

HEARING THE WORD



NIGEL BARGE

Deuteronomy 1-18
Leader's guide

Hearing the Word Deuteronomy 1-18

Leaders guide

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Nigel Barge, December 2019

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Resources

The *New Bible Dictionary*. 3rd edition, published by Inter Varsity Press

The *New Bible Commentary* 21st century edition. A commentary on every Bible book, IVP

www.blueletterbible.org

**This Workbook looks at 7 *representative* passages in
Deuteronomy chapters 1 -18.**

See next Workbook for the remaining 7 *representative* studies in
chapters 19-34

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Hearing the Word: A Tool for Bible reading



LOOK – What does it *say*?

- 1) The Text
 - a) What questions does it raise -
Who, What, When, Where, Why, How?
 - b) What surprises you?
- 2) The Context?
 - a) the surrounding text
 - b) the Book of the Bible
 - c) the whole Bible
 - d) the place in the Bible Story



LEARN – What does it *mean*?

- 1) What type of writing is it?
- 2) Answer the questions
- 3) Summarise the passage



LISTEN – What is the *message*?

- 1) Which is the main point?
- 2) Which is the key verse?



LIVE – How should we *respond*?

- 1) What does it show about God,
(Father, Son, Holy Spirit) :
 - a) His nature and character?
 - b) His grace*
 - c) Jesus / his salvation**
- 2) What should I do?

* God's undeserved generosity is evident throughout the Bible, and it is perfectly expressed in Jesus.

** The Bible, from 'the fall' onwards, describes God's plan of salvation through his Son. Thus, *all* the Scriptures speak in some way of Jesus (Luke 24:27)

Reading Deuteronomy

The Author

Deuteronomy presents itself as mostly spoken and then written by Moses. It also includes some editing, part of which might have been Moses' work. For other parts *eg* account of his death and assessment of his life, we are not told the author.

Date of writing

Around 1446BC¹ the Hebrew people escaped from slavery in Egypt. Moses is now, at the end of his life, speaking/writing as they were about to enter the Promised Land, some 40 years later.

Since there is not enough evidence to be sure who did the final editing, the date of the Deuteronomy as we have it in our Bibles today is unknown.

Historical setting

Around 2,000BC God made a promise to an extraordinary man, Abram (later called Abraham) from Ur, north of the Persian Gulf. God swore to make his descendants into a great nation, to protect them and through them to bring great blessings to all the peoples on earth (Genesis 12:1-3). The Lord Jesus is, of course, the heart and source of that blessing. In fulfilling that larger, redeeming purpose God will give them the land of Canaan (Genesis 12:4-7) though this would not happen immediately. Canaan was then occupied by groups of people who were increasingly engaged in practices that defiled the land and disgusted God (Leviticus 18:24-28). God would only act when their sin had 'reached its full measure' (Genesis 15:13-16).

Abram's great-grandson, Joseph, was God's means of preserving this family in Egypt at a time of great famine (Genesis 45:7). Many years later they had grown so enormously that the Egyptians perceived them as a threat, so enslaved them.

God called Moses to lead them out of slavery (Exodus 3:10). After 430 years in Egypt they started back to Canaan, the land God had promised to their forefathers (Exodus 12:41-42). God led them south to Mount Sinai (= Horeb in Deuteronomy) and gave them their constitution (Exodus 20).

They were led north again to Kadesh Barnea in the Desert of Paran (a journey of about 11 days). Here Moses sent twelve leaders to explore the land). They returned after forty days but only Joshua and Caleb agreed that they should go on into this 'land of milk and honey'. The others were frightened of the people they saw there, so they rebelled against God. The nation was condemned to 38

¹ or possibly 1292-ish: Cross checking of Egyptian and middle eastern dates is extremely complex, and scholars differ in their final conclusion.

years' wandering round the Sinai Peninsula until that whole untrusting generation had died out – all that is, except Joshua, Caleb and their families.

Deuteronomy opens as Moses and the people of Israel are in the desert east of the River Jordan about to go in and take possession of the land. The last time they had been there, there were 70 of them (Genesis 36:27). Now they numbered maybe a million people (Exodus 12:37), who had not personally seen Sinai or heard the book of the law. They were not 'getting it', not *seeing* what it was all about (Deuteronomy. 29:4) They regularly tuned God out and would be tempted to tune in to the local religions, as they had on the way there (Numbers 25:1).

Deuteronomy shows how a man of God addressed such a situation and laid the foundation of the state of Israel. It is an autobiographical narrative of preaching by Moses in the territory of Moab.

Style/structure of writing

The relationship between God and his people is expressed in both the Old and New Testaments as a 'covenant relationship', *i.e.* a bond graciously entered into by God. It denotes his sovereign rule over his people, their acceptance of that rule and its implications for the totality of their lives.

The format of the covenant in Deuteronomy is similar to the pattern of treaties made by kings with their people, *e.g.* the Hittite Treaties of around 1400 BC or even earlier. (These are not in the Bible.) Their shape is:

1. Preamble, identifying the King making the treaty.
2. Historical survey, outlining events leading up to treaty.
3. Stipulations required of those giving allegiance to the covenant.
4. Curses for disobedience and blessings for obedience.

Deuteronomy's pattern is:

- I **Prologue** (ch 1-4)
 - a. Review of recent events (1-3)
 - b. Recall covenant (4)
- II **God's covenant with them** (5-31)
 - a. Its core: the ten commandments (5)
 - b. Its spirit: the love of God (6-11)
 - c. Its stipulations: The Law expounded (12-26)
 - d. Its sanctions: penalties and blessings (27-28)
 - e. Its acceptance: vassal to sign (29-30)
 - f. Its preservation: to be read every seven years (31)
- III **Epilogue** (ch 32-34)
 - a. Moses' song (32)

- b. Moses' blessing (33)
- c. Moses' death, Joshua succeeds him, Moses' epitaph (34)

Deuteronomy's place in Scripture

Its doctrine is foundational in the Old Testament. The prophets recall its teaching and challenge their contemporaries with Deuteronomy's clear and unequivocal demands. It offers the most systematic presentation of theological truth in the entire Old Testament. (In the New Testament, we could compare its place with that of the book of Romans.)

Deuteronomy informs New Testament faith: its quotations are found in *seventeen* New Testament books! Their situation and ours are closely equivalent. What God did for Israel in physical history (rescued, claimed as his own, gave a land/rest) he does for us in spiritual fulfilment; their journey is a metaphor for the life of faith.

Jesus used Deuteronomy when facing his life's three great temptations (Matthew 4:1-11); when insisting on proper judicial procedure (Matthew 18:16); when teaching on marriage and divorce (Mark 10:1-12). It gave him the greatest commandment, to love God with all your heart / soul / mind (Matthew 22:37).

The early church realised Jesus was 'the Prophet' promised in Deuteronomy (Acts 3:22, 7:37). Paul quotes Deuteronomy at least fourteen times, *e.g.* God's righteousness is close to us through faith (Romans 10:6-8); his understanding of the cross (Galatians 3:13).

Jesus in Deuteronomy

On the Emmaus road, (Luke 24:27), the risen Jesus 'interpreted all the Scriptures about himself', starting with 'Moses and all the prophets', a traditional [term for the Hebrew Bible](#). So the Old Testament in all its parts points to Jesus. (Next to the Psalms, Jesus quoted Deuteronomy more than any book in the Old Testament)

N.B.

1. The whole book breathes his spirit. It is an exposition of the love of God for his people and their love for him.
2. Two texts directly predict Jesus:
 - Deut. 18:15-22 *I will raise up a prophet like you. I will put my words in his mouth.*
 - Deut. 21:23 *'Cursed is everyone who is hung on a tree.'* (Galatians 3:13)
3. The New Testament shows Jesus re-enacts, escalates and fulfils patterns at a new level:
 - Acts 7:35-37 Stephen says Moses *'did miraculous signs and wonders'* and told the people *'God will send you a prophet like me from your own people.'* (Deuteronomy 18:15)

Hebrews 3:1-6 compares and contrasts Jesus with Moses. Moses was faithful as a son in God's house, Jesus as Son over it. Similarly, John 1:19 *'The law was given through Moses; grace and truth came through Jesus Christ.'*

John 6:32-35 Moses provided manna; Jesus is the true manna.

1 Corinthians 10:2 The people were baptised into Moses; Christians are baptised into Christ

John 5:46 *'Moses wrote about me.'* The pattern in Exodus – Deuteronomy is irresistible.

2 Corinthians 3:7-18 compares the ministries of Moses and the Spirit.

Hebrew 3:16-4:1 warns us not to oppose the ministry of Jesus, as the people opposed Moses (Deuteronomy 1:43).

4. Deuteronomy 30:6 The *new* covenant mediated by Christ is clearly promised in the very book that expounds the *first* covenant. Writing of this new covenant Jeremiah, Ezekiel and Hebrews take their language exactly from Deuteronomy 30:1-9:

The return from exile: 30:1-5 = Jer. 31:23 = Ezek. 36:24.

God will circumcise their hearts to love him: 30:6 = Je 31:33
= Ez. 36:26 = Heb 8:10

There will be a new obedience: 30:8 = Jer. 31-33 = Ezek. 36:27
= Heb 8:10,11

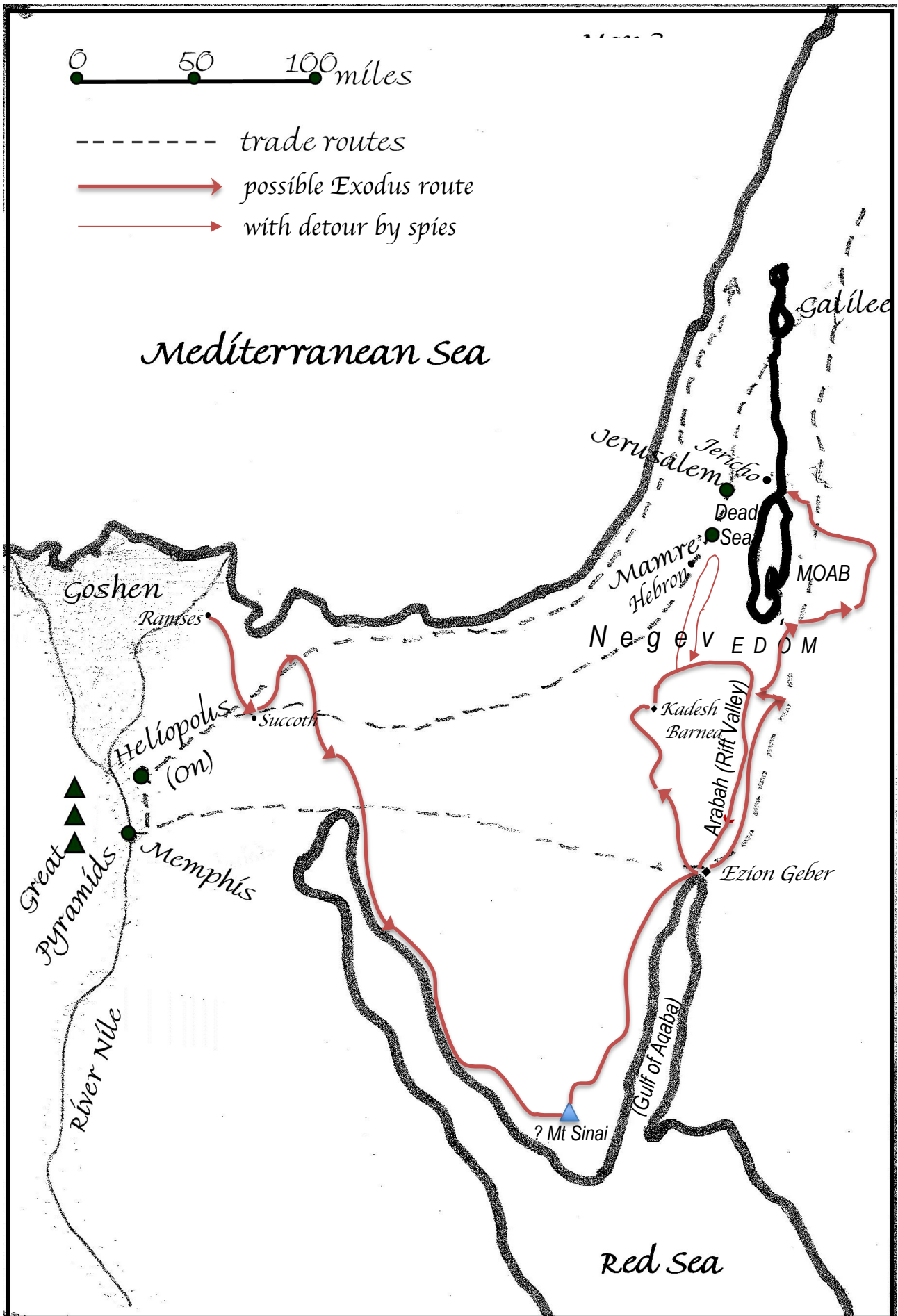
Forgiveness and prosperity will follow: 30:9 = Jer. 31:34-40
= Ezek. 36:29 = Heb 8:12.

5. The death-resurrection pattern is particularly seminal: *eg* Moses loves the people, longs to enter the promised land; but his death must precede that new life. Jesus died that we might live.

Deuteronomy provides a thought-provoking, open-ended programme for organising the whole life of a nation, politically, socially and religiously. It has much to offer any society and certainly ours, as the Christian values that formerly shaped it are being lost and increasingly opposed.

Sketch Map

Egypt and the promised land



Study 1

Deuteronomy 1:1-46

Remember God's promises and your waywardness

Background

The first four chapters of Deuteronomy give a historical framework against which the rest of the book should be viewed. They indicate that the important renewal of the covenant took place in Moab on the eastern bank of the Jordan before Israel entered the promised land. (Joshua 3:1 ff). The persons involved in the renewal, the place and the time are clearly specified.

Word list

1	<i>east of the Jordan</i>	Possibly a geographical term for area of Transjordan
	<i>Araba</i>	Rift valley running from Sea of Galilee south to modern Eilat on Gulf of Aqaba and on into central Africa.
	<i>Suph . . . Dizabab</i>	Place names cannot be identified with precision, probably all in the region of Moab.
	<i>Horeb</i>	= Mt Sinai. Deuteronomy calls it Horeb except in 33:2
5	<i>this law</i>	Includes the basic demands of the covenant as law
7	<i>Amorites</i>	Inhabitants of southern Canaan
	<i>Negev</i>	The hills of Judah
	<i>Lebanon</i>	In the north
	<i>Euphrates</i>	Great river to the north east, draining into Persian Gulf
12	<i>problems, burdens</i>	The words are virtually synonymous
	<i>disputes</i>	Legal questions
24	<i>valley of Eschol</i>	In vicinity of Hebron, an area still noted for its grapes
26	<i>rebelled</i>	Technical term for breach of covenant regulations
28	<i>Anakites</i>	Seems to be used as a general expression for giants
32	<i>did not trust</i>	Participle implies on-going attitude; <i>you kept not trusting</i>
40	<i>Red Sea</i>	Hebrew <i>Yam Suf</i> (Sea of Reeds), here refers to Gulf of Aqaba, not the sea they crossed coming out of Egypt.

Bible Connections

6-8	<i>the extent of the land</i>	see Numbers 34:1-2; Joshua 1:4
9-18	<i>appointment of leaders</i>	see Exodus 18:13-26
19-25	<i>spies sent out</i>	see Numbers 13:1-3
26	<i>'you were unwilling. . .'</i>	see Numbers 13:26-33
27	<i>grumbled in their tents</i>	see also Psalm 106:25

LOOK

1) The Text

What questions does the passage raise?

- 1 *Why is the Lord so detailed about the place where Moses spoke but confusion about the situation of Mt Sinai (Horeb) where he brought the Law first?*
Why 'ALL' Israel?
- 2 *Why is the distance from mt Horeb (Sinai) given – 11 days?*
- 3 *Fortieth year since what?*
- 4 *When did he defeat the Amorites?*
- 5 *Why does he want to repeat the giving of the Law?*
Why in explaining the Law does he then have a long historical prologue?
- 8 *When did the Lord promise Abraham, Isaac and Jacob the land?*
- 9 *When did Moses say he was not able to bear them?*
- 16 *Why 'his brother or alien'?*
- 23 *If it seemed good to him, why had he not arranged to do it firstly*
- 24 *Where is the valley of Eschol?*
- 26 *What was the command of the Lord?*
- 27 *Why did they conclude the Lord hated them?*
- 30 *What does 'fight for you' mean?*
- 31 *How does a man carry his son?*
- 35ff *What was different about Joshua and Caleb?*
- 37 *How / when was the Lord angry with Moses on account of the people?*

What surprises or confuses you?

(Chs 1-3) Why does the Lord rehearse so fully the 40 years in the wilderness?

2) The Context

a) surrounding passage,

b) individual book,

c) whole Bible,

- 2 *Spies sent out from Kadesh Barnea (Numbers 32:8)*
- 3 *40th year from Passover instruction (Exodus 12:2)*
- 5 *Why does he give the Law a second time (c.f. Exodus 24:12)*
- 6 *The Lord said you have stayed long enough at Horeb (Exodus 33:1)*
- 8 *land swore to Abraham, Isaac, Jacob (Genesis 12:2-6; 26:2,3; 28:13-15)*
- 9 *At that time I said to you, "I am not able to bear you by myself" – c.f. Jethro's advice (Exodus 18:14)*

- 17 Shall the judge of all the earth not do right. (Genesis 18:25)
 10 As numerous as the stars (Genesis 15:5)
 21 Do not fear or be dismayed (Joshua 1:9)
 22 Spies sent out (Numbers 13:1ff)
 26 No-one who puts his hand to the plough and looks back is fit for the Kingdom of God (Luke 9:62)
 27 Murmured (Joshua 9:18; Psalm 106:25)
 31 Though the fig tree does not blossom yet will I rejoice in the Lord (Habakkuk 3:17,18)
 I have loved you with an everlasting love (Jeremiah 31:3)
 36 Joshua and Caleb 'wholly followed the Lord' (Joshua 14:8,9)
 39 Knowledge of Good and evil (Genesis 2:9)
 41 Sinned against the Lord (Psalm 51:4)
 43 And the Philistines came up to their forefathers.

d) Bible story

Adam & Eve were created perfect by God but sin has destroyed the relationship
 God has a plan to redeem mankind and has chosen a nation.
 He gives His Law that needs to be fulfilled.

LEARN

1) What kind of literature is this?

Narrative

2) How do you answer the questions that the passage raises?

- 1 The Lord wanted no place/ monument to distract further generations from His Word
 This for every person in Israel – man, woman or child.
 2 Why is the distance is given to give its appropriate location?
 3 Fortieth year since the passover / leaving Egypt
 4 He defeated the Amorites (Nu 21:21ff)
 5 He repeated the giving of the Law to bring them to personal decision
 Learning from history gave them a platform from which to set off
 8 He promised them the land in the context of many descendants and blessing to all nations
 9 Moses say he was not able to bear them (Ex 18:13ff)
 16 'His brother or alien' because the Law was to be applied to all people
 23 It seemed good to him but it was not an instruction of God

- 24 Where is the valley of Eschol is reputed for its grapes? (Nu 13:23)
- 26 The Lord's command was go up and take possession of the (promised) land (1:21)
- 27 They conclude the Lord hated them because they disbelieved Him and assumed that he had purposed bad things for them
- 30 God 'fighting for you' means it is by his strength, in His way and for His Glory
- 31 A man carries his son with care, pride and purpose
- 35ff Joshua and Caleb were reliable, dependable, faithful to God
- 37 The Lord was angry with Moses because of the people (Numbers 20:12)

3) How do you resolve issues that surprised or confused you?
He rehearsed it because he wanted them to learn from the past.

4) Give an overall 'picture' of the passage in a few sentences.
Moses rehearses the lead up to God's first instruction 40 yrs ago to go in and take the promised land (1-8) He reminds he shared 'judging' among the people – of 1000s, 100s, 50s, 10s (9-18) Arriving at the edge of the promised land that asked to send spies in first. You balked at the report and rebelled against God rejecting His Word / His leading (19-33) The Lord pronounced that only Joshua and Caleb of all Israel would enter the promised land. The rest of Israel belatedly tried to enter, ignoring the Lord's warning, and were repelled by the Amorites (34-46).

LISTEN

1) What is the lesson or the main point?

The evil will not receive His promise but only those who believe and obey Him.

2) Which verse best sums up the message of the passage? **v 35f**

'Not one of these men of this evil generation shall see the good land I swore to give your forefathers, except Calebbecause he wholly followed the Lord (and) Joshua.

LIVE

1) What does it show about God (Father, Son, Holy Spirit)?

a) His nature and character?

3 *The Lord gives his commandments through the words that Moses spoke to 'all Israel'*

- 8 The Lord instructs us to go in and take possession of the land given you by Him.
- 10 The Lord keeps His promises – descendants as numerous as the stars.
- 17 The Lord is the Judge.
- 33 The Lord directs our paths.
- 34 The Lord hears what we say – everything!
- 35 The Lord is incisive in judgement.
- 36/38 The Lord blesses those who trust believe in Him.
- 37 The Lord will by-pass anyone who does not believe and trust in Him.
- 40 The Lord will turn his back on continuing wilful sin.

b) His grace?

- 19,21,25 God commanded.... gave ... told you about...
- 30 The Lord fights for you.
- 31 The Lord 'carries' His people.

c) Jesus and His salvation?

Now underline the application of the Main Point.

2) What should I do?

- 6 Learn from where you have been with God.
- 8 Go in and take possession (actively) of all that the Lord has given you.
- 9 Learn to delegate tasks that you need to share.
- 13 As Godly leaders, look for 'wise, understanding and experienced' people.
Note: Godly leaders are impartial, treat small and great alike and are not intimidated.
- 22 Obey God straight away - don't play for time.
- 26 Do not rebel against God's plan.
- 27 Do not murmur in the seclusion of your own homes.
Never accuse the Lord of hating you.
- 29 If you are obeying God don't be daunted by the odds – the Lord will fight for you.
- 31 Let the Lord carry you.
- 35/36 Heed God's warnings and wholly follow the Lord – like Caleb and Joshua.
- 37 Do not give yourself the benefit of the doubt when it comes to sin.
- 38 Encourage faithful leaders.
- 41 Note: Repentance is not enough – it needs obedience too.
Note: the right thing at the wrong time is the wrong thing.
- 43 Do not presume on the Lord's path on the basis of previous experience.
- 45 When you flagrantly disobey God he may cease to 'hear' your prayers.

Now underline the application of the Main Point.

Study 2

Deuteronomy 5:1-33

I rescued you. My design for your life. The Ten Commandments

Background

In chs 5-31 Moses spells out the nature of God's covenant with his people. 5:1-21 is its core: the ten commandments. Moses had been given them 40 years earlier on Mount Horeb/Sinai.

In Hebrew, Exodus 34:28, Deut. 4:13 and 10:4 call them 'the ten words', (from which, via Greek and Latin we get the term Decalogue) They are also called 'the words of the covenant' in Exodus 34:28 and Deut. 29:1.

(n.b. The purpose of the Law is :

- 1) Positively – to show God's way to live
- 2) Negatively – to curb disobedience to God
- 3) Ultimately – to lead us to God through Jesus)

5:22-31 gives a historical review before expounding the basic law in the subsequent chapters. It describes the events more fully than Exodus 20:18-21. Moses' role as mediator points ahead to another, greater mediator whom God would raise up *like* Moses (18:15; cf *Acts 3:21-23*)

5:32-33 Moses begins summoning Israel to hear, obey and walk in God's way.

Word List

- 3 *not with our fathers* meaning *not only with our fathers* (Abraham etc) with whom God made a covenant, but it is with the people *now* who are entering the promised land.
- 4 *face to face* must refer to hearing the voice speaking (Deut. 4:15-19)
- 11 *misuse* or 'in vain' or 'hypocritically'.
- name* *i.e.* the character and reputation of the person
- 12,14 *Sabbath* a day of rest (n.b. It is the LORD's Sabbath, not Israel's)

Bible connections

- 7-21 10 *commandments* see Exodus 20:3-17
- 8 *love to God* see 6:5; 7:9; 10:12; 11:1,13,22; 13:4;19:9; 30:6,16,20
God's love to his people see 4:37; 7:8,13; 10:15; 10:18; 23:5
- 12 *Sabbath* see Genesis 2:3, Exodus 16:22-26
Sabbath rest see Hebrews 3:16-4:11
- 16 *Honour parents* see Ephesians 6:1-4
- 33 *walking God's way* see Psalm 119:105; Proverbs 4:18 Matt. 7:13-14

LOOK

1) The Text

What questions does the passage raise?

- 1 *Why does it specify 'all Israel'?*
Why did he command them to learn them.
- 3 *Why does he say that the Lord did not make a covenant with their fathers.*
- 4 *What does he mean that the Lord spoke to them 'face to face'.*
- 5 *Why did Moses stand between them.*
Why was the fire so fearsome?
- 6 *Why does he remind them that he brought them out of Egypt?*
- 9 *Why do 3rd and 4th generation pay for sin?*
- 11 *What does 'taking the Lord's name in vain' mean?*
- 12 *What does 'keeping holy' mean?*
- 14 *What is a 'sabbath'?*
- 15 *What is 'an outstretched arm'?*
- 16 *What does 'honour' mean?*
- 20 *What is a 'false witness'?*
- 22 *How did fire exits with 'thick darkness'*
Why did God write them down
- 25 *Why did they think they would die if they heard the voice of the Lord anymore?*
- 27 *Why was Moses able to stand before the Lord when the people weren't*
Why was Moses a go – between / What was special about him?
- 29 *What sort of heart did the Lord want them to have always?*
- 31 *What are 'the whole commandment and statutes'?*
- 32 *What did he mean by 'turning aside to the left and the right'?*
- 33 *What does the Lord promise if they walk in his ways?*

What surprises or confuses you?

- 22 *Why 2 stone tablets? How thick darkness / unapproachable light?*

2) The Context

a) surrounding passage,

- 6:1 *Hear O Israel*

b) individual book,

- 1 *All Israel (1:1)*

c) whole Bible,

- 1 *hearing without receiving (Hebrews 4:2)*
- 2 *Made a covenant (Exodus 19:5; 24:7)*

- 6f The ten commandments (Exodus 20:2-17)
Summary of commandments (Matthew 22:37; Romans 13:9)
c.f. freed from sin (Romans 3:23f; John 8:36)
- 7 Other gods (1 Corinthians 8:5; 10:20)
Defeated by Jesus (Colossians 2:15; Hebrews 2:15; 1 John 3:8b)
- 8 The dumb poor idols (Isaiah 40:18-20)
- 12 God's blessing in keeping his Sabbath (Isaiah 58:13,14)
- 14 God rested on the Sabbath (Genesis 2:3)
- 16 Obey parents (Ephesians 6:1-3; Col 3:20)
Disobeying parents (Romans 1:30; 2 Timothy 3:2)
- 17/18 Murder and adultery (Matthew 5:21-27)
- 22 God lives in unapproachable light. (1 Timothy 6:16)
No one shall see me and live. (Exodus 33:20)
Who will deliver me from this body of death ... thanks be to God through
Our Lord Jesus Christ. (Romans 7:24f)
The Law was our guardian until Christ came in order that we might be
Justified by faith. (Galatians 3:24)
Murder and adultery – anger and lustful look (Mt 5:21-27)
- 25 c.f. Manoah & wife 'We are doomed to die - We have seen God....If the
Lord had meant to kill us (Judges 13:22)
- 27 Go near and hear all that the Lord will say (Exodus 19:7; 20:18)
- 31 Moses the mediator (c.f. Jesus - Heb 2:17f; 4:14-16; Rms 8:31-34; 1 Jn 2:1)
Only mediator 1 Timothy 2:5; John 14:6 Hebrews 9:15)
- 32 I only do what I see my Father doing (John 5:19)

d) Bible story

Adam & Eve were created perfect by God but sin has destroyed the relationship
God has a plan to redeem mankind and has chosen a nation.
He gives His Law that needs to be fulfilled.

LEARN

- 1) What kind of literature is this?

Law

- 2) How do you answer the questions the passage raises?

- 1 'All Israel' because Moses' words are for every single Israelites.
He commanded them to learn the Law / the 10 commandments.
- 3 His point was that this covenant was for the living.
- 4 'Face to face' means personally.
- 5 Moses stood between them because they were scared to go into the
mountain.

- Fire was so fearsome as it was destructive and uncontrollable.
- 6 He reminded them of how he delivered them from slavery
- 9 To 3rd and 4th generation shows the punishment is severe i.e. the stripping of inheritance.
- 11 Taking the Lord's name in vain' claiming association but not acting appropriately
- 12 'Keeping holy' means devoting it to the Lord
- 14 A 'sabbath' is a rest /time without work
- 15 'An outstretched arm' is a demonstration of power
- 16 'Honour' means treat with reverence and respect
- 20 False witness' is lying to / against your neighbour
- 22 God himself was not visible but his glory was?
God wrote them down to be remembered
- 25 They thought they would die if they heard the voice of the Lord anymore because o his holiness and their sinfulness?
- 27 Moses stood before the Lord because he was God's chosen 'mediator'.
He was the meekest man in all the earth (Nu 12:3)
- 29 The Lord wanted them to have a heart that feared and obeyed Him?
- 31 'The whole commandment and statutes' were the 10 commandments and all the rest of the Law (1st 5 books)
- 32 'Turning aside to the left and the right' means disobeying the Law.
- 33 The Lord promises that if they walk in His ways, it will 'go well with you and live long in the land that the Lord'.

What surprises or confuses you?

- 27 Stone tablets?
Thick Darkness because no man shall see God and live?

3) Give an overall 'picture' of the passage in a few sentences.

God made this covenant with his living people through me (1-5)

Love God with all your heart, soul and mind and love your neighbour as yourself (6-21, c.f. Matthew 22:37f)

You saw the glory of God and being fearful sent me as a 'go between'.

LISTEN

1) What is the lesson or the main point?

God wants us to fear Him /work through his mediator and keep His commands and so enjoy His blessing for ever.

2) Which verse best sums up the message of the passage?

v 29

Oh that they had such a heart as this always, to fear me and keep all my commandments, that it might go well with them and their descendants for ever

LIVE

1) What does it show about God (Father, Son, Holy Spirit)?

a) His nature and character?

24 *God speaks with man*

29 *God yearns for us to fear and obey Him*

b) His grace?

2. *God made a covenant with us*

6 *God chose His people*

God brought the people out of Egypt BEFORE he gave them the Law

c) Jesus and His salvation?

31ff Jesus spoke the Word of God and perfectly obeyed the Father.

Now underline the application of the Main Point.

2) What should I do?

1 *When God summons, come!*

Learn the commands of God

4 *Listen to commands – God is speaking to you*

5 *We need to declare God's Word*

6 *Do not have any other 'gods'*

8 *Don't worship creation*

11 *Do not misuse 'His name*

12 *Observe the Sabbath*

16 *Honour your father and mother*

17 *Do not murder*

18 *Do not commit adultery*

19 *Do not steal*

20 *Don't bear false witness*

21 *Do not covet*

25/26 *Be humble before the Glory of God*

27 *be expectant that God will speak with man*

28 *Note – our words, spoken through His mediator, are heard by God*

29 *Obey the Lord with the expectation that it might go well with you forever*

Now underline the application of the Main Point.

Study 3

Deuteronomy 6:1-25

One Lord. One life. One loyalty,

Background

Ch 6 puts in place the link between the Ten Commandments and the future life of Israel. In verse 4, the one-ness of God is a dominant theme. (The books of Kings show it was the disobedience to Gods laws, which led to the fall of Jerusalem in 587 BC and to the Babylonian exile.)

‘A land flowing with milk and honey’ – to us today Israel may seem dry and barren in spite of modern irrigation; in ancient times, however, its produce was far more abundant than that of Egypt or its immediate neighbours.

vv10-19 contain warnings. When they have all the material things in the land, they must not forget that God gave it all to them, nor must they be influenced by the heathen worship of the Canaanites around them.

vv20-25 emphasise the importance of parental instruction in the future.

Word List

- | | | |
|----|------------------------------|--|
| 2 | <i>fear</i> | not fear like a slave but devotion of a redeemed sinner. |
| 3 | <i>hear</i> | Hebrew word <i>shema</i> implies hearing followed by obedience. |
| 4 | <i>heart,</i>
<i>soul</i> | for the Hebrew this was the centre of the mind
God given spiritual life (c.f Genesis 2:7) |
| 7 | <i>impress</i> | Hebrew word <i>shanan</i> literally means ‘to repeat’. |
| 8 | <i>tie, bind, write</i> | Context suggests should be interpreted metaphorically. |
| 10 | <i>when..God..brings you</i> | Moses speaking in prophetic style. |
| 13 | <i>serve</i> | The word in Hebrew is connected to slavery in v12. They are now slaves to a new sovereign |
| 15 | <i>jealous God</i> | <i>ie</i> God is jealous and zealous for his own honour. |
| 16 | <i>Massah</i> | Hebrew means <i>testing</i> . Moses gave this name to the place where the people grumbled because they were thirsty. |
| 25 | <i>righteousness</i> | obedience indicates faith which is credited as r. (Gen 15:6) |

Bible connections

- | | | |
|----|------------------------------------|--|
| 2 | <i>fear of the Lord</i> | <i>see</i> Psalm 110:10 |
| 5 | <i>the great commandment</i> | <i>see</i> Matthew 22:36; Mark 12:29 |
| 7 | <i>tell the next generation</i> | <i>see</i> Psalm 78:1-8 |
| 8 | <i>tie, bind, write</i> | <i>see</i> Exodus 13:9,16 |
| 13 | <i>slaves to God</i> | <i>see</i> Romans 6 esp v22 |
| 16 | <i>Massah</i> | <i>see</i> Exodus 17:1-7 |
| | <i>Do not put God to the test.</i> | <i>see</i> Isaiah 7:10ff (Ahaz is being hypocritical)
Matthew 4:7 (used by Jesus) |

LOOK

1) The Text

What questions does the passage raise?

- 1 *Why is it singular?*
- 2 *What is the difference between a statute and a commandment?*
- 4 *Why does he assert that the Lord is one?*
- 5 *What does all heart, soul, might mean?*
- 7 *When shall you talk with them?*
- 8/9 *Why bind them on your foreheads and on your doorposts?*
- 10-12 *Why this warning about forget what the Lord had done?*
- 13 *What does it mean to swear by the Lord?*
- 15 *What does 'jealous' mean?*
How could the Lord 'destroy' them?
- 16 *What does it mean to 'test' God?*
- 18 *How do we know what is right and good in the eyes of the Lord*
- 24 *What does it mean to 'preserve us alive'?*
- 25 *What it will be 'righteousness' for us if we do as He commands?*

What surprises or confuses you?

Why does the Lord persist in calling for obedience with those who have disobeyed, grumbled, rebelled etc.

2) The Context

a) surrounding passage,

- 1 *teach you (5:31)*
- 2 *you, your son, your son's son (5:9,10)*
Days may be long (5:16)
- 3/4 *Hear O Israel (5:1)*
- 14 *You shall not go after foreign God's (5:7)*

b) individual book,

- 7 *Teach them to your children (11:19)*
- 25 *not because of your righteousness for you are a stubborn people (9:6)*

c) whole Bible,

- 1 *Land to possess (Genesis 15:7f)*
- 2 *Land flowing with milk and honey (Leviticus 20:24)*
- 3 *Be careful to do them – 'Lord, Lord but not do as I say' (Luke 6:46)*

- 5 *In this is love not that we loved God and gave his son to be the propitiation for our sins (1 John 4:10)*
- 6 *Your heart soul and might (c.f. Matthew 22:37)*
- 8 *Bind them on your arms = 'phylacteries' (Matthew 23:5)*
- 10 *How much more will the Lord not graciously give us all things (Rom 8:32)*
- 16 *Rebellion at Massah (Exodus 17:7; Hebrews 3:8,15)*
- 20 *When your son asks you (Exodus 13:14)*
 Impress it on your children (Acts 2:39; Ephesians 6:1-4; Colossians 3:20f; 1 Timothy 3:4f)
- 23 *"...swore to your offspring I will give this land" (Genesis 24:7)*
- 25 *righteousness by faith (Genesis 15:6)... from first to last (Romans 1:17)*
 The Lord is our righteousness. (Jeremiah 23:6; 33:16)
 In (Christ) we become the righteousness of God (2 Corinthians 5:21)

d) Bible story

*Adam & Eve were created perfect by God but sin has destroyed the relationship
 God has a plan to redeem mankind and has chosen a nation.
 He gives His Law that needs to be fulfilled.*

LEARN

1) What kind of literature is this?

Law

2) How do you answer the questions the passage raises?

- 1 *It is singular because it refers to 'you shall love the Lord your God with all your heart and withal your soul and with all your mind'.*
- 2 *'Commandment' refers to the 10, 'statute' to all the other instructions and laws?*
- 4 *He assert that the Lord is one as they were surrounded by plural deities.*
- 5 *'Heart' is the seat of the mind, 'soul' is life within the body, 'might' is applied ability.*
- 7 *You should talk with the children always?*
- 8/9 *Foreheads and doorposts to keep them ever before you.*
- 10-12 *This warning is not to forget it is by grace alone that they are saved.*
- 13 *'Swear by the Lord' means identify with and depend on the Lord totally.*
- 15 *'Jealous' means he will not brook any competition*

‘destroy them from the face of the earth’ means he would end their lives and those of their descendants

16 They ‘tested’ God by quarrelling with His leader, Moses, and accusing him of bringing them out of Egypt to kill them of thirst

18 We know what is right and good in the eyes of the Lord from His Law

24 ‘Preserve us alive today’ as opposed to die in the wilderness like our Fathers

25 ‘righteousness’ is an attribute that is given on obedience; it is not an attribute that they possess (cf 9:6)

2) How do you resolve issues that surprised or confused you?
God’s persistence with us – only love

3) Give an overall ‘picture’ of the passage in a few sentences.

This is the commandment (1a) :

Its context – the way to live long for your whole family (1a-2)

Its call - obey, them multiply, and enjoy the promised land (3)

Its heart - There is one God (4)

Love the Lord with everything you have (5)

Keep these word’s before you all at all times (6-9)

Don’t forget God’s grace in saving you and giving you the promised land (10-12)

Fear serve God wholeheartedly (13)

Don’t flirt with other god’s – God could totally destroy you (14,15)

Do what God tells you (16-19)

Tell on going generations of God’s amazing deliverance of his people from Egypt and his command to obey him and fear him (20-24)

Righteousness is given as we obey Him (25)

LISTEN

1) What is the lesson or the main point?

Love the Lord totally

2) Which verse best sums up the message of the passage? **v 5**

You shall love the Lord your God with all you heart, with all your soul and with all your might.

LIVE

1) What does it show about God (Father, Son, Holy Spirit)?

a) His nature and character?

2 *God commands us to fear Him*

4 *The Lord is the one and only God*

5 *God commands us to love Him*

15 *The Lord is jealous.*

16 *The Lord will not be tested.*

18 *The Lord rewards obedience.*

18,23 *The Lord 'swears' ie he promises.*

19 *The Lord thrusts out our enemies before us*

25 *The Lord is our righteousness*

b) His grace?

10,23 *God graciously gives us all things*

c) Jesus and His salvation?

25 *Jesus is our righteousness*

Now underline the application of the Main Point.

2) What should I do?

1 *Obey the Lord that you might possess the land that he has given you.*

2 *Teach your children to fear the Lord.*

3 *'Do' the commands of the Lord.*

5 *Love God with everything you have.*

6 *Keep the commands of God always before you and you children.*

12 *NEVER forget God's grace to you.*

13 *Fear, serve and swear by the name of the Lord*

16 *Do not test the Lord*

17 *Diligently keep his commands.*

20-23 *Give God ALL the glory for your salvation*

25 *Be careful to obey God in view of His gift of righteousness*

Now underline the application of the Main Point.

Study 4

Deuteronomy 7:1-26

Exclusively chosen and loved

Background

vv1-5 When the Israelites enter the land, they are to follow a policy of ‘holy war’ to destroy the Canaanites and place a ‘curse’ or ‘ban’ on them. God would give them into their hands. Entering into treaties with them would mean renouncing the sole Lordship of God over them.

vv6-11 are the very heart of this chapter. The origin of Israel’s status was solely dependent on God’s free and sovereign love for his chosen people.

vv12-26 tell of the abounding blessings God promised to His people – provided they were obedient.

Word List

- | | | |
|----|-----------------------------------|---|
| 1 | <i>many nations</i> | Seven mentioned (7 = number denoting completeness). |
| | <i>drives out</i> | Same Hebrew verb as used in Exodus 3:5 & Joshua 5:15 for taking off sandals (because they were on holy ground). |
| 2 | <i>destroy</i> | Hebrew <i>charam</i> , verb meaning ‘dedicated to destruction. — no mercy or pity (2,16) |
| 3 | <i>not intermarry</i> | Possibly linked to ‘no treaty’ in v2, ie avoid ‘political’ marriages that might be seen as cementing a treaty. |
| 5 | <i>sacred stones</i> | Standing stone pillars representing deities. |
| | <i>Asherah poles</i> | Wooden poles symbolising a fertility goddess, Asherah. |
| 8 | <i>redeemed you</i> | Hebrew <i>padah</i> , a business term that stresses ransom price paid. |
| 9 | <i>Know</i> | A technical, covenantal expression, almost same as ‘choose’ (<i>cf</i> Amos 3:2). |
| 16 | <i>destroy all the peoples...</i> | unique command in relation to occupying Canaan. |
| 20 | <i>hornet</i> | possibly a plague of stinging insects. |

Bible connections

- | | | |
|---|-----------------------------|---|
| 2 | <i>destroy them totally</i> | <i>see also</i> 2;34;3:6; 7:2; 13:16; 20:17
and related noun in 7:26; 13:17 |
| 7 | <i>treasured possession</i> | <i>see also</i> Ex. 19:5; Deut 14:2; 26:18; 1 Chron 29:3;
Ecclesiastes 2:8; Malachi 3:17 |
| | <i>chosen by God</i> | <i>see</i> Ephesians 1:4-5 |
| 8 | <i>redeemed by God</i> | <i>see also</i> 9:26; 21:8; 24:18 |

LOOK

1) The Text

What questions does the passage raise?

- 1 *Why 'when the Lord brings' not 'when you enter'?*
What does he mean 'to take possession of it'?
Why does he stress 'more numerous and mightier'?
- 2 *Why devote in an offering to the Lord of 'complete destruction'?*
Why would he destroy them?
- 6 *What does a 'holy people' mean?*
What is a 'treasured possession'?
- 7 *Why did the Lord chose them as His people?*
- 8 *How long is a thousand generations?*
- 10 *Who 'hates' the Lord?*
How will God 'repay them face to face'?
- 12 *What if I don't listen to them?*
- 13 *What does 'bless you' mean?*
- 14 *What practically does it mean 'blessed above all peoples'?*
- 16 *Which peoples will they consume?*
- 22 *Why did he clear the nations away little by little?*
- 24 *What does 'making their name perish under heaven' mean?*
- 25 *What is 'an abomination' to the Lord?*
- 26 *What abominable thing might be brought into God's house?*

What surprises or confuses you?

- 26 *Why the repeated emphasis on destruction (2, 26a,b)?*

2) The Context

a) surrounding passage,

- 4 *serve other Gods –the Lord would destroy you (6:14,15)*
The commandment and rules and stipulations (6:1)
- 12 *It will be righteousness for us if we are careful to do this commandment (6:25)*

b) individual book,

- 25 *You shall not covet (5:21)*
- 26 *Every abominable thing that the Lord hates (12:31)*

c) whole Bible,

- 1 *God bring you into the land - many nations before you (Genesis 15:19)*
More numerous and mightier (Numbers 13:32)

- 2 The horse is made ready for the day of battle but the victory belongs to the Lord (Proverbs 21:31)
An offering to the Lord for destruction c.f. Saul (1 Samuel 15:8,9)
- 3 We fight not against flesh & blood but against principalities and powers (Ephesians 6:10-18)
... shall we break your commandments again and intermarry with the peoples who practice the abominations? (Ezra 9:4)
- 8 keeping the oath he swore to your forefathers (Gen 12:2-6; 26:2,3; 28:13-15)
- 9 faithful God (2 Timothy 2:13)
- 10 call on the rocks – fall on us and hide us ... from the wrath of the lamb
- 12 Why do you call me “Lord, Lord” but do not do as I say’ (Luke 6:46)
- 13 ...and I will make of you a great nation (Genesis 12:2)
- 16 Death and Hades were thrown into the lake of fire . And if anyone’s name was not found written in the book of life, he was thrown in the lake of fire. (Revelation 20:14,15)
And they shall come back here in the 4th generation, for the iniquity of the Amorites is not yet complete. (Genesis 15:16)
- 17 because greater is He that is in us than he that is in the world (1 John 4:4)
- 18 Afraid of Abraham (Genesis 15:1) Moses (Numbers 21:34; Deuteronomy 3:20) Daniel (Daniel 12:19); Paul (Acts 27:24).
Remember the Lord Jesus Christ, risen from the dead the offspring of David as preached in my Gospel (2 Timothy 2:8).
But recall the former days when after you were enlightened, you endured a hard struggle with sufferings (Hebrews 10:32)
- 21 **Great and awesome God** who keeps covenant and steadfast love with those who love him and keep His commandments (Nehemiah 1:4; 9:4)
- 22 The Lord your God will clear away these nations before you little by little (Exodus 23:30)
He who did not spare his own son but gave him up for us all, how will he not also with him graciously give us all things (Romans 8:32)
- 24 thanks be to God who gives us the victory through our Lord Jesus Christ (1 Corinthians 15:57)
- 25 Saul did not devote to destruction, Agag, best sheep and cattle etc (1 Samuel 15:9)

d) Bible story

Adam & Eve were created perfect by God but sin has destroyed the relationship
God has a plan to redeem mankind and has chosen a nation.
He gives His Law that needs to be fulfilled.

LEARN

1) What kind of literature is this?

Law

2) How do you answer the questions the passage raises?

What questions does the passage raise?

- 1 *'when the Lord brings' underlines their exit is an act of God's grace*
He means to receive it and make it their own
'more numerous and mightier shows their inferior strength on their own
 - 2 *an offering to the Lord of 'complete destruction' because it is in obedience to God*
'destroy them' as they would turn hearts away to follow other God's
 - 6 *'holy people' means set apart, distinct*
'treasured possession' is something valued
 - 7,8 *the Lord chose them as His people because he love them.*
 - 9 *a thousand generations is 20,000 years!*
 - 10 *Those who 'hate' the Lord – are those who treat his commandments with contempt.*
'repay them face to face' implies that they will know it is God who acts against them
 - 12 *If you don't listen to them you will not receive the blessing of His covenant.*
 - 13 *to 'bless you' means to share with you his good things*
 - 14 *'blessed above all peoples means they among all people will be privileged with ability*
 - 16 *all the people will they will consume are part of the land they have been promised*
 - 22 *the nations cleared little by little to not allow wild beast to grow up ie become a victim of your success*
 - 24 *'making their name perish under heaven' means obliterating them / their memory*
 - 25 *'an abomination' to the Lord is is that behaviour on which he cannot look, will not condone or be any part of.*
 - 26 *abominable things liked the carved images.*
- 2) How do you resolve issues that surprised or confused you?
- 26 *The repeated emphases on destruction shows God's antithesis to sin in any form*

3) Give an overall 'picture' of the passage in a few sentences.

In the land that God gives you, you shall totally destroy the people in obedience to Him. (1-5)

God has set you apart, chose and loved you, He is committed to you in covenant and will repay those who hate Him. So, keep his commands. (6-12)

As you obey Him, you will enjoy his blessings, remembering to destroy the people of the land. (12-16)

If daunted remember how God delivered you from Egypt. God is with you. God will clear the nations before you little by little. No one can resist you. (17-24)

Totally destroy all the false gods that the Lord detests. (25,26)

LISTEN

1) What is the lesson or the main point?

God blesses His obedient people but judges His enemies.

2) Which verse best sums up the message of the passage? **v 9**

Know therefore that the Lord your God is God, the faithful God who keeps covenant and steadfast love with those who love him & keep his commandments to a 1000 generations, & repays those to their face, those who hate him, by destroying them.

LIVE

1) What does it show about God (Father, Son, Holy Spirit)?

a) His nature and character?

2 *the Lord gives enemies over to us and we defeat them*

4 *the Lord is angry at disobedience*

6 *the Lord has set apart and chosen a people for Himself*

8 *the Lord keeps His promises that he swore your fathers (AB, Is & Jacob)*

9 *The Lord sees in black and white*

The Lord reward the obedient and keeps his covenant to the a thousand generations.

10 *The Lord destroys face to face those who hate him*

13 *The Lord blesses his people materially and physically*

17 *The Lord is greater than all other nations / God's*

19/20 *The Lord sends 'hornets' on all those of whom we are afraid*

21 *The Lord is a great and awesome God*

24 *He gives kings into your hand*

25 *Idols / carved images are an abomination to him*

b) His grace?

1 *God graciously brings us into the promised land AND clears it.*

c) Jesus and His salvation?

24 *In Jesus we have the victory*

Now underline the application of the Main Point.

2) What should I do?

2-5 *Completely destroy all other God's as an act of obedience / an offering to the Lord.*

Give not an inch to sin.

6f *Know that you are special.*

9 *Obey the Lord and expect Him to fulfil His covenant promises.*

12 *Listen to His rules and commandments*

16 *Never pity the enemy (satan)*

17 *Don't be afraid. Remember what the Lord did to Pharaoh etc*

22 *Note the advances God gives you will be 'little by little' lest the wild beast grow too numerous for you*

26 *Never try to mix idolatry with the worship of God.*

Now underline the application of the Main Point.

Study 5

Deuteronomy 10:1-22

Walk in His ways

Background

In ch 9 Moses reminds the people of his 40 days and nights on Mt Horeb/Sinai when God gave him the two stone tablets with the 10 commandments; and how, when he came back down the mountain, he found to his horror the people worshipping a golden calf! (Exodus 32) As a symbolic reaction to the breaking of the covenant by the people, Moses destroyed the stones. This was consistent with ancient suzerainty covenants where the relationship was only valid while the document remained in existence. They had made the Lord angry and Moses earnestly interceded for them for 40 days and nights.

Here in chapter 10 he reminds them of God giving him new stone tablets (Exodus 34) *with the same words written on them*, and the instructions for making an ark (box/chest) to hold them. The tablets are still in it as he is speaking to them now.

The ark gives the link to v6-9 which recount the appointment of the tribe of Levi (Moses and Aaron's tribe) to be responsible for the continuing ministry of the ark of the covenant and the provision that is made for them.

Word List

- | | | |
|----|---------------------|---|
| 1 | <i>at that time</i> | Direct link to events described in ch 9:8ff |
| | <i>ark (chest)</i> | In 16 th century UK, the common English word for a box or chest was 'ark'. |
| 6 | <i>Aaron</i> | Brother of Moses (Exodus 4:14-16) |
| 10 | <i>at that time</i> | = 'on that occasion' (Hebrew is different expression from 10:1,8). |
| 16 | <i>circumcision</i> | outward sign of the covenant (Genesis 17:9-14). |

Bible connections

- | | | |
|----|------------------------------------|---|
| 9 | Provision for the Levites | <i>see</i> 12:19; 14:27-29; 16:11; 18:1-18 |
| 12 | What does the Lord God ask of you? | <i>cf</i> Micah 6:8 |
| 14 | Everything belongs to God | <i>cf</i> 1 Kings 8:27; Ps 24:1; 115:16 |
| 16 | Circumcision of the heart | <i>see</i> 30:6; Jeremiah 4:4; 9:26; Ezekiel 44:7,9 |
| 18 | Orphans, widows, strangers | <i>see also</i> 24:17 |

LOOK

1) The Text

What questions does the passage raise?

- 1 *What 'time'?*
 Why an ark this time?
- 2 *What were the words?*
 Why does the Lord say 'that you broke'?
- 3 *Why acacia wood?*
- 4 *Why was there no fire and smoke this time round?*
 Why 'in the same writing'?
- 5 *Why does he put 'as the Lord commanded me'?*
- 8 *Why the Levites?*
 Why is it called the Ark of the covenant?
- 10 *What did the Lord listen to him about?*
- 11 *When did he swear this land to his fathers?*
- 12 *What does the Lord require?*
- 16 *What does he mean 'the foreskins of his heart'?*
- 17 *What does he mean that the Lord is 'not partial'?*
- 18 *How does he execute justice?*
- 19 *What is a sojourner?*
- 20 *What does it mean by his name you shall swear?*
- 21 *What does 'he is your praise' mean.*
- 22 *What 'great and terrifying' things have their eyes seen?*

What surprises or confuses you?

- 10 *Why does it say the Lord was unwilling to destroy when he threatened it (9:14)*

2) The Context

a) surrounding passage,

- 10 *the Lord was unwilling to destroy you (9:14,26?!)*
- 13 *Commandments 'for your good' – he will bless you (cf 7:13)*
- 15 *the Lord loves you (7:8)*
- 17 *the Lord mighty and awesome (Dt 7:21)*

b) individual book,

- 9 *Levi – appointed over tabernacle and all furnishings etc (18:1-8)*
 no portion or inheritance (12:12; 14:27,29; 18:1)
- 12 *Now – ie in the fortieth year (1:3)*
 Love the Lord with all your heart and with all your soul (6:5)
 Walk in His ways (cf 6:6)

- 16 The Lord will circumcise your heart (30:6)
- 18 Fatherless, widow (14:29; 16:11,14; 24:19,20,21; 26:12,13; 27:19)
- 20 Fear the Lord (6:2,24; 10:12,20; 14:23; 17:19; 31:12,13)
- 21 The great / terrifying things that you have seen (1:19; 8:15; 10:21)

c) whole Bible,

- 1 Two tablets of stone (Exodus 24:12; 31:18)
First tablets broken (Exodus 32:19; cf water from rock Numbers 20:8-12)
On the mountain - Fire and smoke first time (Exodus 19:18)
- 6-9 Journey (Numbers 20:22-29; 33:31-33)
- 8 Levites set apart (Numbers 3:5ff)
- 9 a royal priesthood... for God's own possession (1 Peter 2:9)
- 10 Forty days and forty nights - first time (Exodus 24:18)
The Lord listen don't him and did not consume them (Exodus 32:10)
- 11 Swore to their fathers (Genesis 12:1-3; 15:5-7; 26:2,3; 28:13-15)
- 12 What does the Lord require of you (Micah 6:8)
This is love, not that we loved God but that he loved us and gave his son as the propitiation for our sin (1 John 4:10)
- 14 The heavens and the earth belong to the Lord (Psalm 24:1; cf Matt 28:18)
- 15 God chose ... above all peoples (Deuteronomy 7:6-8)
- 16 Circumcise your heart (Jeremiah 4:4)
- 17 Lord of Lords (Psalm 136:3; 1 Timothy 6:15; Revelation 17:14; 19:16)
- 19 c.f. forgive as you have been forgiven (Matthew 18:22-25)

d) Bible story

Adam & Eve were created perfect by God but sin has destroyed the relationship
God has a plan to redeem mankind and has chosen a nation.
He gives His Law that needs to be fulfilled.

LEARN

1) What kind of literature is this?

Narrative /Law

2) How do you answer the questions the passage raises?

- 1 The time was when the Lord threatened to destroy them following the Golden calf
An ark because it was to contain different things

- 2 The words were 'the Law and the commandment' ie the 10 commandments
 Lord say 'that you broke' to remind Moses where the blame lay!
 3 acacia wood because it was so specified
 4 there was no fire and smoke this time round because it was at Sinai?
 'in the same writing' meant the same identical words?
 5 'as the Lord commanded me' reminds that this was the Lord's act
 8 Levites tribes that attended to tabernacles= and furnishings
 Ark of the covenant because it was a box with the articles of the covenant in ie 10 commandments.
 10 The Lord listen to him about not destroying the people
 11 He swore to each of Ab, Is and Jacob personally (Gen 15:5-7; 26:2,3; 28:13-15)
 12 The Lord requires that we fear, obey, love, serve Him.
 16 He means – keep your side of the covenant.
 17 'Not partial' means he is bound by the Law and cannot be swayed.
 18 He executes justice by giving them food(?)
 19 A sojourner is a traveller
 20 By His name you shall swear means that He is your highest authority
 21 'He is your praise' means He is the one to whom you credit all things good.
 'Great and terrifying' things have their eyes seen' are the plagues the parting of the Red Sea, the revelation of God on Mt Sinai.

2) How do you resolve issues that surprised or confused you?

That is what they deserved and God said it to elicit the response from Abraham.

3) Give an overall 'picture' of the passage in a few sentences.

After the Golden calf incident, new Tablets were made/written on by God (1-5).

Aaron's descendants and the Levites were set apart for Tabernacle service(6-9).

The people were spared through Moses' petitions (10,11.)

Now (40 yrs later) God want them to love Him as he has loved them (12-15).

Keep the covenant with this all powerful, loving and just God (16-18).

Love the weak, fear God. He is faithful to His Word (19-22).

LISTEN

1) What is the lesson or the main point?

The Lord want you to wholeheartedly be his people.

2) Which verse best sums up the message of the passage?

v 12

'Now Israel ,what does the Lord your God require of you but to fear the Lord your God, to walk in hid ways, to love him, to serve the Lord your God with all your with all your heart and with all your soul, and to keep the commandments and statues...'

LIVE

1) What does it show about God (Father, Son, Holy Spirit)?

a) His nature and character?

3b The Lord will not accept responsibility for our choices.

4 The Lord's commandments do not change.

12 The Lord has requirements of us.

13 The Lord commands us for our good.

17 The rules over all things – justly.

18 The Lord is disposed towards the weak.

21 God is to be feared.

b) His grace?

22 God made us numerous according to his promise.

c) Jesus and His salvation?

17 Jesus is the king of kings and Lord of Lords.

Now underline the application of the Main Point.

2) What should I do?

2 Accept the blame from God.

5 Do as the Lord commands you.

9 The Lord is our inheritance.

12 Know what the Lord requires of you and give Him it

13 Acknowledge that the Lord commandments are for our good.

16 Do not stubbornly resist his covenant.

18-20 Submit wholeheartedly to God.

Now underline the application of the Main Point.

Study 6

Deuteronomy 12:1-32

Uproot idolatry: worship God and enjoy life

Background

In chs. 12-26, Moses spells out how the ten commandments will work out for the religious, civil and moral life of Israel when they are in the promised land.

Here in ch. 12 he deals with worship, putting it in a framework of 'not the way the pagans do it' (v2-3, 29-31).

The Canaanites served their gods on high mountains and hills and under green trees. They thought the god inhabited the hill and ascending it brought them nearer to him/her. Instead, the Israelites are to worship God in the place he chooses. At first, as the people progressively take possession of the land, the ark will rest in various places such as Shiloh and Shechem, but later, Jerusalem will be the chosen site (Psalm 132:13-14).

Word List

3	<i>name</i>	Here seems to be virtually equivalent to 'presence'.
5	<i>dwelling</i>	Heb verb is one from which noun <i>tent</i> or <i>tabernacle</i> comes.
10	<i>Jordan</i>	River running S from Sea of Galilee to Dead Sea.
13	<i>be careful</i>	Frequent phrase in Deut. to introduce a warning.
23	<i>blood</i>	Regarded as symbolic of life and therefore not to be eaten.

Bible connections

9	<i>Rest</i>	<i>see</i> Deut. 3:20; 12:10; 25:19; NT Hebrews 3-4:11
	<i>Inheritance</i>	<i>see</i> Deut. 4:21; 19:10; 20:16; 21:23; 24:4; 26:1 NT <i>see</i> Ephesians 1:11,14,18; 5:5; Col 1:12; 3:24; Heb 9:15; 1 Peter 1:4
23	<i>Blood</i>	<i>see</i> Leviticus 17:4,11

LOOK

1) The Text

What questions does the passage raise?

- 1 Which are the 'statutes and rules'?
- Why does he mention – the God of their fathers?
- 3 What is 'their name'?
- 4 What is the way not to worship the Lord?
- 5 Why only one place?
- 9 When did the Lord promise a rest and inheritance?
- 12 Why should you rejoice?
- Why specifically the Levites?
- 13 Why is he so specific about one place?
- 15 Why the unclean and the clean?
- 16 Why not eat the blood?
- 17 Why may you not eat the tithe of your grain or the first born etc in any towns etc
- 19 Why not neglect the Levite?
- 25 How does not eating blood mean that all will go well?
- 26 What are "the holy things"?
- 32 Why the instruction of not adding or taking away from it?

What surprises or confuses you?

'Why, following 'loving God with all your heart' (chs 5-11) at the start of, 'life in the promised land' (chs 12-25) is the 'not eating blood' so prominent.

2) The Context

a) surrounding passage,

- 1 Statutes and rules are the 10 commandments

b) individual book,

- 4 You shall not worship that way (5:7-10)

c) whole Bible,

- 1 promise to their fathers (Genesis 12:1-3; 15:5-7; 26:2,3; 28:13-15)
- 4-7 No man comes to the father but by me (John 14:6)
- Worship God or mammon (Matthew 6:24)
- 5 Jerusalem / King David (2Samuel 5:6ff)
- 8 did what eyes right in their own eyes (Judges 17:6; 21:25)
- 9 my presence will go with you and I will give you rest (Ex 33:14)
- Inheritance (Nu 34:29; 36:2-9)

- 11 The hour is coming when neither on this mountain nor in Jerusalem will you worship the Father (John 4:21).
- 16 Jesus blood was spilled **and** water (John 19:34).
The blood of Jesus - entering through and purifying (Heb 10:19; 1Jn 1:7)
- 31 Israel before Exile burned their children as offerings (2 Kings 17:17)
- 32 not add to it or take away from it (Rev 22:18)

d) Bible story

Adam & Eve were created perfect by God but sin has destroyed the relationship
God has a plan to redeem mankind and has chosen a nation.
He gives His Law that needs to be fulfilled.

LEARN

- 1) What kind of literature is this? Law
- 2) How do you answer the questions the passage raises?
 - 1 The 'statutes and rules' are the Ten commandments
'The God of their fathers' because the Lord made the promise to them
 - 3 'Their name' was their identity
 - 4 The way not to worship the Lord is multiple places, multiple altars, pillars, Asherim, carved images.
 - 5 One place marks one Lord and One way.
 - 9 The Lord promised rest and inheritance when in the promised land.
 - 12 You should rejoice because the Lord told you to!
The Levites had no land / inheritance.
 - 13 One place designated by God means he is totally in control.
 - 15 The unclean and the clean means there is no religious distinction.
 - 16 The life was believed to be in the blood (23).
 - 17 The Lord's offering were to be given in the way that he called for.
 - 19 Do not neglect the Levite as you live in the land – that God has given you.
 - 25 Not eating blood means that all will go well because you obey God.
 - 26 "the holy things" are the things that are required by / belong to God
 - 32 the instruction is absolute.

- 2) How do you resolve issues that surprised or confused you?
(16,23,27) 'The life is in the blood'. Therefore this is the most significant thing.
God is the giver of life (c.f. Gen 2:7)

- 3) Give an overall 'picture' of the passage in a few sentences.
Be careful. Obey God's commands. (1)
Erase all worship of foreign Gods in the promised land (2-4)

*Instead, in the one place that God designates, rejoice & make your offerings to him (5-7) **Repeat** (8-14)*

*Eat freely but 1) do not eat blood. 2) offer your tithes and firstborn of your flocks in the place of God's choice x2 (15-19), **Repeat** (20-27)*

Be careful not to be 'seduced' by foreign gods. Carefully obey the Lord (28-32)

LISTEN

1) What is the lesson or the main point?

Carefully, obey the Lord in the life he has given you.

2) Which verse best sums up the message of the passage? **v 1**

These are the statutes and rules that you shall be careful to do in the land that the Lord, the God of your Fathers, has give you to possess, all the days of your life on earth.

LIVE

1) What does it show about God (Father, Son, Holy Spirit)?

a) His nature and character?

1 The Lord has commands that he expects to be kept

5,11 God chooses how and where he shall be worshipped

27 God only has one altar

32 The Lord's Word is not be added to or subtracted from.

b) His grace?

9 The Lord gives us a land as an inheritance.

15 God gives blessings

20 The Lord promises

c) Jesus and His salvation?

16 Jesus' blood was spilled like water

Now underline the application of the Main Point.

2) What should I do?

1,32 Carefully do the what Law commands

2,3 Completely destroy other Gods

5,26 Seek God allow for how/ where you should worship Him

7,12 Rejoice with your household before the Lord (as He chooses)

8 Do not do what seems right in your own eyes.

20 Enjoy the freedom of God.

Now underline the application of the Main Point.

Study 7

Deuteronomy 16:18 – 17:20

Leadership in God's kingdom

Background

16:18 – 18:22 - Moses moves from worship to the political and religious organisation of Israel. Moses himself will not enter the promised land. Torah (the law) will do so in his place. The people would be responsible for its day to day living, while its formal implementation would lie with the judges.

16:18-20 – God lays down the general principle: 'You shall *appoint* judges and officials *ie* appointments were to be made by a central authority. The whole existence of the state depended upon the right administration of justice (v20).

16:21 – 17:7 - Accusations of idolatry must be investigated and if guilty the punishment is death by stoning.

17:8-13 - Difficult cases could be referred to a central tribunal which met at the central sanctuary where the priest would be involved as well as the judge. (This emphasised that God was the final judge.) Contempt for this decision carried the death penalty. (If death seems to us an over-used sanction in the early OT, note that imprisonment was not an option for Nomads living in tents.)

17:14-20 - 4 conditions are given that must be met when Israel later wants a king.

The term 'detestable thing' describes many different things that were offensive to God. It is used specifically of idolatry so that 'detestable thing' can be used as a synonym for 'idol' (Isaiah 44:19)

Word List

16:18 <i>king not a foreigner</i>	<i>cf</i> Herod the Great (Mt 2:3) was a Jew by religion but an Edomite by descent
<i>judges and officials</i>	Distinction between them is not clear
20 <i>justice</i>	(<i>Heb mishpat</i>) - ve = punish wrongs regardless of race, posn. etc. + ve = giving people rights
<i>justice and justice alone</i>	literally 'justice, justice'
21 <i>Asherah pole</i>	Feminine cult object...
<i>Sacred stone</i>	...Masculine cult object. Both were not just objects of worship but also used by their worshippers as a means of obtaining verdicts in judicial procedure.
22 <i>hates</i>	Not so much a feeling, as a choice.
17:1 <i>animal with defect detestable</i>	Canaanite 'gods' accepted them; the Lord did not. Term reserved for God's condemnation of Canaanite actions <i>eg</i> 12:31.

16 *great numbers of horses* ie for warfare.

Bible connections

17:2 *do evil in the eyes of the Lord* see 2 Kings 3:2, 8:18, 14:24. 17:17.

17:5 *stoning at city gate* see Acts 7:58 (Stephen); Heb 13:12 (Jesus).

17:17 *many wives, great wealth* cf Solomon, 1 Kings 10:26-29; 11:1-8.

LOOK

1) The Text

What questions does the passage raise?

18 *What is the difference between a 'judge' and an 'officer'?*

20 *What is 'justice'?*

21 *What is an 'asherah'?*

22 *Why would the Lord hate 'pillars'?*

17:1 *Why would sacrificing a sheep with a blemish be an abomination?*

2 *What is evil / transgressing his covenant?*

When did he forbid the worship of other gods?

4 *What is an abomination?*

5 *Why bring to the gates?*

6 *Why the uncertainty ie 2 or 3?*

7 *Why should the hand of the witnesses be first?*

11 *What does not turning from their decision imply?*

12 *What is acting presumptuously?*

What surprises or confuses you?

(17:10b) *What happens if they direct you 'wrongly'?*

2) The Context

a) surrounding passage,

b) individual book,

16:20 *Turn aside to right or left (28:14)*

17:6 *Two or three witnesses ((19:15)*

c) whole Bible,

16:18 *Twelve tribes of Israel*

20 *Be holy as I am holy (Leviticus 11:44; 1 Peter 1:16) (c.f. 'Be perfect ...' (Matthew 5:48))*

22 *Pillars of fire and cloud (Exodus 13:21)*

17:1 *Without blemish (Exodus 12:5; Leviticus 1:3ff; Numbers 6:14ff; Ephesians 5:27; Hebrews 9:14; 1 Peter 1:19)*

- ‘... spiritual sacrifices acceptable to God through Jesus Christ’ (1 Pet 2:5)
- 4 Abomination to the Egyptians (Genesis 43:32; 46:34; Exodus 8:26)
- 7 two or three witnesses (Matthew 18:16)
- 8 stone the transgressor (John 8:7ff)
- 9,12 Jesus is the great high priests (Hebrews 4:14; 10:11)
- 12 father forgive them for they know not what they do (Luke 23:34)
- 14 a king like all the nations around me (1 Samuel 8:5)
- 15 ‘. your king’ – (of line of David)—we have no king but Caesar (Jn 19:15)
- 16 not acquire many horses – Solomon 12,000 horse men (1 Kings 10:26)
- For freedom Christ set you free (Galatians 5:3)
- For I brought you up from the land of Egypt and redeemed you from the house of slavery. (Micah 6:4)
- 17 Not acquire many wives – Solomon 700 wives (1 Kings 11:3)
- Nor excessive gold - Solomon in 1 yr –666 talents of Gold (1 Kings 10:14)
- 19 You are my beloved son with whom I am well pleased (Luke 3:22)
- Fear of the Lord is the beginning of Wisdom (Proverbs 1:7)
- The son can do nothing of his own accord but only what he sees His Father doing (John 5:19)
- 20 Heart (mind)—He humbled himself and became obedient (Philippians 2:8)

d) Bible story

Adam & Eve were created perfect by God but sin has destroyed the relationship
 God has a plan to redeem mankind and has chosen a nation.
 He gives His Law that needs to be fulfilled.

LEARN

1) What kind of literature is this?

Law

2) How do you answer the questions the passage raises?

- 18 The difference is not clear between a ‘judge’ and an ‘officer’?
- 20 ‘Justice’ is punishing wrongs and giving rights for all
- 21 ‘Asherah’ was a Canaanite goddess. An asherah = a pole or a tree(?)
- 22 Pillars’ were a symbol of His presence, power and protection
- 17:1 A blemish sacrifice is abominable because the Lord will only accept what is best/first.
- 2 Doing evil / transgressing his covenant is flouting the Laws He has given.
 He forbade the worship of other gods at Mt Sinai (Ex 20:3).
- 4 An abomination is something that is absolutely unacceptable to God.

- 5 *The gates are the entrance to the town – execution was to happen outside the gates(?)*
- 6 *2 or 3 means more than one.*
- 7 *The hand of the witnesses are first as they bear the responsibility for the accusation.*
- 11 *It implies that you recognise the authority that God has given them.*
- 12 *Acting presumptuously means you do not recognise his / God's authority.*

2) How do you resolve issues that surprised or confused you?
(17:10b) They won't direct wrongly if they act by the Law (17:11a)

3) Give an overall 'picture' of the passage in a few sentences.

Appoint judges and pursue justice that you might inherit God's land (16:18-20)
Idolatry / not putting God first is totally unacceptable to God and should be punished with integrity by death, thus purging the people of evil (16:21-17:7)
If a case is too difficult, bring it to the Lord's place to have the Levitical priests judge it. Obey their / God's instruction on Point of death. (17:8-13)
In the promised land I will give you a king as you will request but he must be a Hebrew, humble and attentive to my Law, if his line is to continue. (17:14-20)

LISTEN

1) What is the lesson or the main point?

Obey and apply God's justice alone in your inheritance

2) Which verse best sums up the message of the passage? **v 16:20**

Justice and only justice you shall follow, that you may live and inherit the land that the Lord your God is giving you

LIVE

1) What does it show about God (Father, Son, Holy Spirit)?

a) His nature and character?

20 *The Lord is just and expects justice*

22 *The Lord **hates** idol worship*

17:1 *The Lord counts an inferior offering as (worse than?) none – abominable*

2 *The Lord counts it as evil to transgress his covenant*

12 *The Lord considers dishonouring his priest as a capital offence*

b) His grace?

16:18,20 The Lord gives towns and land

17:10 *The Lord chooses how He is worshipped*

c) Jesus and His salvation?

17:17ff *Jesus was such a devoted faithful obedient King*

Now underline the application of the Main Point.

2) What should I do?

16:20 Be holy (just) as your heavenly father is holy.

21 *Do not try and worship anyone alongside God.*

17:1 *Do not try and 'short change' God – better do nothing?*

4-7 *If involved in an accusation enquire diligently, act collaboratively and take responsibility.*

7b *Purge evil from your midst.*

8 *Decision too difficult for you – take it to the Lord in prayer.*

13 *Fear acting presumptuously before the Lord your God*

15 *Be careful - the Lord may give you the king you demand.*

16 *Never allow yourself to be enslaved again.*

Now underline the application of the Main Point.

Study 8

Deuteronomy 18:1-22

Listen to God's prophet

Background

Chs 5-31 cover God's covenant with his people; its commandments (ch 5), its spirit (ch 6-11) and its stipulations (ch 12-26), in which Moses spells out how the ten commandments will work out for the religious, civil and moral life of Israel in the promised land. Ch 17 looked at 2 kinds of leader: judges & kings. This study covers two more, priests and prophets.

In ch 18 he deals with offerings for priests and Levites, warnings about pagan practices and testing future prophets to be sure they are from God.

The promised land will be divided between all the tribes except Levi. Their share instead is to be from the offerings brought by the people. Thus, *their needs are to be provided for*, so that they are free to minister in the Lord's name.

God speaks directly to his people through his prophets but, in Canaan, they will face the danger of Canaanite occult practices used for decision making which are detestable to God.

v15-18 indicate a future, special prophet. By NT times people were expecting 'the prophet like Moses' (John 1:21) and began to ask if Jesus were he. In Acts, the infant church confidently declares that Jesus is indeed The Prophet.

Word list

1	<i>Levites</i>	Priests were chosen from the tribe of Levi.
5	<i>stand and minister</i>	Serve at the place of worship, on behalf of the people.
6	<i>the place the Lord will choose</i>	The central sanctuary.
10	<i>sacrifices son...in fire</i>	Referred to in connection with divination in 2 Kings 17:17; 21:6. Linked with worship of an Ammonite god, Molech, in 2 Kings 23:10; Jeremiah 32:35.
13	<i>blameless</i>	Upright <i>or</i> lacking defilement.
15	<i>prophet</i>	Basic meaning is 'spokesman' <i>cf</i> Aaron for Moses in Exodus 4:10-17.

Bible Connections

3-4	<i>provision for the priests</i>	Leviticus 7:32-34; Numbers 18:11-12; Deuteronomy 14:22-29
16-17	<i>The people wanted a mediator.</i>	<i>see</i> Exodus 20:18-21
18-19	<i>The Prophet expected.</i>	<i>see</i> John 1:21,45; 6:14; 7:40; Acts 3:22; 7:37

LOOK

1) The Text

What questions does the passage raise?

- 1 *Why will the Levites have no inheritance with Israel?*
What is 'the Lord's food'?
- 2 *Who are their brothers*
What does it mean that 'the Lord is their inheritance'?
- 5 *Why does God speak of 'Him', singular, though meaning the whole tribe?*
- 8 *What are the portions equal with?*
What are the abominable practise?
- 16 *Where is Horeb?*
Which fire are they talking of?
- 17 *Who are 'right in what they have spoken'?*
What did they say?
- 18 *Whose brothers?*
- 19 *What is the Lord requiring of Him?*
- 20 *When and How shall the false prophet die?*
- 22 *What happens if the prophet speaks of an event in far future?*
Who should you be afraid of?

What surprises or confuses you?

9-13 *Why the 'detestable ways' in between the priests and the prophet?*

2) The Context

a) surrounding passage,

22 *Prophet spoken presumptuously (17:12,13)*

b) individual book,

5 *The Lord has chosen to stand and minister (10:8).*

22 *Fear the God (17:13).*

c) whole Bible,

1 *Levi, son of Jacob (Genesis 35:22)*

2 *The Lord is their inheritance as he promised (c.f. Matthew 10: 10).*
My food is to do the will of Him (John 4:34).

5 *The Lord has chosen to stand and minister (Numbers 16:9).*

13 *the Lord your God – the God and Father of the Lord Jesus Christ (2 Corinthians 1:3; 1 Peter 1:3)*

14 *I am the Lord your God (Exodus 6:7).*

16 *Let me not see / hear God (Exodus 20:19-21).*

Fire (Exodus 19:18)

- 19 *Mighty works in my name will be able soon afterwards to speak evil of me (Mark 9:39.)*
- 22 *Fear Him... who has the power to throw you into hell (Luke 12:5.)*

d) Bible story

*Adam & Eve were created perfect by God but sin has destroyed the relationship
God has a plan to redeem mankind and has chosen a nation.
He gives His Law that needs to be fulfilled.*

LEARN

- 1) What kind of literature is this?

Law

- 2) How do you answer the questions the passage raises?

- 1 *The Levites have no inheritance as they are called to serve before the Lord in the place which the Lord would chose (c.f. 17:15)
'The Lord's food' is the offerings / sacrifices that the tribes bring to Him.*
- 2 *Their brothers are the other tribes of Israel.
'The Lord is their inheritance' means that He is theirs if they will obey Him*
- 5 *Him (sing) means the whole tribe of Levi.*
- 8 *The portions are equal with members of other tribes.*
- 9 *Abominable practise are divination etc.*
- 16 *Horeb is Mt Sinai at the bottom of the Sinai peninsula.
The fire was at Mt Sinai. (Exodus 19:18)*
- 17 *The children of Israel at Mt Sinai are 'right in what they have spoken' (?)
Let me not see the Lord ...lest I die.*
- 18 *Brothers are the children of Israel.*
- 19 *The Lord is requiring of him an account for his disobedience.*
- 20 *It does not specify when or how the false prophet shall die.*
- 22 *It speaks of immediate prophecy that shows if it has been true or not.
You should fear God.*

- 2) How do you resolve issues that surprised or confused you?

The priests were involved in man seeking access to God; the prophets was God's way of speaking to man. Detestable practices brought confusion in both.

- 3) Give an overall 'picture' of the passage in a few sentences.

The tribe of Levi are to have no inheritance in the Land. They will live on the offerings, God being their inheritance. (1-5) If in earnest, they may all serve in

the Lord's place. (6-8) Attempts to reach God through others means is strictly forbidden (9-13) Instead God will rise up a prophet like Moses from among you who will speak the Word of God. The consequences of presumption and imitation of will be dire. Listen confidently to the true prophet. (14-22)

LISTEN

1) What is the lesson or the main point?

God raised up the prophet, Jesus, who spoke the Word of God to you.

2) Which verse best sums up the message of the passage? **v14b, 15**

"But as for you ... The Lord will rise up a prophet like me, from among you. You must listen to him speak the Word of God."

LIVE

1) What does it show about God (Father, Son, Holy Spirit)?

a) His nature and character?

2 God, Himself, is His people's inheritance.

12 God will stand for no competition

15 God intends to speak to His people

b) His grace?

1 God provides for those who are His servants from the gifts given to Him.

5 God chose his people to serve Him

8 His servants receive the same of benefits whatever their human worth

c) Jesus and His salvation?

15 -19 The Lord speaks through His prophet, Jesus

Now underline the application of the Main Point.

2) What should I do?

1 Offerings to God he chooses to give to men

4 Give God your 'first fruits'.

10-14 Have nothing to do with 'spiritual things' that do not come through Jesus.

13 Be blameless in intent before God

15-19 Listen to Jesus, the Word of God

20 Note – the seriousness of taking the Lord's name in vain.

22 Fear God alone

Now underline the application of the Main Point.

Sharing the Word

Use

'Hearing the Word' can be used alone, with one other person, or in a group

Preparing for a group

Time put in alone beforehand will greatly benefit time spent together.

Work through the stages - LOOK, LEARN, LISTEN, LIVE.

Write down your own questions and answers. *

Format

- a. LOOK - Any questions? (If answer is known or not!)
Relevant cross references in rest of the Bible?
- b. LEARN - Answers to questions?
- c. LISTEN - Key verse and Main Point?
- d. LIVE - What does it show about God /His grace/ Jesus?
What should I do

n.b. Leave plenty of time for the LIVE section!

By also eating together and a time of prayer, you will have shared something of the life of the early church! (Acts 2:42-47)

Remember!

As we gather round God's Word -

- a) Listen to the views of others.
- b) Make room for the novice. (They can join in too when you start by listing 'Any questions'.)
- c) Don't let the 'knowledgeable' dominate. Encourage everyone to think for themselves.
- d) Try to include others, especially 'seekers', in your time together.

* The **process** is explained and practiced in a four-hour course, suitable for all, called '**An Introduction to 'Hearing the Word'**

<https://hearingtheword.org.uk>

“I can read the Bible for myself!”

To show that the Bible is accessible to all,
the Rev Nigel Barge, a former minister of Torrance Parish Church,
has devised a tool called ‘Hearing the Word’.

The Manual explains the basic principles of Bible reading,
teaches them by means of an interactive course,
and practices them on a single passage, Mark 10:35-45,
Participants follow in a Workbook: *Hearing the Word - Introduction*,
which includes the next six passages in Mark,
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