine them being obedient for any length of time. In truth, the list of curses was prophetic in that they did come true.

Chapter 4 : Deuteronomy NIV - Tithes - Be sure to set aside a tenth - Bible Gateway

The language and verbiage found therein suggest that even as each individual makes his or her own way to worship, the journey and the experience are enwrapped in the story of the community, even as the experience is enshrouded in the presence of God.

Deuteronomy Chapter 3 Verses The conquest of Bashan is described. It may have been an iron-trimmed stone coffin, or an iron-decorated couch, to be placed in his tomb, or as a monument made of basalt. Og was very powerful, but he did not take warning by the ruin of Sihon, and desire conditions of peace. He trusted his own strength, and so was hardened to his destruction. Those not awakened by the judgments of God on others, ripen for the like judgments on themselves. Hermon in the north to the Yarmuk River in the south. Israel met king Og and his army in battle at Edrei, a city on the Yarmuk River. The Amorite king ruled over 60 cities verses ; Joshua Og was from the race of giants. He ruled over the northern half of Gilead. This was land that God wanted His Israelites to possess. The Israelites annihilate the people of Og. In the process, over 60 cities were taken by Israel. See notes on Numbers We see that God encouraged the Israelites not to fear Og and his troops. The Lord takes from those who are disobedient to Him, and gives to them who obey Him. Og was a heathen. He was not a follower of the true God. The same results will be here, as at Sihon. Or left alive, all were slain with the sword see notes on Num. The Israelites killed all of the army of Og. They in fact killed everyone, including women and children. Not one stood out, but all surrendered on summons. The number of which follows: Which was a large number for so small a country, and shows it to be well inhabited. Which was a small province of the kingdom of Og in Bashan. Aben Ezra and Jarchi observe, that it was called after a man, i. Jerom relates that in his time, about Gerasa, a city of Arabia, fifteen miles from it to the west, there was a village which was called Arga. Which seems to carry in it some remains of the ancient name of this country. And the Samaritan version, in all places where Argob is, calls it Rigobaah. And in the Misnah mention is made of a place called Ragab, beyond Jordan, famous for its being the second place for the best oil. These cities were well fortified, but God gave them into the hands of the Israelites. Bashan and Argob are the same place. And though they were, it hindered not their falling into the hands of the Israelites. And this might serve to encourage them against those fears they were possessed of by the spies, with respect to the cities in the land of Canaan see Num. Small towns and villages adjacent to the several cities, as is common. There were more cities taken, but the 60 cities had high walls and gates with bars. All of the cities fell to Israel. They did not destroy his cities, for they took them and dwelt in them. But the people that lived there, as follows here: Their gold and silver, and the furniture of their houses. Their stores of corn, and of other fruits of the earth. Even all their substance of whatsoever kind. Made them their own property, and used them for their own profit and service, whereby they became greatly enriched. The cattle and all of the material things, were not destroyed. They became the property of Israel. Hermon, a length of about miles. Note that the perspective of the speaker was to the east of the Jordan; the west of the Jordan still needed to be conquered. This statement helps date these speeches as pre-conquest. The elevation of Hermon is approximately 10, feet, and is near the Lebanon border. All this is the land on the eastern side of Jordan which will be inherited by the tribe of Reuben, Gad, and the half tribe of Manasseh. A name the inhabitants of Sidon gave it, but for what reason it is not easy to say. However, that it was well known to Tyre and Sidon, appears from snow in summer time being brought to the former, as will be hereafter observed. Sirion, elsewhere called mount Gilead, and Lebanon. And here Shenir, and Sirion, which several names were given to this one mountain, partly by several people, and partly in regard of several tops and parts of it. These are two other names for Mount Hermon. Mount Gilead, and the cities belonging to it. A very fruitful country, half of which fell to the share of the Reubenites, and the rest to the half tribe of Manasseh. Of which Og was king. Called Batanea, a very fertile country, as before observed. Which seem to be frontier cities of the latter see Deut. The former, Adrichomius says, was situated by the city Geshur and Mount Hermon, and was the boundary of the country of Bashan to the north. As Edrei seems to be its boundary to the south. This is a description of the land taken. These are just a few of the cities mentioned. The bedstead may actually have been a coffin, which would have been large enough to also hold

tomb objects. As God had given Israel victory over the giant Og, so He would give them victory over the giants in the Land. It appears of the giants, Og is the last one. His bed gives some idea of how big he was. It was first of all, made of iron to be strong enough to hold him. We do not know for sure how tall he was. Even if he were 9 feet tall, that would be a giant to a man 6 feet tall. Goliath, who fought David, was just over 9 feet tall, and he was spoken of as a giant. The allocation of the land east of the Jordan. Six of the seven families comprising the tribe of Manasseh occupied land in Gilead. This command is not mentioned in Numbers chapter 32, since it was not relevant to the situation related there, but now it forms the foundation for future victory. This country was settled on the Reubenites, Gadites, and half the tribe of Manasseh see Num. Moses repeats the condition of the grant to which they agreed. When at rest, we should desire to see our brethren at rest too, and should be ready to do what we can towards it. For we are not born for ourselves, but are members one of another. On the borders of Moab, from thence as far as Gilead was the land which was taken from Sihon king of Heshbon Deut. Which were taken from Og king of Bashan Deut. At their request, on certain conditions to be performed by them, afterwards repeated. This is showing the division of the land on the east side of the Jordan River, that Reuben and Gad receive as an inheritance. The region of Trachonitis, in Bashan see Deut. This Jarchi says is the country of the Rephaim given to Abraham Gen. As we said earlier, the half tribe of Manasseh received land on the eastern side of the Jordan, just above the land of Gad. These were little kingdoms in Syria, on which the country of Argob bordered. And had kings over them in the time of David, and came not into the possession of the Israelites see Joshua The name of the region bore the name of Jair, because it belonged to him. Or rather half the river, the river Arnon. And so it is rendered "the middle of the river" in Joshua And so here the middle of the torrent by the Vulgate Latin and Septuagint versions, and by Onkelos. Beyond which the land given to the tribes of Reuben and Gad reached not see Deut. This is giving the northern and the southern border of the land to Reuben and Gad. The country adjoining to it. From thence to the sea of Sodom, the sea of the plain, where the cities of the plain stood. Mentioned among the cities given to the tribe of Reuben Joshua

Chapter 5 : Luke 18,Deuteronomy 19,Deuteronomy 20 NIV - The Parable of the Persistent Widow - Bible C

5 "You must then say in the presence of the Lord your God, 'My ancestor Jacob was a wandering Aramean who went to live as a foreigner in Egypt. His family arrived few in number, but in Egypt they became a large and mighty nation.

Pulpit Commentaries Verses Moses mentioned seven nations that resided in Canaan here Deuteronomy 7: Perhaps Moses named seven here for rhetorical purposes, seven being a number that indicates completion or fullness. One reason for the total extermination of these idolaters was the evil effect their corrupt worship would have on the Israelites and their relationship with Yahweh Deuteronomy 7: Likewise Christians today should deal ruthlessly with sin in our lives cf. Israel's election was not due to anything in her that merited God's favor, but only to the free choice of God to bless whom He would bless. The historical function of a priest was to represent man to God. The tribe of Levi represented Israel before God; and the nation Israel was to represent the Gentile nations before God. The motive of love comes through clearly. The reason for this love was not that its recipients were attractive but that its giver is a loving Person. Examples of the application of the principles chs "These clearly are not laws or commandments as such but primarily series of parenetic homilies in which Moses exhorted the people to certain courses of action in light of the upcoming conquest and occupation of Canaan. Within these sections, however, are specific and explicit injunctions based upon the Decalogue and anticipatory of further elaboration in the large section of detailed stipulations that follows Deuteronomy God had called on His people to acknowledge that He is the only true God and to be completely loyal to Him. In Canaan they would encounter temptations that might divert them from their fidelity cf. Now we have a full explanation of how the Israelites were to deal with these temptations. These instructions amplify the second commandment Deuteronomy 5: Verses Obedience would bring blessing. Moses enumerated the blessings for remaining completely devoted to God and refusing to practice idolatry Deuteronomy 7: Grain, wine, and oil Deuteronomy 7: God told the Israelites He would drive out the Canaanites gradually Deuteronomy 7: He would not allow them to destroy the Canaanites totally until they had grown large enough numerically to care for the land adequately cf. This gradual extermination would be hard for the Israelites in that the temptations to idolatry would abound on every hand. Nevertheless it would be better for them than sudden annihilation of their enemies because in that case the land would become wild and unmanageable. The Israelites were not to take the gold and silver from the Canaanite idols for themselves Deuteronomy 7: The whole idol was under the ban Heb. They would do this by bringing these offerings to the tabernacle. Believers should not make defiling alliances with unbelievers who are pursuing lives of rebellion against God but should oppose their actions cf.

Chapter 6 : Matthew 1 | NET Bible

Deuteronomy "Set aside a tithe " a tenth of all that your fields produce each year. Then go to the one place where the LORD your God has chosen to be worshipped; and there in his presence eat the tithes of your corn, wine, and olive oil, and the firstborn of your cattle and sheep.

The Last Book in the Pentateuch - Deuteronomy click to play it. The Bible provides no details about the Cushite wife. Some people believe that she was Zipporah, but others think that she was a different woman whom Moses married, most likely after Zipporah died. Being the decent man and brother that he was, however, Moses cried out to God, asking Him to heal her. God did heal her, but she had to be considered unclean for seven days anyway. In Deuteronomy, the point of the Israelites remembering Miriam was so that they would remember what they needed to do with a person who suffered from the disease. Question submitted by Ced-uh. What is this practice called in Deuteronomy Deuteronomy click to play it. Question by author Rimrunner. Bible historians believe that the various Jubilee laws were never fully and universally implemented among the Israelites there is some evidence for this in the Bible, eg. They may have been practiced by some, and not others, or they may have been practiced in an amended form. The promises God attaches to obedience to this law are generous; nevertheless, it appears that we human beings remain skeptical! Ordinances regarding the Sabbatic Year are also given, among other places, in Exodus The KJV click to play it. What is the feast of Tabernacles? What is the feast of Trumpets? What is the feast of unleavened bread? What is the feast of Pentecost? Deuteronomy Jeopardy click to play it. Question by author preacher The passover and the feast of unleavened bread were observed at the same time and after the 8th day they were to count 7 weeks and observe the feast of weeks which is also known as Pentecost 25 The Israelites were given four regulations that any king they appointed must observe. Three things he was banned from doing - he must not acquire many horses for himself or cause the people to return to Egypt in order to acquire many horses, he must not acquire many wives for himself, and he must not acquire for himself excessive wealth. The fourth regulation was something that he MUST do. He must copy out the entire Law himself by hand and read from it every day These regulations are found in Deuteronomy 17 vv For example, Solomon had wives and concubines 1 Kings Question submitted by Watchkeeper. But, in Deuteronomy The NKJV text manages to communicate this quite well: In the same vein v. What is the 20th generation? What is the 5th generation? What is the 15th generation? What is the 10th generation? You can find the original commandment in Deuteronomy 6: What does it say, based upon the New King James Bible? You shall love the Lord your God with all your heart, with all your soul, and with all your strength. The verse is Deuteronomy 6: He also told them to keep His words in their hearts and teach them to their children and grandchildren. Even Jesus said in John Regarding the incorrect choices, Leviticus Which of the following pairs of quotations represent the beginnings of verses 17 and 18? NKJV text "When you come into the land which the Lord your God is giving you" and "You shall be blameless before the Lord your God" "Speak to the children of Israel, that they bring Me an offering" and "And let them make Me a sanctuary" "The Lord is longsuffering and abundant in mercy" and "So all the congregation lifted up their voices and cried" "Today you have proclaimed the Lord to be your God" and "Also today the Lord has proclaimed you to be His special people" From Quiz: They are the conclusion of a review of all the important provisions of the Covenant, a review which has been going on since Chapter FunTrivia is a collaborative community effort, where we are constantly updating questions to keep them accurate. If you find an error, click through to the quiz link under the stated answer and then click "Report error" at the bottom of that page.

Chapter 7 : Deuteronomy 4 Commentary | Precept Austin

Deuteronomy "Neither shalt thou desire thy neighbor's wife, neither shalt thou covet thy neighbor's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any [thing] that [is] thy neighbor's."

How they stood before God at Horeb , the mountain was ablaze with flames, God spoke to them out of the fire , and God declared to them the Ten Commandments. You shall not make for yourself a sculptured image, any likeness of what is in the heavens above, or on the earth below, or in the waters below the earth. You shall not bow down to them or serve them. And you shall love the Lord your God with all your heart, and with all your soul, and with all your might. And these words, which I command you this day, shall be upon your heart; and you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when thou rise up. And you shall bind them for a sign upon your hand , and they shall be for frontlets between your eyes. And you shall write them upon the doorposts of your house, and upon your gates. Deuteronomy chapter 5[edit] The early third millennium BCE Sumerian wisdom text Instructions of Shuruppak contains maxims that parallel the Ten Commandments, including: Figs were in it and grapes. It had more wine than water. Abundant was its honey, plentiful its oil. All kind of fruit were on its trees. Barley was there and emmer, and no end of cattle of all kinds. Solomon used the same image in his prayer at the dedication of the temple he built in Jerusalem. Deuteronomy chapter 6[edit] Zechariah Similarly, in Malachi 3: When sinning parents repent, God defers their punishment to their offspring. Sommer argued that other Biblical writers, engaging in inner-Biblical interpretation, rejected that notion in Deuteronomy 7: Sommer argued that Psalm Sommer argued that Deuteronomy 7: Sommer asserted that Deuteronomy 7: Rather, they repeat Exodus Deuteronomy chapter 5[edit] Rooms in the main building at Qumran Clement of Alexandria first used the Greek term that became the English word "Decalogue" to describe the Ten Commandments in about C. Thus Rav Huna taught that as soon as God told Moses to hand over his office to Joshua, Moses immediately began to pray to be permitted to enter the Promised land. The Midrash compared Moses to a governor who could be sure that the king would confirm whatever orders he gave so long as he retained his office. The governor redeemed whomever he desired and imprisoned whomever he desired. Similarly, as long as Moses remained in office, he imprisoned whomever he desired and released whomever he desired, but when he was relieved of his office and Joshua was appointed in his stead, and he asked to be permitted to enter the Promised Land, God in Deuteronomy 3: Rav Huna and Rav Hisda were discussing how long to wait between recitations of the Amidah if one erred in the first reciting and needed to repeat the prayer. Thus one can interpret Deuteronomy 3: Rabbi Simeon ben Yohai explained that the altar was called "Lebanon" because it made white malbin the sins of Israel, as indicated by the words of Isaiah 1: Rabbi Simeon ben Lakish taught that the world did not deserve to have the use of gold. But God created gold for the sake of the Temple. The Midrash deduced this from the use of the word "good" in both Genesis 2: The Gemara provided another explanation of the word "enough! The Gemara provided a third explanation of the word "enough! God was telling Moses not to petition him anymore, so that people should not say: A Baraita deduced exhortation to immediate obedience from the use of the word "command" in Deuteronomy 3: The Rabbis in a Baraita taught that the "ordinances" mishpatim were commandments that logic would have dictated that we follow even had Scripture not commanded them, like the laws concerning idolatry, adultery, bloodshed, robbery, and blasphemy. And "statutes" hukim were commandments that the Adversary challenges us to violate as beyond reason, like those relating to shaatnez in Leviticus So that people do not think these "ordinances" mishpatim to be empty acts, Leviticus The Gemara related that sectarians asked Rabban Gamaliel where Scripture says that God will resurrect the dead. From the Torah, Rabban Gamaliel cited Deuteronomy Awake and sing, you who dwell in the dust: But the sectarians rejoined that perhaps Song 7: Others say that Rabban Gamaliel proved it from Deuteronomy 4: The Midrash noted that at the creation of the world, the Euphrates was not designated "great.

Chapter 8 : Va'etchanan - Wikipedia

18 And today the LORD has accepted your agreement: you will be a people specially his own, as he promised you, you will keep all his commandments, 19 and he will set you high in praise and renown and glory above all nations he has made, and you will be a people holy to the LORD, your God, as he promised.

The twenty sixth chapter of Deuteronomy closes a long section which runs from chapter five although many people move it back to the scene being set in Deuteronomy 4: Here in the narrative Moses concludes his exposition of the commandments, statutes and ordinances of the LORD for the people of Israel. In this conclusion resides both ritual and liturgy that will continue to form the identity of the people for their life in the promised land. The manner in which the people of Israel bring in their offerings is mentioned several times throughout this portion of Deuteronomy but the way in which the author chooses to end this section liturgically explaining the significance of these practices is important to note. In American Christianity there are several branches of the faith that are uncomfortable with the idea of a confessional creed. I appreciate the gifts of the confessional tradition that I come out of and the way it binds me both to the manner Christians have understood the faith historically as well as locating me within a community that shares and wrestles with common confessions. Creeds have been used throughout the ages as summaries of a wider faith used in both catechetical teaching future generations and liturgical worship settings. The bible is full of these confessions of faith in both the Hebrew Scriptures and the New Testament for example Philippians 2: While in Deuteronomy 6 the focus is on the actions within the household that the parents will use to pass on the faith to their children and grandchildren and beyond, here we see confessions of faith used liturgically as a part of the telling of the story of the people of Israel. The practice of bringing the tithe and first fruits in Deuteronomy Deanna Thompson outlines succinctly the key themes of the text as: This short liturgical statement begins with the tenuousness of their situation as a landless people and later as slaves contrasted with their new but contingent identity as the covenant people of the LORD the God of Israel. The narrated history is now combined with the practice of giving which is intended to continue to form the identity of the people in their life in the land. The liturgy in Deuteronomy God has brought the people from being landless or oppressed to being in a land of milk and honey, therefore they are to bring in these gifts and celebrate and remember the provision of God. The focus on this first exhortation is on what God has done for Israel and now Israel is freed to enjoy the fruits of the land. Now the focus is on what Israel has done in response and their faithfulness to the covenant and understanding that because of their faithfulness the LORD will look down and allow them to prosper in the land. Brueggemann, , p. This relation of the covenant to marriage will form a metaphorical background for Jeremiah see for example Jeremiah 3 and Hosea Hosea 2. As a people holy to the LORD their commitment is a calling. They will need to return to this covenant and recommit themselves several times throughout their story and yet there is the commitment that when they stumble and fall and recommit themselves that God will hear.

Chapter 9 : Deuteronomy 5, New King James Version (NKJV) | The Bible App

Their persistent unbelief and whining wore him down. In fact for 40 years they had a constant reminder of His presence in their midst Deuteronomy "This.

He reviewed various laws and commandments given to the Israelites, including the commandments to pay tithing , to care for the poor, and to remain separate from spiritually damaging practices. Moses also warned the Israelites about the destruction that would come to the wicked. Suggestions for Teaching Deuteronomy 14â€”15 The Lord commands His people to be holy, to care for the poor, and to remember His blessings Display or draw on the board a picture of several identical objects and one different object, such as the example shown in the accompanying Mormonad. Ask students to ponder a time when their beliefs made them different from others. Why do you think it might be a good thing to stand out because of your beliefs? Invite a student to read Deuteronomy Ask the class to follow along and look for words or phrases that explain who the Israelites were. Holy means sacred and devoted to God. He also taught them about using tithing to care for the Levite priests, strangers, the fatherless, and widows. Ask students to read Deuteronomy What were the Israelites to do every seven years? What kind of attitude would the Israelites need to develop in order to live this commandment? Explain that as recorded in Deuteronomy Why might it have been harder for an Israelite to lend to a neighbor in the seventh year? Invite several students to take turns reading aloud from Deuteronomy Students may identify a variety of principles, including the following: We sin by refusing to help others in need when we are able to give. Why is it a sin to refuse to help those in need? What can a person do if he or she does not have the resources or ability to help those in need? Ask the class to follow along, looking for what we will experience if we willingly help those in need. Students may use different words, but they should identify the following principle: If we willingly help those in need, then we will be blessed in all our works. What other needs might a person have besides the need for financial assistance? What kinds of opportunities has the Lord given us to help provide for those in need? Ask students to share a time when they have felt blessed after helping someone in need. Encourage students to write in their study journals what they will do in the coming week to help someone in need. Deuteronomy 16â€”19 The Lord instructs His people regarding His commandments and explains the consequences for disobedience Summarize Deuteronomy 16â€”19 by explaining that the Lord instructed the Israelites to observe the Passover and two other annual feasts. These feasts would remind the Israelites of the blessings they had received and would receive from the Lord. He also warned the Israelites to stay away from sorcery and described the legal processes for those who had killed another person, either accidentally or intentionally. The Lord declares punishments on the wicked Write the word Disease on the board, and ask students the following questions: What are some ways in which infectious diseases can be spread? What are some ways to keep infectious diseases from spreading? How can sin be compared to disease? Explain that the Lord had designated the promised land as holy, but it had been occupied for hundreds of years by people who refused to obey His commandments. To prevent the Israelites from being contaminated by the wickedness of those people, the Lord gave the Israelites specific instructions as they prepared to enter the promised land. When the city fell, the men were to be killed, but the women, children, and flocks were to be preserved see verses 12â€” Ask the class to follow along, looking for what God commanded the Israelite armies to do with the people who occupied cities in the heart of the promised land. What were the armies to do with those nations who inhabited the heart of the promised land? God may destroy the wicked to prevent their sins from spreading to others. Write statements of doctrine and principles on the board When identifying statements of doctrine and principles, state them clearly and simply. Writing truths on the board, or inviting students to record or mark them in their scriptures, can help students understand and remember the importance of these truths. Doing so also reminds students of the focus of the scripture block they are studying. Invite students to consider recording this cross-reference next to Deuteronomy Ask students to follow along, looking for phrases that describe the condition of the people who lived in the promised land. What phrases describe the condition of the people who lived in the promised land? Explain that the people who inhabited the promised land had

become spiritually and morally corrupt—like the people in the days of Noah. They participated in acts of perversion, immorality, and even human sacrifice as part of their social and religious practices. The people had received more than one warning to repent of their sins and had refused to do so. Invite two students to take turns reading aloud from Deuteronomy. What phrases in Deuteronomy. What can we learn about obedience from this passage? Write this principle on the board. Circle the words heart and soul in the statement on the board. Which commandment could you say you have tried to keep with all your heart and soul? How has the Lord blessed you for your efforts? Encourage students to choose a commandment they want to better obey with all their heart and soul. Invite students to write a goal in their class notebooks or study journals regarding how they will do so.

Commentary and Background Information Deuteronomy Fermented drinks were not to be used by the priests in service and not by Nazarites at all Deut. Its obvious toll is usually physical, but the spiritual and emotional damage it can bring may be even more debilitating. In any case, the great Redeemer has issued no more persistent call than for us to join Him in lifting this burden from the people. Little wonder that King Benjamin says we obtain a remission of our sins by pleading to God, who compassionately responds, but we retain a remission of our sins by compassionately responding to the poor who plead to us.