

Numbers 7 - Deuteronomy 34 Notes

- **The Dedication Offering for the Altar (7:1-89)**
- Chapter 7 takes us back to the time when the tabernacle and all the parts of it were finished being set up and consecrated (like we saw at the end of Exodus). We then see that each of the chiefs of the twelve tribes of Israel brought offerings for the dedication of the altar.
- We have oxen and wagons being given, which will be used in the transportation of some of the Tabernacle. And we also have each tribe bringing items for four of the sacrifices to be completed (all but the guilt offering) as part of this dedication of the altar.
- **Lamps in the Tabernacle (8:1-4)**
- We then have some instructions regarding the lamps in the tabernacle.
- **Cleansing of the Levites (8:5-26)**
- And then in the remainder of chapter 8 we have the rest of the Levites cleansed in order to have them ready for their service. Remember that back in Leviticus we had the cleansing and ordination of the priests and now we have the rest of the Levites being cleansed.
- **The Passover Celebrated (9:1-14)**
- The first part of Chapter 9 then details the celebration of the Passover in the first month of the second year after they had come out of the land of Egypt. And we find also some further instruction given for those who were unclean and what they were supposed to do for the Passover.
- **Preparations for Departing (9:15-10:10)**
- The next section starts to give some details in preparation for Israel's departure from Mt. Sinai as they continue on to the Promise Land. First of all we see that when the cloud remained over the tabernacle, they were supposed to remain camped but when the cloud lifted from over the tabernacle then that was the signal that they were supposed to depart. Second, you also have two trumpets being made in order to also help with announcing when they were supposed to depart. Why trumpets? Likely because you have a lot of people and so you need a loud signal that they can all hear. Again the point is that the nation would be organized in their settling and departing and that it wouldn't just be chaos in order to once again show that God is a God of order not chaos.
- **Departing for the Land (10:11-36)**
- With all the preparations in place, we now have the nation actually leaving Mt. Sinai. And notice in verse 14 that who is the tribe setting out first and therefore leading the others? Judah, why? Because they are the kingly line.
- **The People Complain (11:1-15)**
- We don't know how long after they departed that the events of this chapter take place but it doesn't seem to be too long after that we see the people start to complain. And the Lord, when he hears this, actually sends fire and kills some of them, until Moses intercedes once again for them.
- But then the people continue to complain and notice in verse 4 you have the mentioning of the "rabble." This is likely a reference to the non-Israelites who joined with Israel during the Exodus from Egypt. And what is interesting is that these people seem to be influencing Israel, which is backwards, because remember Israel was supposed to

influence the nations but what we have here is Israel being influenced by the nations and in a negative way.

- But then also notice that Moses comes to the Lord, but what does he essentially do? He also complains. So we see there is a problem not only with the general population of the people but even with Moses. He is actually part of the problem as well.
- **Elders Appointed (11:16-30)**
- You then have the Lord helping Moses out by having him appoint elders who will help bear the load of leading the nation. But an important thing happens here, notice in verses 17 and 25 that the Spirit of the Lord (the Holy Spirit) is actually placed on these elders in order to empower them to lead. And notice especially Moses' response to this happening in verse 29. He wishes that all of God's people would have the Lord's Spirit on them. Moses understands that the only way that you can actually be holy and live out that holiness is if you have the Holy Spirit. He understands, if you want holiness, you need the Holy Spirit (Chou). And again this starts to foreshadow what we have in the New Covenant right? Because everyone in the New Covenant actually does in fact have the Holy Spirit dwelling in them.
- **The Lord Provides Quail (11:31-35)**
- Despite the sinful complaining of the people, the Lord is gracious and provides quail for them to eat. However, it appears that in the process of collecting and eating these quail (possibly because of their greed) the anger of the Lord was kindled against the people and he struck down some of the people with a plague.
- **Problems in the Leadership (12:1-16)**
- Clearly the people of the nation are sinful but we also see in chapter 12 that there are problems in the leadership as well, which is evidenced by the actions of Miriam and Aaron as they oppose Moses.
- **The People Rebel (13:1-14:45)**
- In these next two chapters you get to really see the height of the nation's rebellion against the Lord. They send spies (one from each tribe) into the land in order to scout it out and see what it is like and all that. But do remember the report that the spies bring back? They say that it is a great land but that the people who live there are too strong for them and will essentially kill all of them. Only two of the twelve spies, Joshua and Caleb, bring a positive report of trusting the Lord and encouraging the people to go into the land. And really the point of emphasis here is the lack of faith the people have. Remember back in Genesis when we talked about Abraham and how one of the foundational values of the nation was what? Faith. And we see here that the nation is not following these values.
- They don't want to enter the land and so the Lord actually gives them what they want and he states that that generation (all those 20 years old and up) will die in the wilderness and will not enter the land. But also notice the irony here that in 14:3 the people claimed that they can't enter the land because they will essentially kill our children and then you have in verse 31 the Lord states that he will use their children to conquer the land. He is showing that their unbelief was invalid in every single way.
- So we see this utter rebellion against the Lord is met with a judgment that the Lord will wipe out a whole generation. That God is willing to do this proves just how holy he really is.
- **Laws for When They are in the Land (15:1-41)**

- The next chapter then lays out various laws for when the people enter the land. But notice the emphasis of that. Look at verse 2. What does the Lord say? He says, “when you come into the land...” Not if, but when. Even though Israel has sinned so bad, God will still be faithful to ensure that they will actually enter the land.
- **Further Rebellion (16:1-50)**
- We then come into chapter 16 where we see even further rebellion taking place. This is where we have Korah (which is why this is often referred to as Korah’s rebellion) who is a Kohathite and some of tribe of Reuben gather others and lead a rebellion against Moses and Aaron. This is where what we have learned before is helpful. Remember who the Kohathites were? They were the family of Levites who were essentially the number two behind the priests. They weren’t priests but were close and remember I mentioned that sometimes it’s not fun always being the number two. And then you have people from the tribe of Reuben, which also makes sense, because remember what we knew about Reuben in Genesis? He was always the wannabe leader and so his descendants are continuing that here.
- But we have to keep in mind that who established the system of the priests and the leadership of Moses? God. So who are they really rebelling against here? God (v. 11).
- And so we see that the next day Korah and his company take up censers and put incense on them. And Moses goes to the dwellings of Korah and the two guys from the tribe of Reuben and he says that if the Lord has truly sent him then they will die in a way that is not natural like the earth opening up and swallowing them and as soon as he finished those words that’s exactly what happened. And then also the 250 people holding the censers, a fire went out from before the Lord and consumed all of them. Remember you offer the wrong sacrifice, you become the sacrifice.
- The crazy thing is then the rest of the people get mad at Moses, which again shows their complete sinfulness. As a result, the Lord sends another plague against the people and kills 14,700 of them.
- Again with all of this you really start to understand the holiness of God.
- **God Proves His Chosen Leadership (17:1-13)**
- In light of all of what just happened, the Lord proves that he has in fact chosen Aaron and his line to be the priests over the nation.
- **Further Instructions for the Priests and Levites (18:1-32)**
- The Lord then gives some further instructions to Aaron for the priests and Levites to follow.
- **Laws for Purification (19:1-22)**
- This chapter contains more laws in reference to how the people are supposed to cleanse and purify themselves.
- **Problem at the Waters (20:1-29)**
- We see in this chapter some important events happening in regard to the leadership of Israel.
- First of all, we have in verse 1 the death of Miriam.
- Second, you have the account of Moses striking the rock to bring forth water instead of talking to it like the Lord had commanded him. And as a result the Lord tells Moses that he will not enter the Promise Land. And we are tempted to think, “Really Moses can’t enter because of that? That doesn’t seem fair.” But it is fair, why? Because God is holy

and again we see the clear demonstration of just how holy the Lord is. And just to support that this is all about holiness look at a couple verses here. In verse 12 the Lord states that Moses did not uphold the Lord as holy in the eyes of the people of Israel. And also look at verse 13 where it states that through them the Lord showed himself holy. It is all about God's holiness and displaying that holiness.

- Third, also notice that Aaron also dies in this chapter. So you really start to see the transition taking place from the old generation to the new.
- **God's Holiness Displayed to Israel and the Nations (21:1-35)**
- Notice in this chapter that Israel defeats Arad, Sihon, and Og. This is significant because again you see the Lord showing that his holiness not only is necessary for Israel to understand but also the nations need to understand this as well.
- Also in this chapter you have the account of the bronze serpent. This is where once again the people speak against the Lord and so he sends fiery serpents that bite and kill a lot of the people. Moses intercedes again and the Lord instructs Moses to make a bronze serpent on a pole that when the people looked to it they would live.
- **Balaam and His Oracles (22:1-24:25)**
- In these next few chapters we are going to see the Lord continuing to reveal his agenda to the nations. Remember that the Lord's agenda is not just for Israel but has worldwide implications as well. And he is going to do this through this guy named Balaam.
- So essentially what is going on here is that the king of Moab, Balak, has heard and seen all of what Israel has done from the Exodus to the defeating of other nations on their way to the Promise Land and so he and his people are scared. So they hatch this plan to hire this guy named Balaam, who is diviner or as some ancient texts describe him, a seer of gods. And they want to hire him to come and curse Israel. So essentially these people know that they can't win against Israel because Israel's God is on their side, but if they get Israel's God on their side instead then they can defeat Israel.
- And a couple things to point out real quick is that Balaam is actually a pretty famous diviner back in the day. There are actually some ancient texts that mention him (texts from Deir 'Alla). And this is significant because the message he gives here in these chapters probably would have spread, why? Because he was famous.
- So Balak wants to hire Balaam and the Lord eventually lets him go but then along the way the Lord is angry with him probably because the Lord had instructed him to do only what he told him to do and Balaam probably thought he could still curse Israel. So he almost kills him and that's the story involving the talking donkey and at the end of that account, notice in verse 35 what the Lord emphasizes, "Go with the men, but speak only the word that I tell you." Balaam, you need to repeat exactly what I tell you and not change it at all. And Balaam finally understands. So then that takes us to the actual oracles.
- So we have this series of four oracles that Balaam gives concerning Israel.
- The first one involves Balaam proclaiming that he can't curse whom God has not cursed. And essentially then that means Israel is blessed and he mentions not being able to count the dust of Jacob or number part of Israel. What does that make you think of when you hear elements of curse and blessing and not being able to number the people of Israel? Abraham and more specifically the Abrahamic Covenant. Balaam is essentially reiterating the truths of the Abrahamic Covenant to the nations.

- The second oracle emphasizes the fact that what God has said he will do, he will in fact do it because he does not lie. So he has declared Israel will be blessed and so they will be blessed and there is nothing you can do to change that.
- The third oracle seems to give the outcome of the Abrahamic Covenant, which we have seen before is blessing. But what is important here is that this oracle starts to mention a king. And so you essentially start to see that this outcome is tied in with this king, which should make sense to us because this is exactly what we saw back in Genesis that the Abrahamic Covenant is tied in with Genesis 3:15 and the seed as well as in Genesis 49:10 where we saw that the one who will bring peace (the seed) will also be a king. And to emphasize the connection to Genesis 49:10 here notice that this king is mentioned as being like a lion just like Judah is described in Genesis 49. In fact, some of the exact same terminology is used in Numbers 24:9 and Genesis 49:9.
- The fourth oracle then focuses even more so on the king because he really is the focal point of all of this. Verse 17 indicates that we are looking to the distant future. And notice he mentions that a “star” will come out of Jacob. Star imagery is used sometimes in the context of royalty in the OT (e.g. Isaiah 14:12-13). And later Jewish literature before the time of Christ understood this passage to be referring to the Messiah, which is why some rulers imprinted stars on their coins to try to claim that they were the Messiah being referred to here. But hopefully you start to see the connection of a star and the Messiah. Like in the book of Matthew where the wise men come in search of the Messiah and what brought them there? A star. And we also see later in Revelation 22:16 that Jesus is referred to as the “bright morning star.”
- And the connection to the Messiah is further confirmed by the mentioning of the scepter here. Where did we last see mentioning of someone possessing a scepter? Genesis 49:10. The scepter will not depart from Judah until Shiloh comes. And then also notice that this king will crush the forehead of Moab. What does crushing the forehead of someone sound like? Genesis 3:15.
- So Balaam is essentially tying Genesis 3:15, the Abrahamic Covenant, and Genesis 49:10 all together with this coming king. And remember this is not just for Israel, because who is he making this known to? The nations. Balaam is laying out the theology of God’s agenda established back in Genesis to the nations.
- **Baal Peor (25:1-18)**
- As you can imagine, Moab is probably pretty frustrated with Balaam and what all just happened. But Balaam hatches a different plan to get what Moab and the nations want. Balaam’s involvement isn’t clear here but it is later on in Numbers 31:16.
- Balaam understands that Israel’s God is holy and you can’t get him to go against Israel. But you can get Israel to go against God and you know that when they do they get judged/punished.
- So women of Moab come and seduce the men of Israel and lead them into idolatry. The result is that you have national apostasy. Israel is now not just not believing and trusting the Lord like they have done before, but now they are going after other gods.
- And we see that the Lord does in fact bring judgment upon them and this is really the final judgment on the old generation.
- And real quick we learn some very important things from this event. First of all notice in verse 4 what the Lord instructs Moses to do in order to have his anger turn away from the

nation. The chiefs of the people were to be taken and they were to hang them in the sun before the Lord. They took the leaders, why? This comes back to the issue of corporate solidarity. The leader represents the nation. And so they hang them, which was not only painful but carried the idea of bearing shame. And it was “in the sun,” which means it was on public display. The way to satisfy God’s wrath is to get the leaders and execute them in a way that exacts all of God’s wrath against them as a public display of his justice (Chou). And I’m sure you can start to see how this is setting the stage for Christ’s death on the cross many years later and why he dies the way that he does. And this provides the background for Deuteronomy 21 (cursed is the one who hangs on a tree), which is picked up by Paul in Galatians 3:13 to apply that to Christ. This is the way you satisfy God’s wrath and justice.

- Also we need to quickly mention Phinehas and his zeal for the Lord. You have a man and woman who were sinning as part of this whole Baal Peor event in front of the tabernacle and Phinehas spears them, essentially impaling them just like the leaders were. As a result of his zeal for the Lord, the Lord makes a covenant with him that he will have a perpetual priesthood and his line will be the line of the priesthood forever. Don’t worry, Phinehas is one of Aaron’s sons so now it is just narrowed down even further. And we see this coming to pass like at the end of Ezekiel when we see the future temple being described you have the sons of Zadok being mentioned (e.g. 40:46) and guess who Zadok is a descendant of? Phinehas.
- And you have to recognize that Phinehas was part of the new generation and really his zeal is the zeal of the new generation. And so God is refining his people. He is removing the old generation that is wicked but he is also raising up a new generation that is zealous for him.

I. Second Census: The New Generation (26:1-36:13)

- We now come into the second major section of the book of Numbers
- **The Second Census (26:1-65)**
- We have another census here, which remember we mentioned that you need to compare the two to see some important things. For example, Judah is still dominating because they are the kingly line. And you have Manasseh increasing a lot, probably because as we’ll see in a second, their tribe is zealous for the Lord and so the Lord increases their tribe.
- **Zelophehad’s Daughters (27:1-11)**
- We don’t have time to go into all the details of this account but the main point is that you again see how zealous this new generation is. Did the first generation want to enter the land? No. But now you have these daughters who are concerned with not just going into the land but making sure they will receive their rightful inheritance in the land once their there. This is the mindset of the new generation.
- **Raising Up a New Leader (27:12-23)**
- We have already seen that Moses will not be entering the land and so you need a new leader. God raises up Joshua to replace Moses as the new leader of Israel. Also significant here is that the leader of Israel is described as a shepherd and you can listen to my lesson from the Behold Conference about the significance of all that.
- **Offerings Throughout the Year (28:1-29:40)**

- The Lord then gives further instructions on the different types of offerings the people are supposed to give throughout the year once they are in the land.
- **Raising Up a Pure People (30:1-31:54)**
- Again coming back to the need for Israel to be a holy people and to live in a way that is consistent with that. That involves not only your vows but also removing pagan influences.
- Chapter 31 involves them removing such an influence by going against Midian for what their involvement in the Baal Peor incident and they also get Balaam here as well.
- What's crazy is that after this battle they go through the camp and find that not one Israelite died in the battle. And this will continue until you have later in Joshua the battle of Ai.
- **Starting to Settle (32:1-42)**
- We see here 2 ½ tribes (Reuben, Gad, and half of Manasseh) settling on the east side of the Jordan and even though this is now under Israelite control, it is not actually part of the Promise Land. This will lead to some problems down the road for Israel but it does start to show Israel that they can actually settle the land.
- **Remembering the Past (33:1-49)**
- This chapter gives a summary of Israel's journey from the Exodus to where they are now, settled on the plains of Moab about to enter the Promise Land.
- **Instructions Upon Entering the Land (33:50-35:34)**
- You have instructions regarding driving out the inhabitants of the land, boundaries of the land, cities for the Levites, as well as the establishing of cities of refuge. Cities of refuge were designed to be a place where if someone accidentally kills someone they can run to in order to essentially have a fair trial of what happened. Even how God sets up the structure of Israel emphasizes that he cares about life.
- **Zelophehad's Daughters Pt. II (36:1-13)**
- The tribal leaders of Manasseh come to Moses in regard to Zelophehad's daughters and ask that it be determined that they can only marry within the tribe of Manasseh so that their land does not get absorbed by another tribe. Manasseh wants their full inheritance. Their request is granted and again you see that this new generation really cares about the land, you have a completely different generation from when we started Numbers.
- God has raised up and refined a people who are ready to go into the land but before they enter the land they are going to need some preparation and that's where the book of Deuteronomy comes in.

Introduction to Deuteronomy

I. Title of the Book

- We get the English title "Deuteronomy" from the Latin Vulgate "Deuteronomium," which is a transliteration from the Greek LXX "Deuteronomion." This term literally means "second law," but Deuteronomy is not actually a second law but rather it is an exposition of the Mosaic Law that they received while at Mt. Sinai.
- The Hebrew title is "elleh haddebarim" (אֵלֶּה הַדְּבָרִים יִם), which means "these are the words." Again this is taken from the opening words of the book in the Hebrew text. This

also sets the stage for the book because really this is almost like a sermon where Moses is explaining the full theology of the law to the nation of Israel.

II. Theme of the Book

- A simple and probably one of the most common themes for the book of Deuteronomy is “The God who Renews His Covenant with Israel.” This captures the basic idea of the book as we mentioned before, that Moses is explaining the Law to the new generation and preparing them to enter into the Promise Land and so you essentially have a sort of covenant renewal happening here.
- But another theme that I like is “The God who Desires the Heart.” If you read through Deuteronomy you’ll see a continual emphasis on the heart. We often think of God’s concern for our heart as something related to the New Testament. But what Deuteronomy shows is that this has always been God’s desire.

III. Structure of the Book

- The structure of Deuteronomy has been linked with the structure of treaties from that time period. More specifically, scholars have seen a connection between the structure of Deuteronomy and the structure of Hittite Suzerain-Vassal Treaties. These are treaties made between a conquering ruler (the suzerain) and the conquered people or rulers (the vassal). These treaties date back to the conservative date for the time of Moses and give further support that Deuteronomy was actually written during the time of Moses rather than later during the reign of King Josiah like liberal scholars have suggested.
- But we have to keep in mind that while the structures are similar, Deuteronomy is much more than just a Suzerain-Vassal treaty between God and Israel. As mentioned before, this is really Moses’ farewell address in the form of a sermon that is expounding upon the law and its theology. So even though the structure is similar, there are some differences.

Suzerain-Vassal Treaty ¹	Deuteronomy
I. Preamble	I. Preamble (1:1-5)
II. Historical Prologue	II. Historical Prologue (1:6-4:49)
III. General Stipulations	III. General Stipulations (Chs. 5-11)
IV. Specific Stipulations	IV. Specific Stipulations (Chs. 12-26)
V. Witnesses	V. Blessings and Curses (Chs. 27-28)
VI. Blessings and Curses	VI. Witnesses (30:19; 31:19; 32:1-43)

The Preamble (1:1-5)
 Historical Prologue (1:6-4:49)
 General Stipulations of the Covenant (5:1-11:32)
 Specific Stipulations of the Covenant (12:1-26:19)
 Curses and Blessings (27:1-28:68)
 Renewing the Covenant (29:1-30:20)
 Preparing for Transition (31:1-29)

¹ Table based on information from Craigie, *The Book of Deuteronomy*.

The Song of Moses (31:30-32:47)
Moses' Death Foretold (32:48-52)
The Blessing of Moses (33:1-29)
The Death of Moses (34:1-12)

Exposition of Deuteronomy

I. The Preamble (1:1-5)

- This section sets the stage for this sermon on the law by Moses. They have just endured 40 years in the wilderness where they have seen God's refining of the nation and they are now looking ahead to entering the Promise Land.

II. Historical Prologue (1:6-4:49)

Looking to the Past (1:6-3:29)

- Moses starts out his address to the people by first recounting all that has happened since they received the law from the Lord at Mt. Sinai.

Looking to the Future (4:1-49)

- Chapter 4, however, begins to look toward their future. If Israel listens and obeys the law that is being set before them, then they will impact the nations just as they were always supposed to (v. 6). But there is also a warning concerning not obeying the law and the resulting punishment of exile and being removed from the land. The form of the text can actually be taken as a possibility or even some suggest that this is referring to what is going to happen. Not "if" you fail to obey but "when" you fail to obey. Regardless we see that even though this is their future, the Lord will be faithful to bring them back and return them to the land.

III. General Stipulations of the Covenant (5:1-11:32)

The Ten Commandments (5:1-33)

- As we come into the section of Deuteronomy that deals with the more general stipulations of the covenant, it makes sense that he starts with the ten commandments, which are essentially a summary of the law.

The Heart of the Law (6:1-25)

- As we come into chapter 6 notice the very first verse here and what it says, "Now this is the commandment." Notice that the singular is used here rather than the plural. This seems to indicate that this command is the command you need to know about the law and what drives the law. This is essentially the summary of the law boiled down into a singular command. So what is that command?
- Verses 4-5 give the answer to that. These verses are known as the "shema," which is the Hebrew word for "hear" in verse 4. These verses are the commandment that drives the law.
- The first part states that the Lord our God, the Lord is one. A possible and potentially better translation is actually to take this phrase as "YHWH our God is one YHWH." This emphasizes that YHWH is one and doesn't share his glory with anybody else. He is the one unique and only God and there is absolutely no one like him.

- The question then becomes, how do you show or live out this absolute uniqueness of God? That's what you have in verse 5. You love him with all your heart and with all your soul and with all your might. You love him and him alone because in doing so you show that he is the only unique one and all your affections go to him and no other. That's the nature of loving God. Because he is the exclusive, unique, only God and there is no other like him, all our love and affection goes to him.
- And the following verses actually give a picture of what that looks like in our everyday lives. That involves putting his word on your heart (v. 6). It involves teaching God's Word to your children (v. 7). God's Word is everywhere around you (vv. 8-9).
- We also see that this involves not forgetting the Lord (vv. 10-15). Really in Scripture the idea of forgetting is an act of hatred and includes the idea of apathy, where you just let something slip away. True love doesn't forget.
- True love also doesn't test the Lord (vv. 16-19). We talked before about how testing the Lord is wicked because it is placing yourself as the authority over the Lord.
- And true love of the Lord involves teaching future generations why they should love the Lord (vv. 20-25).
- This again emphasizes what I mentioned before. We often think of the Old Testament as just being concerned about external actions and it wasn't until the New Testament that you start to see God's concern for the heart. But notice clearly here that God's concern has always been the heart.
- **A Holy People (7:1-26)**
- Israel is a holy people to the Lord and they need to live like it when they enter the land. They are to devote to destruction the people that the Lord has determined and they are not to intermarry with the pagans of the land lest the people turn them away from the Lord, like what happened at Baal Peor. They are essentially to show their love for the Lord by hating the things he hates.
- **Don't Be Proud (8:1-20)**
- When they enter the land they are not supposed to forget the Lord and think that they accomplished this on their own strength. Verse 14 describes this as their heart being lifted up, which again places the attention on the heart. But rather they are to recognize that this was all the Lord's doing and give him the rightful worship for that.
- **Don't Be Self-Righteous (9:1-29)**
- Not only are they not supposed to be proud but also they are not supposed to be self-righteous. When they come into the land they should not "say in your heart" (again notice the emphasis on the heart) that it was because of their righteousness that the Lord brought them into the land to possess. Essentially by claiming that it would be as if God owed them this.
- **Circumcise Your Heart (10:1-22)**
- We then come to another important part of the book of Deuteronomy. Verse 12 states that all that the Lord requires of them is to fear him, walk in his ways, love him, serve him with all your heart and soul, and keep his commandments.
- But the reality is that they are a sinful people and so that's why you have in verse 16 the Lord tell them that they need to stop being stubborn or stiff necked and instead circumcise your heart. Again we see the Lord concerned about the heart. They need to deal with their heart.

- **Love and Serve the Lord in the Land (11:1-32)**
- Moses lays out the reality, which he will also expand upon later, that if they are faithful to love the Lord and to serve him, keeping his commandments, then they will be blessed. However, if they rebel and disobey the Lord then they will be cursed. So they need to be careful to obey.

IV. Specific Stipulations of the Covenant (12:1-26:19)

- This next section then deals with more of the specifics of how Israel ought to live. And really these laws that we see here in the next several chapters are an outflow of the ten commandments. They essentially expand the ten commandments to show how those ten commandments should be lived out in everyday life and in certain situations. Some scholars even suggest that these laws are actually arranged in order of the ten commandments where you have the first few laws relating to the first few commandments and so on. For example, you can see how in chapter 12 you have the law regarding there being one place of worship, why? Because you have one God. And this ties in with the first command to not have any gods before the Lord.
- We don't have time to go through each of these sets of laws in these chapters but we are just going to point out a few along the way.
- **One Place of Worship (12:1-28)**
- **Warning Against Idolatry (12:29-13:18)**
- **Clean and Unclean Food (14:1-21)**
- **Tithes (14:22-29)**
- **Sabbatical Year (15:1-23)**
- **Annual Feasts (16:1-17)**
- We see reference to the three main feasts that we focused on in more detail back in Leviticus.
- **Laws Concerning Judges and Other Officials (16:18-17:13)**
- This section starts a string of sections containing laws for the different parts of leadership throughout Israel.
- **Laws Concerning Kings (17:14-20)**
- In this section we have laws concerning the kings of Israel.
- The first part of these laws concerns what the king is not supposed to accumulate. My professor back in college described it as the three G's: gold, gals, and giddy up. The kings were not supposed to acquire excess gold and silver; they were not supposed to multiply wives, and they were not supposed to multiply horses. The question then becomes, why not? The accumulation of each of these things provides an avenue for the king to not trust in the Lord. When you have an excess amount of money, you can just buy whatever you need and there is not really a desire or a felt need to trust the Lord. When you multiply wives, this was bad for multiple reasons. First, it goes against the two becoming one flesh, and, as mentioned here, they may turn your heart from the Lord. But also normally the multiplying of wives by a king was part of alliances nations would make with each other. And so if you were allied with a bunch of other nations you will be tempted to rely on them for help and support rather than the Lord. And then lastly, the multiplying of horses refers to doing so in order to have a massive army. And again you

see that having a large army would also make it so you don't really need to depend on the Lord and his strength rather than your own.

- Also real quick notice in verse 18 that each king was actually supposed to write a copy of the law (most likely Deuteronomy). This would teach him and remind him of how he ought to live and not depart from the Lord. As you see later on in Israel's history, this practice stopped taking place which would help to explain the many wicked kings that reigned at different times.
- **Laws Concerning the Priests and Levites (18:1-8)**
- **Laws Concerning Prophets (18:9-22)**
- What I want to point out here are verses 15 and 18. In these verses you have the Lord declaring that one day he will raise up a prophet like Moses from among the people of Israel. While many prophets came after Moses in the Old Testament, we see that there was really none that were actually like Moses and in fact this passage was taken to refer to the Messiah. This is confirmed in passages like John 1 where the people are questioning John the Baptist as to who he is, one of the questions they ask is if he is the prophet. This is the passage that is being referred to.
- So there will one day come a time when God will raise up a prophet like Moses and he will have the Lord's word in his mouth and it is to him you need to listen. And I'm sure you can guess that this prophet was none other than Jesus, but we'll return to that a little later.
- **Laws Concerning Justice in Society and War (19:1-22:8)**
- **Laws Concerning Purity (22:9-23:18)**
- **Laws Concerning Interpersonal Relationships (23:19-25:19)**
- **Laws Concerning Offerings of Firstfruits and Tithes (26:1-19)**

V. Curses and Blessings (27:1-28:68)

- Just like we saw towards the end of Leviticus, we have a set of blessings and curses. If the people are faithful to follow the covenant then there will be blessing but if they are disobedient and don't follow the covenant then there will be curses. And upon entering the land the whole nation is actually supposed to recite all these blessings and curses.

VI. Renewing the Covenant (29:1-30:20)

- In these next two chapters we have the covenant essentially renewed with the new generation that is about to enter the land. But we need to point out a couple things in these two chapters real quick.
- First of all, notice in 29:4 that it states that the Lord has not given you a heart to understand or eyes to see or ears to hear. Remember before what the people were supposed to do with their heart? Circumcise it. But here it talks about a heart that is spiritually blind and so they are supposed to circumcise their heart but they can't. Do you see the problem here? How are they supposed to circumcise their heart if they have a spiritually blind heart? The solution is given in chapter 30.
- Chapter 30 talks once again about their future as a nation and how they will mess up, they will end up being sent into exile but the Lord will be faithful to bring them back but not only will he bring them back but look at verse 6 what he will also do. Verse 6 states that the Lord will circumcise their heart so that they can then love him with all your heart and

soul. And so we saw before back in chapter 6 that the main commandment of the law is to love the Lord your God with all your heart but in order to do that you need a circumcised heart. And there will come a day after you go into exile and all that where the Lord will do that and circumcise your heart. And when will this occur? This will occur as part of the New Covenant, which later OT writers like Ezekiel pick up where he talks about in Ezekiel 36 that the Lord will give you a new heart. And so this passage here in Deuteronomy is setting up for the New Covenant.

VII. Preparing for Transition (31:1-29)

- You then have preparations being made for a transition of leadership from Moses to Joshua

VIII. The Song of Moses (31:30-32:47)

IX. Moses' Death Foretold (32:48-52)

X. The Blessing of Moses (33:1-29)

XI. The Death of Moses (34:1-12)

- The book then ends with the death of Moses. But in this chapter we see the emphasis is pointing towards the future. The Lord brings him up on the mountain to see the Promise Land and he explains to Moses that this is the land he promised to Abraham, Isaac, and Jacob and just like the patriarchs Moses won't see the fulfillment of that promise, but the hope is that one day he will.
- But notice the last couple verses of the book. In verses 10-12 it talks about how there has not arisen a prophet in Israel like Moses, remember chapter 18? Essentially the text is pointing you to the future saying, you need to look out for this guy, because when he comes he will be the one who brings this New Covenant and circumcises your heart. So keep watch for the one like Moses.
- And do you remember where Moses received the law? On a what? Mountain. And part of that law was the blessings and curses like we have seen. And you know that Israel is wicked, as we have seen and will continue to see throughout the OT, so they will often be under what? Curses. But then zoom ahead many many years to the time of Christ. Do you remember towards the beginning of his ministry the famous sermon that he preaches? It's the sermon on the what? Mount. And how does he start that sermon? Blessed...Blessed... Why? He is the prophet like Moses and he has come to turn everything around, curse into blessing. And Deuteronomy ends pointing us in that direction.