

## LESSON EIGHT 8:1—11:32

### 7. THE THREAT FROM WITHIN (8:1—11:21)

#### a. THE DANGER OF PROSPERITY (8:1-20)

All the commandment which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which Jehovah swore unto your fathers. 2 And thou shalt remember all the way which Jehovah thy God hath led thee these forty years in the wilderness, that he might humble thee, to prove thee, to know what was in thy heart, whether thou wouldest keep his commandments or not. 3 And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man does not live by bread only, but by every thing that proceedeth out of the mouth of Jehovah doth man live. 4 Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years. 5 And thou shalt consider in thy heart, that, as a man chasteneth his son, so Jehovah thy God chasteneth thee. 6 And thou shalt keep the commandments of Jehovah thy God, to walk in his ways, and to fear him. 7 For Jehovah thy God bringeth thee into a good land, a land of brooks of water, of fountains and springs, flowing forth in valleys and hills; 8 a land of wheat and barley, and vines and fig-trees and pomegranates; a land of olive-trees and honey; 9 a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig copper. 10 And thou shalt eat and be full, and thou shalt bless Jehovah thy God for the good land which he hath given thee. 11 Beware lest thou forget Jehovah thy God, in not keeping his commandments, and his ordinances, and his statutes, which I command thee this day: 12 lest, when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; 13 and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; 14 then thy heart be lifted up, and thou forget Jehovah thy God, who brought thee forth out of the land of Egypt, out of the house of bondage; 15 who led thee through the great and terrible wilderness, wherein were fiery serpents and scorpions, and thirsty ground where was no water; who brought thee forth water out of the rock of flint; 16 who fed thee in the wilderness with manna, which thy fathers knew not; that he might humble thee, and that he might prove thee, to do thee good at thy latter end: 17 and lest thou say in thy heart, My power and the might of my

hand hath gotten me this wealth. 18 But thou shalt remember Jehovah thy God, for it is he that giveth thee power to get wealth; that he may establish his covenant which he sware unto thy fathers, as at this day. 19 And it shall be, if thou shalt forget Jehovah thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. 20 As the nations that Jehovah maketh to perish before you, so shall ye perish; because ye would not harken unto the voice of Jehovah your God.

### THOUGHT QUESTIONS 8:1-20

173. Wasn't the purpose of the wilderness wanderings to punish Israel for faithlessness? Read verse 2 and explain.
174. What is involved in the phrase concerning the manna in verse 3: "which thou knewest not"?
175. Our Lord cited this verse (8:3) to Satan. Israel *did* live by bread (and almost "bread alone" when we consider the conditions when the manna or bread was given) what then is meant by saying, "but by every thing that proceedeth out of the mouth of Jehovah doth man live."?
176. Are we to understand that there was some supernatural preservation of the garments of Israel? Discuss.
177. Over and over again we are told to "fear the Lord" but this is not the fear we know in normal life. Discuss the difference.
178. If Jehovah had not chastened Israel they would not be ready to enter Canaan. Why?
179. Why mention iron and copper?
180. Why is it so easy to forget our God in prosperity?
181. What is involved in the phrase referring to the "lifting up" of the heart? Cf. verse 14.
182. Are God's ultimate purposes always for our good? Discuss. Cf. verse 16.
183. From man's viewpoint: why is it better to be humble-minded?
184. For what accomplishments in life should man take credit?
185. Does God grant to some men special powers of getting wealth? Discuss.
186. Read Psalms 39:4 and apply to this text and our present life.

### AMPLIFIED TRANSLATION 8:1-20

All the commandments which I command you this day you shall be watchful to do, that you may live, and multiply, and go in and possess the land which the Lord swore to give to your fathers.

2 And you shall (earnestly) remember all the way which the Lord your God led you these forty years in the wilderness, to humble you, and to prove you, to know what was in your (mind and) heart, whether you would keep His commandments or not.

3 And He humbled you and allowed you to hunger and fed you with manna, which you did not know, nor did your fathers know; that he might make you recognize and personally know that man does not live by bread only, but man lives by every word that proceeds out of the mouth of the Lord.

4 Your clothing did not become old upon you, nor did your foot swell, these forty years.

5 Know also in your (mind and) heart that, as a man disciplines and instructs his son, so the Lord your God disciplines and instructs you.

6 So you shall keep the commandments of the Lord your God, to walk in His ways and (reverently) fear Him. [Prov. 8:13.]

7 For the Lord your God is bringing you into a good land, a land of brooks of water, of fountains and springs, flowing forth in valleys and hills;

8 A land of wheat and barley, and vines and fig trees and pomegranates, a land of olive trees and honey,

9 A land in which you shall eat food without shortage, and lack nothing in it, a land whose stones are iron, and out of whose hills you can dig copper.

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

11 Beware that you do not forget the Lord your God, by not keeping His commandments, His precepts, and His statutes, which I command you today,

12 Lest when you have eaten and are full, and have built goodly houses, and live in them,

13 And when your herds and flocks multiply, and your silver and gold is multiplied, and all you have is multiplied;

14 Then your (mind and) heart be lifted up, and you forget the Lord your God Who brought you out of the land of Egypt, out of the house of bondage,

15 Who led you through the great and terrible wilderness, with its fiery serpents and scorpions and thirsty ground where there was no water, but Who brought you forth water out of the flinty rock;

16 Who fed you in the wilderness with manna which your fathers did not know, that He might humble you and test you, to do you good in the end.

17 And beware lest you say in your (mind and) heart, My power and the might of my hand have gotten me this wealth.

18 But you shall (earnestly) remember the Lord your God; for it is He Who gives you power to get wealth, that He may establish His covenant which He swore to your fathers, as at this day.

19 And if you forget the Lord your God, and walk after other gods, and serve them, and worship them, I testify against you this day that you shall surely perish.

20 Like the nations which the Lord makes perish before you, so shall you perish, because you would not obey the voice of the Lord your God.

### COMMENT 8:1-20

This chapter points up two grave dangers Israel would face as a result of their *prosperity*. These dangers, we might add, are faced by every child of God when prosperity and blessings come their way. They are:

- (1) Forgetfulness of past discipline (vv. 1-16)
- (2) Self-deification (vv. 17-20)

OBSERVE TO DO, THAT YE MAY LIVE, AND MULTIPLY (v. 1)—  
See also 4:1, 40, 5:33 and remarks.

THESE FORTY YEARS IN THE WILDERNESS, THAT HE MIGHT HUMBLE THEE, TO PROVE THEE, TO KNOW WHAT WAS IN THY HEART, WHETHER THOU Wouldest KEEP HIS COMMANDMENTS, OR NOT (v. 2)—See also v. 16, where the additional purpose is given: "to do thee good at thy latter end". See also Ex. 15:25, 26; 20:18-20. God's purpose was "to put thee to the proof (etc)" (Rotherham). ". . . so that he might discover your true disposition and learn whether you will observe His orders or not" (Berkeley).

AND FED THEE WITH MANNA, WHICH THOU KNEWEST NOT, NEITHER DID THY FATHERS KNOW (v. 3)—See also v. 16. In what sense is this to be understood? Ex. 16:13-15 provides the inspired answer. They at first neither understood what the manna was or who had provided it. Hence Moses' reply "This is the thing which Jehovah hath commanded" (Ex. 16:16). But the real purpose of the hunger

and the manna was to teach Israel a great lesson of *dependence upon God* for everything, as these verses go on to say. This lesson neither they nor their fathers understood—did not begin to grasp.

THAT HE MIGHT MAKE THEE KNOW THAT MAN DOTHT NOT LIVE BY BREAD ONLY, BUT BY EVERY THING THAT PROCEEDETH OUT OF THE MOUTH OF JEHOVAH DOTHT MAN LIVE (v. 3)—For forty years Israel had wandered in one of the bleakest, driest, most foreboding deserts known to man (Geographers often think of the Sinai Peninsula and the Arabian desert as an *extension* of the Sahara Desert). They were being "schooled"—shown the absolute necessity of heeding and obeying THE WORD OF GOD! (v. 2).

What kept Israel *alive* during this period? How did this great horde of people *survive* all the rigors of desert life? What kept their bodies from being just so many bleached bones drying in the desert sun?

Verse three gives the divine answer. *Every move Israel made* needed the definite direction and commandment of *God!* With the movement of the cloud by day and the pillar of fire by night, Israel moved. "At the commandment of Jehovah they encamped, and at the commandment of Jehovah they journeyed: they kept the charge of Jehovah, at the commandment of Jehovah by Moses" (Num. 9:23). And so it was that in *every way* they were dependent on God's direction and help: When to *attack an enemy*, or when to go around him (as in the case of Edom we have just studied). Practically all their food was miraculously supplied *from God*—and at times their water. Because God decreed it, their raiment or shoes did not wear out nor did their feet swell (v. 4, Cf. 29:5). Again and again God *helped* them—again and again he chastised them. And what was the *purpose* of all this? That they might *know*, and know of a certainty, that a man's life is absolutely and *totally* dependent upon the will of God and the *word* of God! Oh how God hoped that his children would come to have a sense of utter and complete *dependence* upon him—and trust him for everything! He hoped they would realize, and think, "If the Lord will, we shall both live, and do this or that" (Jas. 4:15).

It was, of course, a temptation for them to be primarily concerned with their *stomachs* (Num. 11:4-6; 18-20). But they should have learned *more* than this! They should have learned that *all* of God's words, instructions, and dealings with them were designed to be heeded. He gives no unnecessary commands—his dealings are all for a purpose.

In his temptation in the wilderness Jesus refers to this passage and enlarges upon its meaning (Matt. 4:1-4). As Israel had been forty *years* in a desert place, so Christ had been forty *days* in the wilderness. He, too, would be tempted to think of the *physical*—especially after a forty-day fast! Yet his refutation of Satan is, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Reader, do you realize the far-reaching significance and importance of that statement? In God's eyes (and he *knows* you—he is your creator!) you are not *really* "living" unless you are living under the authority and by the dictates of his holy word!

Israel's food and water were *miraculously* supplied by God. Their stomachs were not really what sustained them. They were *super-naturally* sustained—always! For they "did all eat the same spiritual food; and did all drink of the same spiritual drink: for they drank of a spiritual rock that followed them; and the rock was Christ" (I Cor. 10:3, 4). God, the Spirit, and the Son were involved in the sustenance of the people of God—have always been—ever will be. Surely they could say, much *more* than the Athenians of Paul's day, "he is not far from each one of us: for in him we live, and move, and have our being" (Acts 17:27, 28).

To go through life under the delusion that the material, the tangible, the touchable, and the tasteable are all that we should live for, is to soon starve from hunger—*soul* hunger! We were created in the image of God, and with an inborn *capacity* to praise, adore, and serve him—if we will! Can we say with Jeremiah, "Thy words were found, and I did eat them . . ." (Jer. 15:16)? Or with Job, "I have not gone back from the commandment of his lips; I have treasured up the words of his mouth MORE THAN MY NECESSARY FOOD" (Job 23:12)? Bread, of course, is material. It is a term used throughout the Bible, for *food*. So our verse becomes the equivalent of saying, "Material things are entirely insufficient as a life-sustainer." Such as the teaching of Jesus over and over again: Matt. 5:6, 6:31-33, Jn. 6:35, 53, 58, 68. Truly, "It is the Spirit that giveth life; the flesh profiteth nothing: THE WORDS THAT I HAVE SPOKEN UNTO YOU ARE SPIRIT AND ARE LIFE" (Jn. 6:63).

Surely this passage teaches the absolute inadequacy and insufficiency of the *material* in life. "Man shall NOT live by bread alone." Doctors and Nurses have testified that babies have died because they lacked Tender Loving Care (T.L.C.)—though they had plenty of

physical nourishment. And so is the soul who is not *attached to the love of God!* He is dead while he lives (I Tim. 5:6, Rev. 3:1). On the other hand, "godliness is profitable for all things, having promise of the life which now is, and of that which is to come" (I Tim. 4:8). Our minds, then, should not be set upon the uncertain things of this fading world, "but on God, who giveth us richly all things to enjoy (I Tim. 6:17).

The Great Physician, who alone can heal the sin-sick soul, has diagnosed our malady and given us his prescription. He demands that we literally *live* by his words—"hang" on them as it were. He who knows us and created us gave these directions. ". . . the way of man is not in himself; it is not in man that walketh to direct his steps" (Jer. 10:23). What is the conclusion?

Trust in Jehovah with all thy heart  
 And lean not upon thine own understanding:  
 In all thy ways acknowledge him,  
 And he will direct thy paths

(Prov. 3:5, 6)

THY RAIMENT WAXED NOT OLD UPON THEE, NEITHER DID THY FOOT SWELL, THESE FORTY YEARS (v. 4)—29:5 adds "thy shoe is not waxed old upon thy foot." Clarke, as well as others, doubts that an actual *miracle* is involved here. But the inferences he attaches to such a miracle (such as the clothes growing with the children) seem entirely out of order. Lange, along with one of his editors, Dr. A. Gosman, states,

"It was a miraculous blessing, Moses says, without once stopping to reason why it should occur. It does not exclude the use of natural supplies to which Kurtz refers, the rich herds supplying abundantly wool and leather, the numerous garments and sandals which every Israelite must have possessed (Ex. xii. 34, 35) the garments of the Egyptians which were washed ashore (Ex. xiv. 30) and the booty they would have secured from the Amalekites [Ex. 17:13] sq. We need not hold with some Jewish Rabbis, or some Christian expositors, that the clothes and shoes upon the children grew with their growth, or with a reference to Ezek. xvi. 10 sq., that the Angel was present as a tailor in the wilderness . . . [It is idle, of course, to speculate as to the process by which this result was secured, as it would be to ask how Christ multiplied the loaves and the fishes. But while we need not overlook the natural supplies, nor exclude human agency in part, as

that agency was used in collecting and preparing the manna; it is clear that these natural supplies were supplemented by some special and miraculous exercise of the divine power—A.G.]”

AS A MAN CHASTENETH HIS SON, SO JEHOVAH THY GOD CHASTENETH THEE (v. 5)—Cf. Prov. 3:11, 12; Job 5:17, Heb. 12:4-13.

A GOOD LAND, etc. (vv. 7-10)—See also 11:8-15. The description is not exaggerated—and it was only the sins of Israel that caused the land to be other than this.

A LAND WHOSE STONES ARE IRON, AND OUT OF WHOSE HILLS THOU MAYEST DIG COPPER (v. 9)—Iron and copper had long been in use (Gen. 4:22) along with other metals (Num. 31:22, Deut. 3:11, 4:20 and notes, 33:25, etc.), though the “Iron Age” in history was only emerging. The oldest pieces of iron known to exist at this writing are Egyptian sickle blades and a crosscut saw, all of a much earlier date than the book of Deuteronomy. Copper has been one of man’s most useful metals for over 5,000 years. Both of these are still found in the Negev (Negeb) area of present-day Israel, though not in large amounts.

BEWARE LEST THOU FORGET JEHOVAH THY GOD (v. 11)—Prosperity, the enjoying of the good things of life, and particularly material and temporal blessings—so often lead one away from the very God who *gave* them! This danger is expressed again and again in Deuteronomy. See also 6:10-12 and notes, 11:13-15, etc.

THE GREAT AND TERRIBLE WILDERNESS (v. 15)—See 1:19, notes. *wherein were* FIERY SERPENTS AND SCORPIONS AND THIRSTY GROUND WHERE THERE WAS NO WATER (v. 15)—One naturally thinks of Num. 21:4 ff. here, but apparently this is better understood as a more inclusive statement, simply descriptive of the barren and hazardous nature of nearly *all* the land through which they had just traveled.

There were several kinds of poisonous serpents in this area (Cf. Isa. 30:6). The scorpions of this land, usually two or three inches long, have stings, “which, though often exceedingly painful for several hours, are seldom fatal.” (I.S.B.E.)

WHO BROUGHT THEE FORTH WATER OUT OF THE ROCK OF FLINT (v. 15)—At least twice, Ex. 17:6, Num. 20:11.

MANNA WHICH THY FATHERS KNEW NOT (v. 16)—See our discussion of this phrase under v. 3.



THAT HE MIGHT HUMBLE THEE, AND THAT HE MIGHT PROVE THEE, TO DO THEE GOOD AT THY LATTER END (v. 16)—See also vv. 2, 3, 5 and notes. Not God's *purpose* in all this: "to do thee GOOD in thy latter end"! Such is always God's *design* in the disciplining of his children. But their *response* to such discipline may be *backbiting* and *backsliding*. His designs and purposes are always for our *good* (Rom. 8:28) but whether this design is effective or not is contingent upon a proper attitude and response from his children. His chastizements, as well as his commands, are "for our good always" (6:24).

AND LEST THOU SAY IN THY HEART, MY POWER AND THE MIGHT OF MY HAND HATH GOTTEN ME THIS WEALTH (v. 17)—Such has always been the temptation of men—when it is *God* who has blessed them! Man seems to think that if God should bless him, then it must *surely* be because of his own *greatness* and *goodness*! It *must* be something *he* did, and therefore something *he* for which should be commended. But the next verse serves as a rebuke for all who think in such terms.

BUT THOU SHALT REMEMBER JEHOVAH THY GOD, FOR IT IS HE THAT GIVETH THEE POWER TO GET WEALTH (v. 18)—True, no matter what *means* or talents one may be able to employ toward the acquiring of wealth. Where is the room for boasting or pride here? By the principle stated, no sensible *reason* exists for pride—for *all* we are able to do is only possible if the Lord allows (I Cor. 15:10). "For that ye ought to say, If the Lord will, we shall both live, and do this or that" (Jas. 4:15). "The blessing of Jehovah, it maketh rich" (Prov. 10:22). The Rich Fool had great plans *himself*, but they were short-lived when God said to him, "Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God" (Luke 12:20, 21). Who empowers and enables us to have the good things of life we enjoy—spiritual, material, or whatever? The Bible principle is, "Except JEHOVAH build the house, they labor in vain that build it: Except JEHOVAH keep the city, The watchman waketh but in vain" (Ps. 127:1).

Who gives the power and strength to earn wealth? The power of mind to *think* and *reason* and thus increase earning power? The natural ability of voice, hand, eye, etc. which, when developed, often increase earnings? The health and energy with which to work? The air to breathe, the power to breathe it, the 103,680 heartbeats *a day* to keep

us alive? Paul said of God, "in him we LIVE and MOVE and HAVE OUR BEING" (Acts 17:28), but do we appreciate it?

Some one says, "But I am strong, industrious, healthy, intelligent, and have good business judgment." If so, who *gave* you these basic traits, and who enables you to cultivate them? Who spares your life day by day? Who supplies every breath of air you breathe? Who sustains the body, grants every heartbeat as a gift of his love? O how we need to pray with David,

Jehovah make me to know mine end,  
And the measure of my days, what it is;  
Let me know how frail I am.

(Ps. 39:4)

## b. HOW TO PREVENT THE THREAT (9:1—11:21)

### (1) BY A REALISTIC SELF-EVALUATION (9:1—10:11)

(Moses rehearses the story of the two tables of stone and the Israelite's sin at Sinai. This is done so Israel might see their previous course: rebelliousness, stubbornness, and disobedience.)

Hear, O Israel: thou art to pass over the Jordan this day to go in to dispossess nations greater and mightier than thyself, cities great and fortified up to heaven, 2 a people great and tall, the sons of the Anakim, whom thou knowest, and of whom thou hast heard say, Who can stand before the sons of Anak? 3 Know therefore this day, that Jehovah thy God is he who goeth over before thee as a devouring fire; he will destroy them, and he will bring them down before thee: so shalt thou drive them out, and make them to perish quickly, as Jehovah hath spoken unto thee. 4 Speak not thou in thy heart, after that Jehovah thy God hath thrust them out from before thee, saying, For my righteousness Jehovah hath brought me in to possess this land; whereas for the wickedness of these nations Jehovah doth drive them out from before thee. 5 Not for thy righteousness, or for the unrighteousness of thy heart, dost thou go in to possess their land; but for the wickedness of these nations Jehovah thy God doth drive them out from before thee, and that he may establish the word which Jehovah sware unto thy fathers to Abraham, to Isaac, and to Jacob.

6 Know therefore, that Jehovah thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiffnecked people. 7 Remember, forget thou not, how thou provokedst Jehovah thy God to wrath in the wilderness: from the day that thou wentest forth out

of the land of Egypt, until ye came unto this place, ye have been rebellious against Jehovah. 8 Also in Horeb ye provoked Jehovah to wrath, and Jehovah was angry with you to destroy you. 9 When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which Jehovah made with you, then I abode in the mount forty days and forty nights; I did neither eat bread nor drink water. 10 And Jehovah delivered unto me the two tables of stone written with the finger of God; and on them *was written* according to all the words, which Jehovah spake with you in the mount out of the midst of the fire in the day of the assembly. 11 And it came to pass at the end of forty days and forty nights, that Jehovah gave me the two tables of stone, even the tables of the covenant. 12 And Jehovah said unto me, Arise, get thee down quickly from hence; for thy people that thou hast brought forth out of Egypt have corrupted themselves; they are quickly turned aside out of the way which I commanded them; they have made them a molten image. 13 Furthermore Jehovah spake unto me, saying, I have seen this people, and, behold, it is a stiffnecked people: 14 let me alone, that I may destroy them, and blot out their name from under heaven; and I will make of thee a nation mightier and greater than they. 15 So I turned and came down from the mount, and the mount was burning with fire: and the two tables of the covenant were in my two hands. 16 And I looked, and, behold, ye had sinned against Jehovah your God; ye had made you a molten calf: ye had turned aside quickly out of the way which Jehovah had commanded you. 17 And I took hold of the two tables, and cast them out of my hands, and brake them before your eyes. 18 And I fell down before Jehovah, as at the first, forty days and forty nights; I did neither eat bread nor drink water; because of all your sin which ye sinned, in doing that which was evil in the sight of Jehovah, to provoke him to anger. 19 For I was afraid of the anger and hot displeasure, wherewith Jehovah was wroth against you to destroy you. But Jehovah hearkened unto me that time also. 20 And Jehovah was very angry with Aaron to destroy him: and I prayed for Aaron also at the same time. 21 And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, grinding it very small, until it was as fine as dust: and I cast the dust thereof into the brook that descended out of the mount.

22 And at Taberah, and at Massah, and at Kibroth-hattaavah, ye provoked Jehovah to wrath. 23 And when Jehovah sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of Jehovah your God,

and ye believed him not, nor harkened to his voice. 24 Ye have been rebellious against Jehovah from the day that I knew you.

25 So I fell down before Jehovah the forty days and forty nights that I fell down, because Jehovah had said he would destroy you. 26 And I prayed unto Jehovah, and said, O Lord Jehovah, destroy not thy people and thine inheritance, that thou hast redeemed through the greatness, that thou has brought forth out of Egypt with a mighty hand. 27 Remember thy servants, Abraham, Issac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin, 28 lest the land whence thou broughtest us out say, Because Jehovah was not able to bring them into the land which he promised unto them, and because he hated them, he hath brought them out to slay them in the wilderness. 29 Yet they are thy people and thine inheritance, which thou broughtest out by thy great power and by thine outstretched arm.

At that time, Jehovah said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood. 2 And I will write on the tables the words that were on the first tables which thou brakest, and thou shalt put them in the ark. 3 So I made an ark of acacia wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in my hand. 4 And he wrote on the tables, according to the first writing, the ten commandments, which Jehovah spake unto you in the mount out of the midst of the fire in the day of the assembly: and Jehovah gave them unto me. 5 And I turned and came down from the mount, and put the tables in the ark which I had made; and there they are as Jehovah commanded me. 6 (And the children of Israel journeyed from Beeroth Bene-jaakan to Moserah. There Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead. 7 From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbathah, a land of brooks of water. 8 At that time Jehovah set apart the tribe of Levi, to bear the ark of the covenant of Jehovah, to stand before Jehovah to minister unto him, and to bless his name, unto this day. 9 Wherefore Levi hath no portion nor inheritance with his brethren; Jehovah is his inheritance, according as Jehovah thy God spake unto him.) 10 And I stayed in the mount, as at the first time, forty days and forty nights: and Jehovah hearkened unto me that time also; Jehovah would not destroy thee. 11 And Jehovah said unto me, Arise, take thy journey before the people; and

they shall go in and possess the land, which I swear unto their fathers to give unto them.

THOUGHT QUESTIONS 9:1—10:11

187. What is the grand purpose of chapter nine?
188. What time is involved in the use of the term "day" in verse 1?
189. "Our God is a consuming fire"—this can be understood in at least two ways; how is it used here?
190. Were not the Israelites more righteous than the Canaanites? If so why not say it is because we are more righteous that God is driving out the inhabitants of the land? Cf. verses 4, 5.
191. Show how the punishment of the original inhabitants of the land was actually very merciful.
192. Why call for a remembrance of their sin at Horeb, and in the wilderness?
193. How was Moses able to remain alive without water for forty days?
194. Just what corruption or sin was involved at the worship of the golden calf? Is there a lesson in this for today?
195. Consider God's proposal to Moses in verse 14, did God mean what He said? Discuss.
196. There are two or three periods of forty days, designate them. Why were they necessary? Are there two or three?
197. Was it wrong for Moses to break the two tables of the covenant? What was Moses attitude
198. Jehovah was as angry with Aaron as He was with the people, why?
199. What very commendable quality is found in Moses at this time?
200. What ultimately happened to the golden calf? Why?
201. What sins were committed at the following places? (1) Taberah, (2) Massah, (3) Kibroth-hattaavah, (4) Kadesh-barnea.
202. Name the two arguments used in his prayer for the preservation of Israel.
203. In what sense was Israel Jehovah's "heritage"?
204. Why was it necessary to make an ark? Wasn't the ark made later along with the furniture of the tabernacle?
205. Who wrote the ten commandments on the tables of stone?
206. Why introduce the subject matter of verses 6 through 9?
207. Where did the Levites live? How were they supported? Read I Corinthians 9:13 for present application.

## AMPLIFIED TRANSLATION 9:1—10:11

Hear, O Israel; you are to cross the Jordan today, to go in to dispossess nations greater and mightier than you are, cities great and fortified up to the heavens,

2 A people great and tall, the sons of the Anakim, whom you know, and of whom you have heard it said, Who can stand before the sons of Anak?

3 Know therefore this day, that the Lord your God is He Who goes over before you as a devouring fire; He will destroy them and bring them down before you; so you shall dispossess them and make them perish quickly, as the Lord has promised you.

4 Do not say in your (mind and) heart, after the Lord your God has thrust them out before you, It is because of my righteousness that the Lord has brought me in to possess this land, whereas it is because of the wickedness of these nations that the Lord is dispossessing them before you.

5 Not for your righteousness, or for the uprightness of your [mind and] heart, do you go to possess their land; but because of the wickedness of these nations the Lord your God is driving them out before you, and that He may fulfill the promise which the Lord swore to your fathers, Abraham, Isaac, and Jacob.

6 Know therefore, that the Lord your God does not give you this good land to possess because of your righteousness, for you are a hard and stubborn people.

7 (Earnestly) remember, and forget not, how you provoked the Lord your God to wrath in the wilderness; from the day you left the land of Egypt until you came to this place, you have been rebellious against the Lord.

8 Even in Horeb you provoked the Lord to wrath, and the Lord was so angry with you that He would have destroyed you.

9 When I went up the mountain to receive the tables of stone, the tables of the covenant which the Lord made with you, I remained on the mountain forty days and forty nights; I neither ate food nor drank water.

10 And the Lord delivered to me the two tables of stone written with the finger of God; and on them were all the words which the Lord spoke with you on the mountain out of the midst of the fire in the day of the assembly.

11 And at the end of forty days and forty nights the Lord gave me the two tables of stone, the tables of the covenant.

HOW TO PREVENT THE THREAT 9:1—10:11

12 And the Lord said to me, Arise, go down from here quickly; for your people whom you brought out of Egypt have corrupted themselves; they have quickly turned aside out of the way which I commanded them; they have made themselves a molten image.

13 Furthermore the Lord said to me, I have seen this people, and behold, it is stubborn and hard;

14 Let me alone, that I may destroy them, and blot out their name from under the heavens; and I will make of you a nation mightier and greater than they.

15 So I turned and came down from the mountain, and the mountain was burning with fire; and the two tables of the covenant were in my two hands.

16 And I looked, and behold, you had sinned against the Lord your God; you had made you a molten calf; you had turned aside quickly from the way which the Lord had commanded you.

17 I took the two tables, cast them out of my two hands, and broke them before your eyes.

18 Then I fell down before the Lord, as before, forty days and forty nights; I neither ate food, nor drank water, because of all the sin you had committed in doing wickedly in the sight of the Lord, to provoke Him to anger.

19 For I was afraid of the anger and hot displeasure which the Lord held against you, enough to destroy you. But the Lord listened to me that time also.

20 And the Lord was very angry with Aaron, enough to have destroyed him; and I prayed for Aaron also at the same time.

21 And I took your sin, the calf which you had made, and burned it with fire and crushed it, grinding it very small, until it was as fine as dust; and I cast the dust of it into the brook that came down out of the mountain.

22 At Taberah also, and at Massah, and at Kibroth-hattaavah, you provoked the Lord to wrath.

23 Likewise when the Lord sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then you rebelled against the commandment of the Lord your God, and you did not believe Him or trust and rely on Him or obey His voice.

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

25 So I fell down and lay prostrate before the Lord forty days and nights, for the Lord had said He would destroy you.

26 And I prayed to the Lord, O Lord God, do not destroy Your people and Your heritage, whom You have redeemed through Your greatness, whom You have brought out of Egypt with a mighty hand.

27 Remember [earnestly] your servants, Abraham, Isaac, and Jacob; look not at the stubbornness of this people, or at their wickedness, or at their sin,

28 Lest the land from which You brought us out say, Because the Lord was not able to bring them into the land which He promised them, and because He hated them, He has brought them out to slay them in the wilderness.

29 Yet they are Your people and Your inheritance, whom You brought out by Your mighty power and by Your outstretched arm.

At that time the Lord said to me, Hew two tables of stone like the first, and come up to Me on the mountain, and make an ark of wood.

2 And I will write on the tables the words that were on the first tables which you broke, and you shall put them in the ark.

3 So I [Moses] made an ark of acacia wood, and hewed two tables of stone like the first, and went up the mountain\* with the two tables of stone in my [one] hand.

4 And the Lord wrote on the tables, as at the first writing, the ten commandments, which the Lord had spoken to you on the mountain out of the midst of the fire on the day of the assembly; and the Lord gave them to me.

5 And I turned and came down from the mountain, and put the tables in the ark which I had made; and there they are, as the Lord commanded me.

6 (The Israelites journeyed from the wells of the sons of Jaakan to Moserah. There Aaron died, and there he was buried, and Eleazar his son ministered in the priest's office in his stead.

7 From there they journeyed to Gudgodah; then to Jotbathah, a land of brooks [dividing the valley].

\*One of the many misconceptions of articles and events mentioned in the Bible, which have been innocently perpetuated by artists without adequate knowledge, is that of the size of the two tables of stone on which the ten commandments were written. They were not great combstone-size slabs, but probably small rectangular plates, two of which could easily be carried in one hand. Dr. George L. Robinson brought from the Sinai area a pair of "tablets of stone" believed comparable to those mentioned here, which he put in his coat pocket. Moses says here "I went up the mountain with the two tables of stones in my [one] hand;" and he confirms it in Exod. 34:4.



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8 At that time the Lord set apart the tribe of Levi, to bear the ark of the covenant of the Lord, to stand before the Lord to minister to Him, and to bless in His name, unto this day.

9 Therefore Levi has no part or inheritance with his brethren; the Lord is his inheritance, as the Lord your God promised him.)

10 And I [Moses] stayed on the mountain, as the first time, forty days and nights; and the Lord listened to me at that time also; the Lord would not destroy you.

11 And the Lord said to me, Arise, journey on before the people, that they may go in and possess the land, which I swore to their fathers to give to them.

COMMENT 9:1—10:11

THOU ART TO PASS OVER THE JORDAN THIS DAY (v. 1)—Commenting on the term "this day," Clarke states: "*baiyom, this time*; they had come thirtyeight years before this nearly to the verge of the promised land, but were not permitted at *that day or time* to pass over, because of their rebellion; but *this time* they shall certainly pass over. This was spoken about the *eleventh* month of the fortieth year of their journeying, and it was on the first month of the following year they passed over; and during the interim Moses died." Robert Jamieson states, "*this day—means this time*. The Israelites had reached the confines of the promised land [thirty-eight years before], but were obliged, to their great mortification, to return. But now were they certainly to enter it. No obstacle could prevent their possession . . ."

NATIONS GREATER AND MIGHTIER THAN THYSELF, CITIES GREAT AND FORTIFIED UP TO HEAVEN . . . A PEOPLE GREAT AND TALL, THE SONS OF THE ANAKIM (vv. 1, 2)—See 1:28, 7:1 and notes.

GOD IS HE WHO GOETH BEFORE THEE AS A DEVOURING FIRE (v. 3)—They had been warned against idolatry with the reminder, "For Jehovah thy God is a devouring fire, a jealous God" (4:24). But how good it is to have the power of God going *before* one, overpowering the enemy, as a devastating forest or prairie fire consumes all that is in its path! So was God's *continued* promise to an *obedient* Israel.

SO SHALT THOU DRIVE THEM OUT, AND MAKE THEM TO PERISH QUICKLY (v. 3)—How do we reconcile what is stated here, with the previous promise that God would "cast out those nations before thee by little and little," and not "at once" (7:22)? Looking at the *whole*

*process*, and in view of the time it would take by any "natural" means for a nation the size of Israel to dispossess the native inhabitants, it was to be "quickly." But looking on it from the standpoint of the Israelites, the process would be "little by little." Furthermore, the emphasis here is on the fact that these inhabitants should not be allowed to *live*: ". . . you will be able to dispossess them and kill them off quickly" (Berkeley).

SPEAK NOT THOU IN THY HEART . . . FOR MY RIGHTEOUSNESS JEHOVAH HATH BROUGHT ME IN . . . WHEREAS FOR THE WICKEDNESS OF THESE NATIONS JEHOVAH DOETH DRIVE THEM OUT (v. 4)—There were two great purposes in God's bringing Israel into this land.

1. To punish the Canaanite tribes for their gross wickedness.

2. To bring about his eternal purpose of salvation through Christ, promised to the patriarchs (4:37, 10:15). Note v. 5.

The wickedness of these nations has already been described, and archaeologists have shown that these nations were engrossed in the basest, most degrading kind of idolatry. Their "worship" often included human sacrifice and sensual rites. See 12:31, 18:9-14; Num. 31:15, 16; Lev. 18:24-30, etc. The iniquity of the Amorite was full (Gen. 15:16), and it was time now for God to drive *them* out and bring his chosen seed *in*. Where, then, was room provided for Israel to boast? Clarke's comment is timely: "Thus the *Canaanites were cut off*, and the *Israelites were grafted in*; and the *Israelites*, because of their wickedness were afterwards *cut off*, and the *Gentiles grafted in*. Let the latter not be high-minded but fear; if God spared not the *natural* branches, take heed lest he spare not thee." [Cf. Rom. 11:17-24]

THOU ART A STIFFNECKED PEOPLE (v. 6)—One of a number of references to Israel's perennial disobedience. In just this chapter we have

- (a) Stiffnecked, v. 6, 13
- (b) rebellious, v. 7, 23, 24
- (c) corrupted themselves, v. 12
- (d) provoked Jehovah to wrath v. 7, 8, 22
- (e) believed not God, v. 23
- (f) "sinned" and "were evil," v. 18
- (g) quickly turned aside, v. 12

These were not exactly complimentary terms—but every one of them true. Moses could rightfully say, "Ye have been rebellious against Jehovah FROM THE DAY THAT I KNEW YOU" (v. 24). Where was

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Israel's room for pride in this? An honest appraisal of their past would have induced humility and contriteness of heart.

I ABODE IN THE MOUNT FORTY DAYS AND FORTY NIGHTS; I DID NEITHER EAT BREAD NOR DRINK WATER (v. 9)—How could Moses have more exactly stated that his was a *total fast* in Sinai? See also v. 18, where the second stay in the mount is similarly described, and Ex 34:28. Jesus' fast in the wilderness was for the same length of time, and it is also specified that "he did eat nothing in those days," Luke 4:1, 2. They were both, of course, miraculously sustained and strengthened, though this does not mean they were without hunger afterward (Matt. 4:2).

WRITTEN WITH THE FINGER OF GOD (v. 10)—See 5:22 and notes.

LET ME ALONE, THAT I MAY DESTROY THEM, AND BLOT OUT THEIR NAME FROM UNDER HEAVEN; AND I WILL MAKE OF THEE A NATION MIGHTIER AND GREATER THAN THEY (v. 14)—See Ex. 32:7-14. Moses' prayer found favor with God, and changed the course of history! See also vv. 18, 25-29; 10:10, 11. As it was, Moses had two sons, Gershom and Eliezer (Ex. 18:3, 4), but no tribe or nation sprang from them.

SO I TURNED AND CAME DOWN FROM THE MOUNT (v. 15)—The student should review these events in Exodus, chapter 31 ff. if he is not already familiar with them.

AND I FELL DOWN BEFORE JEHOVAH, AS AT THE FIRST, FORTY DAYS AND FORTY NIGHTS (v. 18)—See also v. 25, 10:10; Ex. 34:28. "Moses interceded for the people before he came down from the mountain the first time (Ex. xxxii. 11-13). This intercession is only briefly alluded to in this verse. Afterwards he spent another forty days on the mountain in fasting and prayer to obtain a complete restitution of the Covenant (Ex. xxxiv. 28). It is this second forty days, and the intercession of Moses made therein (Cp. Ex. xxxiv. 9), that is more particularly brought forward here and in vv. 25-29." (Cook, in *Barne's Notes*)

AND JEHOVAH WAS VERY ANGRY WITH AARON, TO DESTROY HIM (v. 20)—See Ex. 32:21 ff. Aaron had died several months before Moses' present speech. Cf. Num. 33:38 with Deut. 1:3.

AND I TOOK . . . THE CALF . . . GRINDING IT VERY SMALL (v. 21)—Ex. 32:20 states additionally, "And he took the calf which they

had made, and burnt it with fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it." That's what is called, "a taste of your own medicine." But the consequences of that sin were much more serious, and three thousand men were immediately slain by the Levites (Ex. 32:25-29).

AND AT TABERAH ["*Burning.*" See Num. 11:1-3] . . . MASSAH ["*tempting*" or "proving". See Ex. 17:1-7, Deut. 6:16 and notes] AND AT KIBROTH-HATTA AVAH ] "The graves of lust." See Num. 11:4-35 [YE PROVOKED JEHOVAH TO WRATH (v. 22). AND WHEN JEHOVAH SENT YOU FROM KADESH-BARNEA (v. 23) ["*The holy place of Barnea*" See Numbers, Chaps. 13, 14]. Murmuring, complaining, and rebellion were evident at all four of these places; and with all truthfulness Moses could say, YE HAVE BEEN REBELLIOUS AGAINST JEHOVAH FROM THE DAY I KNEW YOU (v. 24)—Cf. v. 7—"from the day that thou wentest forth out of the land of Egypt, until ye came unto this place". What an indictment! And yet, what Israelite could deny it?

SO I FELL DOWN BEFORE JEHOVAH THE FORTY DAYS AND FORTY NIGHTS (v. 25)—Continuing now from v. 18. See also 10:10. Moses' effectual prayer when Israel, led by Aaron, had "corrupted themselves" is recorded in Ex. 32:7-14; also v. 30-35. But Moses' references *here*, are especially to his pleas with God during his *second* stay in the mount, which was "as the first, forty days and forty nights" (v. 18). This account is in Ex. 34:4 ff.

Moses' acts were similar during both stays, and (as we saw in discussing the engraving on the stones) it is not always easy to know those acts that were true in one stay and not in another. We know 10:1 ff. concerns his second stay.

"The supplication of a righteous man availeth much in its working," and Moses found favor with God. Note that his prayer for Israel's preservation is based on God's *eternal purpose* for his people. And surely *this* was God's reason for preserving them—their own "righteousness" merited only destruction (v. 4, 5).

God's true leaders are even in prayer for his people; and their motives, like Moses', are altogether disinterested and altruistic. Samuel could say, even to a people bent on doing wrong, "Moreover as for me, far be it from me that I should sin against Jehovah in ceasing to pray for you: but I will instruct you in the good and right way" (I Sam. 12:23).

## SUMMARY OF CHAPTER NINE

*The people are informed that they shall shortly pass over Jordan, and that God shall go over before them, to expel the ancient inhabitants, 1-3. They are cautioned not to suppose that it is on account of their righteousness that God is to give them that land, 4-6. They are exhorted to remember their various provocations of the Divine Majesty, especially at Horeb, 7-14; and how Moses interceded for them, and destroyed the Golden calf, 15-21. How they murmured at Taberah, 22; and rebelled at Kadesh-barnea, 23; and had been perverse from the beginning, 24. An account of the intercession of Moses in their behalf, 25-29.*

AT THAT TIME (10:1)—Moses' second stay in the mount. The Exodus account (Ch. 34) can here be compared.

JEHOVAH SAID . . . I WILL WRITE (v. 2)—See also our previous discussion under 5:22. The plain statements of this chapter about God writing the ten commandments during Moses' second stay in the mount, cannot help but influence our interpretation of Ex. 34:1, 27, 28. In the first instance, "the tables were the work of God, and the writing was the writing of God, graven on the tables" (Ex. 32:16). Moses hewed out the second set of tables himself, and if the words here about God writing on the second set are to be understood literally (and we have no difficulty so understanding them), the statement "And he wrote upon the tables the words of the covenant, the ten commandments" (Ex. 34:28) would refer to God, not Moses.

AND I . . . PUT THE TABLES IN THE ARK (v. 5)—". . . the ark of the covenant overlaid round about with gold, wherein was a golden pot holding the manna, and Aaron's rod that budded, and the tables of the covenant" (Heb. 9:3, 4).

AND THE CHILDREN OF ISRAEL JOURNEYED . . . etc. (vv. 6-9)—A parenthetical statement concerning Aaron and the tribe of Levi. Aaron's death and his succession by Eleazar his son is further detailed in Num. 20:22-29 and (especially as it connects with this passage) Num. 33:31-39. Obviously, the statements of our present verses are not intended to be understood as happening at the same time as the giving of the law, for Aaron had only recently died, in the fifth month of their fortieth year out of Egypt. Why, then, are these statements made? They are apparently suggested by the mentioning of the covenant and the Ark (v. 5), which was borne by the tribe of Levi. And

so prominent was the fact that the tables of stone were within the ark, it was known as "the ark of the covenant," or "the ark of the covenant of Jehovah." The book of Deuteronomy was later carried on the side of the ark (31:2b).

WHEREFORE LEVI HATH NO PORTION NOR INHERITANCE (v. 9)—  
See also 12:12, 14:27-29, 18:1-8, Num. 18:19-24. The fact that they did *not* have an inheritance placed them at the mercy of the Israelites for *support*. Don't miss the application Paul makes of this, I Cor. 9:13, 14. Members of this tribe were not property owners. Num. 35:1-8, however, provides that forty-eight cities should be given to the Levites, each surrounded by a pasturage ("suburb"). These included the six cities of refuge. They were not "inheritances" as such (the area occupied by the whole forty-eight jointly is estimated to have covered less than sixteen square miles), but provided places for members of this tribe to *live*. This passage is not inconsistent with 18:8, which specifies that the Levite may have "that which cometh of the sale of his patrimony." See notes under that verse, and remarks under 12:12.

The threat from within was to be further prevented . . .

(2) BY AN ABIDING LOVE (10:12—11:1)

12 And now, Israel, what doth Jehovah thy God require of thee, but to fear Jehovah thy God, to walk in all his ways, and to love him, and to serve Jehovah thy God with all thy heart and with all thy soul, 13 to keep the commandments of Jehovah, and his statutes, which I command thee this day for thy good? 14 Behold, unto Jehovah thy God belongeth heaven and the heaven of heavens, the earth, with all that is therein. 15 Only Jehovah had a delight in thy fathers to love them, and he chose their seed after them, even you above all peoples, as at this day. 16 Circumcise therefore the foreskin of your heart, and be no more stiffnecked. 17 For Jehovah your God, he is God of gods, and Lord of lords, the great God, the mighty, and the terrible, who regardeth not persons, nor taketh reward. 18 He doth execute justice for the fatherless and widow, and loveth the sojourner, in giving him food and raiment. 19 Love ye therefore the sojourner; for ye were sojourners in the land of Egypt. 20 Thou shalt fear Jehovah thy God; him shalt thou serve; and to him shalt thou cleave, and by his name shalt thou swear. 21 He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes have seen. 22 Thy fathers went down into Egypt with threescore and ten

HOW TO PREVENT THE THREAT 10:12—11:1

persons; and now Jehovah thy God hath made thee as the stars of heaven for multitude.

Therefore thou shalt love Jehovah thy God, and keep his charge, and his statutes, and his ordinances, and his commandments always.

THOUGHT QUESTIONS 10:12—11:1

208. Please read carefully this whole section as an expression of the heart of our Lord respecting His children. Does this sound like a tyrant type law giver?
209. Fill in the blanks: "What does the Lord your God require of you, but to fear \_\_\_\_\_ your God, to walk in all \_\_\_\_\_, to love \_\_\_\_\_, to serve \_\_\_\_\_ your God with all your \_\_\_\_\_."
210. In what sense are God's commandments for our good?
211. Why mention the thought that God owns all?
212. Isn't verse 16 a strange word? What does it mean?
213. Why mention the fatherless and widow?
214. Please list the verbs that refer to the proper relationship of the Israelite to Jehovah, such as "fear, walk, love," . . . etc. What does the Lord require of thee and me?
215. What is the suggestion in the expression: "He is your praise"?

AMPLIFIED TRANSLATION 10:12—11:1

12 And now, Israel, what does the Lord your God require of you, but (reverently) to fear the Lord your God: [that is,] to walk in all His ways, and to love Him, and to serve the Lord your God with all your (mind and) heart and with your entire being.

13 To keep the commandments of the Lord, and His statutes, which I command you today for your good?

14 Behold, the heavens and the Heaven of heavens belong to the Lord your God, the earth also, with all that is in it and on it;

15 Yet the Lord had a delight in loving your fathers, and He chose their descendants after them, you above all people, as this day.

16 So circumcise the foreskin of your [mind and] heart; be no longer stubborn and hardened.

17 For the Lord your God is God of gods and Lord of lords, the great, the mighty, the terrible God, Who is not partial and takes no bribe.

18 He executes justice for the fatherless and widow, and loves the stranger or temporary resident and gives him food and clothing.

19 Therefore love the stranger and sojourner, for you were strangers and sojourners in the land of Egypt.

20 You shall (reverently) fear the Lord your God; you shall serve Him and cling to Him, and by His name and presence you shall swear.

21 He is your praise; He is your God, Who has done for you these great and terrible things which your eyes have seen.

22 Your fathers went down to Egypt seventy persons; and now the Lord your God has made you as the stars of the heavens for multitude.

Therefore you shall love the Lord your God, and keep His charge, His statutes, His precepts, and His commandments always.

### COMMENT 10:12—11:1

WHAT DOTTH JEHOVAH . . . REQUIRE OF THEE, etc. (vv. 12, 13)—Surely one of the most moving passages in this book! We are immediately reminded of 6:4, 5, and also that famous scripture in Micah 6:8. One cannot help but see in these passages that God demanded the *heart* of his servants in the *Old Testament!* He was dissatisfied and displeased when service was rendered to him only out of habit, form, and dry conformity. Reader, if that was true then, under the partial light of that distant age, what shall we say of the expectations of God now?

FOR THY GOOD (v. 13)—See also 6:24, 8:16.

UNTO JEHOVAH THY GOD BELONGETH HEAVEN AND THE HEAVEN OF HEAVENS, THE EARTH, WITH ALL THAT IS THEREIN (v. 14)—A graphic way of saying that *all* belongs to *God*. "The earth is Jehovah's, and the fullness thereof" (Ps. 24:1) on one hand, "The heavens are the heavens of Jehovah" (Ps. 115:16) on the other. Concerning the phrase, "heaven and the heaven of heavens," Gesenius remarks, "i.e. all the spaces of heaven, however vast and infinite," citing this passage and I K. 8:27.

CIRCUMCISE . . . THE FORESKIN OF YOUR HEART, AND BE NO MORE STIFFNECKED (v. 16)—See also 30:6. Circumcision was, of course, an identifying mark of all Israelites. But, as Paul later states, "he is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit and not in the letter; whose praise is not of men, but of God" (Rom. 2:28, 29).



Before *God* would be pleased, their *hearts* must be circumcised. "Circumcise yourselves to Jehovah," the prophet said, "and take away the foreskin of your heart" (Jer. 4:4). A mere outward alteration simply would not (and *will* not) do with God! The *inner* man, "the hidden man of the heart" must be changed. See Joel 2:12, 13.

[GOD] LOVETH THE SOJOURNER . . . LOVE YE THEREFORE THE SOJOURNER (vv. 18, 19)—If Israel was to be *godlike*, his love, like God's, would extend to *all*. The reference here is, of course to those who joined themselves to Israel and embraced Jehovah and his worship, such as Ruth the Moabitess and Uriah the Hittite. Cf. Lev. 19:33, 34.

BY HIS NAME THOU SHALT SWEAR (v. 20)—See 5:11 and remarks. Also 6-13.

## SUMMARY OF CHAPTER TEN

*Moses is commanded to make a second set of tables, 1, 2. He makes an ark, prepares the two tables, God writes on them the ten commandments, and Moses lays them up in the ark, 3-5. The Israelites journey from Beeroth to Mosera, where Aaron dies, 6; and from thence to Gudgodah and Jotbath, 7. At that time God separated the tribe of Levi for the service of the sanctuary, 8, 9. How long Moses stayed the second time in the mount, 10, 11. What God requires of the Israelites, 12-15. Their heart must be circumcised, 16. God's character and conduct, 17, 18. They are commanded to love the stranger, 19; to fear, love, and serve God, 20, because he had done such great things for them and their fathers, 21, 22.*

### (3) BY A CONSTANT REFRESHING OF MEMORY (11:2-25)

2 And know ye this day: for I *speak* not with your children that have not known, and that have not seen the chastisement of Jehovah your God, his greatness, his mighty hand, and his outstretched arm, 3 and his signs, and his works, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land; 4 and what he did unto the army of Egypt, unto their horses, and to their chariots; how he made the water of the Red Sea to overflow them as they pursued after you, and how Jehovah hath destroyed them unto this day; 5 and what he did unto you in the wilderness, until ye came unto this place; 6 and what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben; how the earth opened its mouth, and

swallowed them up, and their households, and their tents, and every living thing that followed them, in the midst of all Israel: 7 but your eyes have seen all the great work of Jehovah which he did.

8 Therefore shall ye keep all the commandment which I command thee this day, that ye may be strong, and go in and possess the land, whither ye go over to possess it; 9 and that ye may prolong your days in the land, which Jehovah sware unto your fathers to give unto them and to their seed, a land flowing with milk and honey. 10 For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs; 11 but the land, whither ye go over to possess it, is a land of hills and valleys, *and* drinketh water of the rain of heaven. 12 a land which Jehovah thy God careth for: the eyes of Jehovah thy God are always upon it, from the beginning of the year even unto the end of the year.

13 And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love Jehovah your God, and to serve him with all your heart and with all your soul, 14 that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy grain, and thy new wine, and thine oil. 15 And I will give grass in thy fields for thy cattle, and thou shalt eat and be full. 16 Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them; 17 and the anger of Jehovah be kindled against you, and he shut up the heavens, so that there shall be no rain, and the land shall not yield its fruit; and ye perish quickly from off the good land which Jehovah giveth you.

18 Therefore shall ye lay up these my words in your heart and in your soul; and ye shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes. 19 And ye shall teach them your children, talking of them, when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. 20 And thou shalt write them upon the door-posts of thy house, and upon thy gates; 21 that your days may be multiplied, and the days of your children, in the land which Jehovah sware unto your fathers to give them, as the days of the heavens above the earth. 22 or if ye shall diligently keep all this commandment which I command you, to do it, to love Jehovah your God, to walk in all his ways, and to cleave unto him; 23 then will Jehovah drive out all these nations from before you, and ye shall dispossess nations greater and mightier

than yourselves. 24 Every place whereon the sole of your foot shall tread shall be yours: from the wilderness, and Lebanon, from the river, the river Euphrates, even unto the hinder sea shall be your border. 25 There shall no man be able to stand before you: Jehovah your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath spoken unto you.

### THOUGHT QUESTIONS 11:2-25

216. Why was Israel to consider the discipline or chastisement of the Lord?
217. Define in your own words the following qualities of Jehovah: (1) greatness, (2) mighty hand, (3) outstretched arm, (4) signs, (5) deeds, (6) destroyed, (7) great work.
218. What was one of the basic differences and advantages of Canaan as compared to Egypt?
219. Did God promise material prosperity as a result of obedience to His laws? Is this true today? Discuss.
220. Read the comments again on 6:6-9.
221. Please consider verse 21 and answer the question as to whether Palestine still belongs to the Jews?
222. Were the conditions and promises of Jehovah ever met for the conquering of the promised land? When? By whom?

### AMPLIFIED TRANSLATION 11:2-25

2 And know this day (for I am not speaking to your children who have not [personally] known and seen it), the instruction and discipline of the Lord your God, His greatness, His mighty hand, and His outstretched arm,

3 His signs and His deeds which He did in Egypt to Pharaoh the king of Egypt and to all his land;

4 And what He did to the army of Egypt, to their horses and chariots; how He made the water of the Red Sea overflow them as they pursued after you, and how the Lord has destroyed them to this day;

5 And what He did to you in the wilderness, until you came to this place;

6 And what He did to Dathan and Abiram sons of Eliab, son of Reuben; how the earth opened its mouth and swallowed up them, their households, their tents, and every living thing that followed them, in the midst of all Israel; [Num. 26:9, 10.]

7 For your eyes have seen all the great work of the Lord which He did.

8 Therefore you shall keep all the commandments which I command you today, that you may be strong, and go in and possess the land which you go across [Jordan] to possess;

9 And that you may live long in the land, which the Lord swore to your fathers to give them and to their descendants, a land flowing with milk and honey.

10 For the land which you go in to possess is not like the land of Egypt, from which you came out, where you sowed your seed and watered it with your foot laboriously, as a garden of vegetables;

11 But the land, which you enter to possess, is a land of hills and valleys, and drinks water of the rain of the heavens;

12 A land for which the Lord your God cares; the eyes of the Lord your God are always upon it, from the beginning of the year to the end of the year.

13 And if you will diligently heed My commandments which I command you this day, to love the Lord your God, and to serve Him with all your [mind and] heart and with your entire being,

14 I will give the rain for your land in its season, the early rain and the latter rain, that you may gather in your grain, your new wine, and your oil.

15 And I will give grass in your fields for your cattle, that you may eat and be full.

16 Take heed to yourselves, lest your [mind and] heart be deceived and you turn aside and serve other gods and worship them,

17 And the Lord's anger be kindled against you, and He shut up the heavens, so that there will be no rain, and the land yield not its fruit, and you perish quickly off the good land which the Lord gives you.

18 Therefore you shall lay up these My words in your [mind and] heart and in your [entire] being, and bind them for a sign upon your hand, and as forehead bands between your eyes.

19 And you shall teach them to your children, speaking of them when you sit in your house, and when you walk along the road, when you lie down and when you rise up.

20 And you shall write them upon the doorposts of your house, and on your gates,

21 That your days and the days of your children may be multiplied in the land which the Lord swore to your fathers to give them, as long as the heavens are above the earth.

22 For if you diligently keep all this commandment which I command you to do, to love the Lord your God, to walk in all His ways, and to cleave to Him,

23 Then the Lord will drive out all these nations before you, and you shall dispossess nations greater and mightier than yourselves.

24 Every place upon which the sole of your foot shall tread shall be yours; from the wilderness to Lebanon, and from the River, the river Euphrates, to the western [Mediterranean] sea your territory shall be.

25 There shall no man be able to stand before you; the Lord your God shall lay the fear and the dread of you upon all the land that you shall tread, as He has said to you.

### COMMENT 11:2-25

In vv. 2-7, note that the mighty works of Jehovah, which the adults had all seen, argued for their obedience. In vv. 8-17, the rich, fertile, and productive nature of the promised land is depicted, while in vv. 18-25 Israel is reminded that God's law, when carefully kept, assured them of victory and conquest of the entire area pledged. All this Israel doubtless knew, mentally. But this is a "sermon," and Moses would indelibly impress, yea, *engrave* certain thoughts upon their minds.

FOR I SPEAK NOT WITH YOUR CHILDREN (v. 2)—The youngsters could not be *reminded* of what the older ones could—the adults *should* have learned life-long lessons from their wilderness experiences (6:2, 3).

DATHAN AND ABIRAM (v. 6)—See Num. 16. One would think such an event as this would put a stop to all thoughts of rebellion, murmuring, or disobedience for a long while. "But on the morrow all the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of Jehovah" (Num. 16:41). This was Israel's history. The most severe chastisement often failed to teach the desired lesson! A plague resulted from this murmuring, killing 14,700. "Now, Israel," Moses is saying, "*think* about this! Do you want such chastisements to be *again* upon your head, or will you receive the *blessings* God has promised with *obedience*? Your eyes have *seen* all these things (v. 7)—have you absorbed the *lesson* God has for you in all this? And have we (I Cor. 10:11, 12)?"

FOR THE LAND . . . IS NOT AS THE LAND OF EGYPT . . . WHERE THOU SOWEDST THY SEED, AND WATEREDST IT WITH THY FOOT . . . etc. (vv. 10-12)—Although various methods of irrigation are today absolutely necessary for agriculture in vast portions of Israel, such was

not true in ancient times for the greater part of the land promised in vv. 24, 25. Furthermore, the former and latter rains (v. 14. Cf. Job 29:23, Jer. 5:24, Joel 2:23, Jas. 5:7) were *assured* only if Israel was *obedient* (v. 17). In contrast, Egypt is absolutely dependent on an extensive irrigation system for her very survival as an agricultural state. (Witness the recent building of the Aswan High Dam in southern Egypt). Rain seldom falls in Egypt. Most of the country has only about one inch a year. Were it not for the Nile, most of the country would simply be a part of the Sahara desert.

On the above phrase, the I.S.B.E. states, "To one familiar with the methods of irrigation today practiced in Palestine, Syria, and Egypt, the passage, 'where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs' (Deut. 11:10), is easily explained. The water is brought in channels to the gardens, where it is distributed along the rows of growing vegetables planted on the sides of the trenches. In stony soil the canal leading to a particular plot is opened and closed with a hoe. Any obstruction in the trench is similarly removed, while in the soft, loamy soil of the coastal plain or in the Nile valley these operations can be done with the foot, a practice still commonly seen."

TAKE HEED TO YOURSELVES (vv. 16, 17)—The thought of these verses being very similar to that of 8:11 ff., i.e. that the very blessings they *received* from God would cause them to become soft and lax with regard to his worship and the observance of his laws. The *same warning* needs to be sounded loud and frequently *today!*

THEREFORE SHALL YE LAY UP THESE MY WORDS IN YOUR HEART AND IN YOUR SOUL; AND YE SHALL BIND THEM FOR A SIGN . . . etc (vv. 18-21)—See 6:6-9 and remarks.

THAT YOUR DAYS MAY BE MULTIPLIED . . . AS THE DAYS OF THE HEAVENS ABOVE THE EARTH (v. 21)—"as long as the heavens are above the earth" (Amplified O.T.), "as long as there is a heaven over the earth" (The Torah). As the phrase stands in the A.S.V., the phrase would indicate no specific *length of time*, but simply an innumerable number of days. The other renderings would extend this promise to the end of the world (II Pet. 3:9).

AND YE SHALL DISPOSSESS NATIONS GREATER AND MIGHTIER THAN YOURSELVES (v. 23) . . . THERE SHALL NO MAN BE ABLE TO STAND BEFORE YOU (v. 25)—Christian, why cannot *we* learn the lesson here that Israel did *not*? A complete trust, obedience and love of Jehovah

(note v. 22) had this great promise along with it. In essence, the promise was: You will be able to do things that now appear totally *impossible*—accomplish things that try even the imagination—vanquish peoples that are “unconquerable,” overcome difficulties that seem insurmountable, conquer insuperable barriers. When Israel took these exhortations to heart, God literally fulfilled his part of this promise (as shown especially in Joshua, and also under the rulership of David and Solomon).

Unless a foe or difficulty is larger than *God*, it is not insurmountable. the theme of the Bible is “God is able.” Yes, it is “him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us” (Eph. 3:20). “If God be for us, who can be against us?” Who can stand up against him who is aligned with and in fellowship with Almighty God? Let us *stand with him*, and we will soon *share of his power!* Let us stop asserting *ourselves*, and assert our confidence in the Omnipotent One.

#### 8. THE BLESSING AND THE CURSE (11:26-32)

26 Behold, I set before you this day a blessing and a curse: 27 the blessing, if ye shall hearken unto the commandments of Jehovah your God, which I command you this day; 28 and the curse, if ye shall not hearken unto the commandments of Jehovah your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known. 29 And it shall come to pass, when Jehovah thy God shall bring thee into the land whither thou goest to possess it, that thou shalt set the blessing upon mount Gerizim, and the curse upon mount Ebal. 30 Are they not beyond the Jordan, behind the way of the going down of the sun, in the land of the Canaanites that dwell in the Arabah, over against Gilgal, beside the oaks of Moreh? 31 For ye are to pass over the Jordan to go in to possess the land which Jehovah your God giveth you, and yet shall possess it, and dwell therein. 32 And ye shall observe to do all the statutes and the ordinances which I set before you this day.

#### THOUGHT QUESTIONS 11:26-32

223. Just what blessing had Jehovah promised to Israel? What curse?
224. It would seem the whole of God’s desire for us can be summarized in one word, “obedience.” Do you agree?
225. What is meant by “set the blessings on Mount Gerizim”?

## AMPLIFIED TRANSLATION 11:26-32

26 Behold, I set before you this day a blessing and a curse;

27 The blessing, if you obey the commandments of the Lord your God, which I command you this day;

28 And the curse, if you will not obey the commandments of the Lord your God, but turn aside from the way which I command you this day, to go after other gods which you have not known.

29 And when the Lord your God has brought you into the land which you go to possess, you shall set the blessings on Mount Gerizim and the curse on Mount Ebal. [Josh. 8:33.]

30 Are they not beyond the Jordan, west of the road where the sun goes down, in the land of the Canaanites, living in the Arabah opposite Gilgal, beside the oaks or terebiths of Moreh?

31 For you are to cross over the Jordan to go in to possess the land which the Lord your God gives you, and you shall possess it, and live in it.

32 And you shall be watchful to do all the statutes and ordinances which I set before you this day.

## COMMENT 11:26-32

We will have more to say of God's instructions upon Israel's arrival at Ebal and Gerizim in chapters 27 and 28. These mountains were directly opposite one another in the area allotted to the tribe of Ephraim. Ebal, 3,075 feet high, was on the north, and Gerizim, elevation 2,850, on the south; with the town of Shechem lying in the valley between.

THIS DAY (vv. 26, 32)—It appears that this section chronologically belongs to the same time as chap. 27 ff. because the same event is described. In fact, all the intervening scriptures *may* be a record of Moses' words *on the same day*. However, it is not mandatory that we compress "this day" into so literal a meaning. See 9:1, notes.

## SUMMARY OF CHAPTER ELEVEN

*The people are exhorted to obedience from a consideration of God's goodness to their fathers in Egypt, 1-4, and what he did in the wilderness, 5, and the judgment on Dathan and Abiram, 6, and from the mercies of God in general, 7-9. A comparative description of Egypt and Canaan, 10-12. Promises to obedience, 13-15. Dissuasives from*



idolatry, 16, 17. The words of God to be laid up in their hearts, to be for a sign on their hands, foreheads, gates, &c., 18, taught to their children, made the subject of frequent conversation, to the end that their days may be multiplied, 19-21. If obedient, God shall give them possession of the whole land, and not one of their enemies shall be able to withstand them, 22-25. Life and death, a blessing and a curse, are set before them, 26-28. The blessings to be put on Mount Gerizim and the curses on Mount Ebal, 29, 30. The promise that they should pass over Jordan, and observe these statutes in the promised land, 31, 32.

## QUESTIONS, LESSON EIGHT (8:1—11:32)

### CHAPTER 8

1. What was God's *purpose* in both providing Israel's food and allowing him to suffer hunger?
2. In what sense did neither this generation nor their fathers "know" the manna? (finish before proceeding.)
3. Complete: "\_\_\_\_\_ doth not \_\_\_\_\_ by \_\_\_\_\_ alone, but by \_\_\_\_\_ that proceedeth out of the mouth of \_\_\_\_\_ doth man \_\_\_\_\_."
4. Explain what particular significance the above verse would have to *Israel* in the wilderness.
5. In what context did Jesus use this verse?
6. What applications do you see for this passage in life *today*?
7. Finish: "And thou shalt consider in thy heart, that, as a man \_\_\_\_\_ his son, so Jehovah thy God \_\_\_\_\_ thee" (v. 5).
8. Name two metals Israel would be able to obtain in their new land.
9. What is said of Israel's wearing apparel during the wilderness trek?
10. What particular temptations would come Israel's way along with their wealth and plenty?

### CHAPTER 9

11. How do you reconcile the statement of v. 3 ("make them [the native tribes] to perish quickly,") with the command to cast out those nations "by little and little" (7:22)?
12. Israel was not to say "For \_\_\_\_\_ righteousness Jehovah hath brought me in to possess this land" because "for the \_\_\_\_\_ of these nations Jehovah does drive them out . . ." (v. 4).

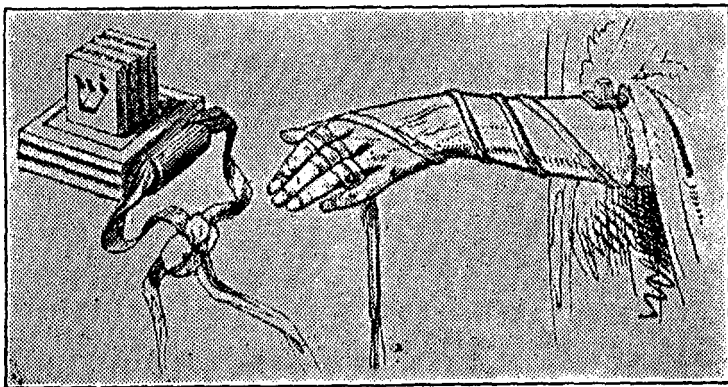
13. What two basic reasons, then, did God have for exterminating the Canaanite tribes?
14. Moses could personally testify that Israel had been rebellious for quite some time. How long?
15. Of whom did God threaten to make a nation when Israel sinned below the mount?
16. How much *total* time did Moses spend in fasting and prayer on the mount?

## CHAPTER 10

17. What was kept in the ark?
18. Levi had no inheritance but ... \_\_\_\_\_.
19. What "exceptions" do the scriptures make to the above rule?
20. Was heart-felt service absolutely necessary to the faithful Israelite? Explain.

## CHAPTER 11

21. What advantage did the adult Israelite have that the children did not?
22. What was the chief difference mentioned here between Egypt and Palestine?
23. Who could stand before Israel when they were obedient?
24. What was to be the mountain of blessing? Of the curse?



**Phylacteries for Head and Arm.**