

1. Deuteronomy is the last book of the Pentateuch (of Moses). Moses is at the end of his life. He reminds a new generation of Israelites of all God has done for them. Only Joshua and Caleb are left of the people who came from Egypt.
2. This book is comprised mainly of three speeches Moses gave to the people. He will hand over leadership to Joshua, his apprentice.
3. First, Moses wants the people to remember all God has done for them and how He cared for them for so long. Then he wants to teach them that our highest duty, as the people of God, is to trust God and obey his commands. If we do this, everything else will follow.
4. A century ago, many scholars did not believe that Moses was capable of writing the books attributed to him. They believed that the firmly established monotheism of the Mosaic books did not 'fit' the early stage of history to which it was ascribed. Archaeology has proved all these ideas wrong. Study has proved that the structure of the book of Deuteronomy is identical to that of the military treaties of the time. They followed a standard form.
5. In verse 2 we are told that it takes 11 days to go from Horeb to Kadesh Barnea by the Mt. Seir Road. It took the Israelites 38 years to make the journey. Disobedience wreaks havoc on our lives.
6. This encourages us as well, because even though a whole generation of Israelites had to die in the wilderness because of their unbelief, God never gave up on them as a nation.
7. Moses proclaimed to the Israelites all that the Lord commanded him. Godly leaders are most effective when they listen to God and then tell the people of God exactly what they have heard from God.
8. A second leadership principle emerges in the next paragraph - Moses' decision to appoint elders or judges. (The idea originally came from his father-in-law Jethro.) A great failure of the church in our day that is we have failed to develop the leaders who could multiply our effectiveness.
9. Moses blamed the whole idea of sending the spies out on the people. It was a bad idea because it showed a lack of trust in God. It showed they did not believe that God had the power to provide for their needs and to deliver their enemies into their hand. The message of the book can be summarized in two words: trust and obey.
10. The description we have of Caleb is, "He followed the Lord wholeheartedly."
11. In his recitation of the events at Kadesh Barnea, Moses also reminds them that after they refused to obey God and His judgment had been pronounced, they tried to change God's mind. Though God told them not to fight, they marched off to battle. The results were predictable. There is a huge difference between being "sorry" and being truly repentant.
12. True repentance is coming to God and saying as David did, "Against you only have I sinned and done what is evil in your sight." Then we should accept whatever consequences or whatever judgment that the Lord chooses to make, and be submissive to His will.

1. The chronology of Deuteronomy 2 and 3: They had left Egypt 40 years ago. Verse 14 - they left Kadesh Barnea 38 years ago: from the Red Sea to Kadesh Barnea – two years; from there until the death of the last of the condemned generation - 38 years; then into the Promise Land.
2. The Israelites must go through the land belonging to the descendants of Esau and Lot. The land has been given to those descendants and they are not to disturb them. The Israelites are to pay in silver for everything they eat or drink.
3. When the Israelites come to the territory of Sihon, Heshbon, and Og of Bashan, they are told not to pay for what they take. It is total war and annihilation - divine sovereignty and judgment.
4. God deals with nations, as well as individuals; both have opportunity to respond to the patience and forbearance of God. The Amorites, the people of Heshbon, and Bashan, also had their chance. God promised Abraham when the wickedness of the Amorites was complete, the Israelites would return to the Promised Land.
5. The Israelites are the instruments of God's righteous judgment on a nation that has refused to repent and respond to God. Was every individual in this culture deserving of destruction? Romans - "There is none righteous, no not one." Romans 10:13 - "Everyone who calls upon the name of the Lord will be saved." If anyone desires to find God, He will honor that and find them.
6. The rhetorical question posed by Abraham when he was faced with this identical situation at the destruction of Sodom and Gomorrah - "Shall not the judge of all the earth do right?"
7. God determines the fate of nations. Both the descendants of Esau and Lot were spared when the Israelites passed by. The descendants of Esau are still in the land beyond Jordan. The Moabites, Lot's descendants existed as a nation until it was destroyed by another of God's instruments of judgment, King Nebuchadnezzar.
8. 2 Peter 3:8-10, "But do not forget this one thing, dear friends; with the Lord, a day is like a thousand years, and a thousand years are as a day. The Lord is not slow in keeping His promise, as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance. But the day of the Lord will come like a thief. The heavens will disappear with a roar, the elements will be destroyed by fire and the earth and everything in it will be laid bare."
9. What happened to Og, Sihon, and Moab, many centuries later, are reminders that God rules the nations and justice is done. Security is only found in a relationship with the Lord who is over all.
10. The size of King Og's bed - 13 feet - perhaps the giants the Israelites feared were really big people. The word translated as 'bed' may actually mean 'sarcophagus' or coffin.
11. Chapters 1 and 3 - In both places Moses tells the Israelites, "Because of you, the Lord God became angry with me." Moses realizes he has sinned, repents and bows to the will of God.
12. When we have sinned, our response is always critical. We can be like Israel and say, 'I'm sorry, but can I still get what I want?' Or we can say, "Lord, I am sorry. I will submit to whatever you want me to do."

1. 2 of the 3 farewell addresses given by Moses: 1) the historical prelude of the treaty that God is making with the nation of Israel - ends in 4:43, 2) the end of Chapter 4 and all of 5 - the main section of Deuteronomy, a restatement of the law given by God at Mt. Sinai (the name Deuteronomy - '2nd law'; '2nd generation' of Israel). These words are for us too – “all who are alive today.”

2. Chapter 4: Verse 1) Follow the laws, so you may live and take possession of the land that the Lord is giving you. Verse 2) Do not add or subtract from it but keep the commands. Verse 6) Observe the decrees and law carefully, for this will show your wisdom and understanding to the nations. Verse 9) Watch yourselves closely so that you do not forget the things your eyes have seen. Verse 10) Remember the day at Mt. Horeb (Sinai).

3. Remember what God has said and done and obey him. If we know God's words and obey them, we will experience the blessing of God. It is not enough to 'know' intellectually what the Bible says - the important thing is to obey God's Word. James tells us that the devil knows the Bible and he even 'believes' it (but he doesn't obey it!)

4. Teach these things to your children. The job of educating our children belongs to the parents!

5. There is only one God. Israel's neighbors had a myriad of gods. Today people get nervous when we say the God of the Bible is the only God. We need to be just as adamant as Moses was.

6. The 10 Commandments (Exodus 20) are repeated - memorize them. The first tablet related to our vertical relationship to God and the second to our horizontal relationship to other people. Unless our relationship to God is in order, our relationship to others will never be right.

A. Commandment 1: “You shall have no other gods before me.” There is only one God.

B. Commandment 2: “You shall not make for yourself an idol.” Nothing in creation can ever capture the essence of the One who created everything.

C. Commandment 3: “You shall not misuse the name of the Lord your God.” It is a broader prohibition than just cursing, as reflected by Jesus in the Sermon on the Mount.

D. Commandment 4: “Observe the Sabbath day by keeping it holy.” This is the only one of the Ten Commandments not specifically repeated in the New Testament, perhaps because the day of observance shifted from the 7th day to the 1st day of the week.

E. Commandment 5: “Honor your father and your mother as the Lord your God has commanded you—so you may live long and it may go well with you in the land the Lord your God is giving you.” This is a kind of bridge between the first and second tablets.

F. Commandment 6: “You shall not murder.”

G. Commandment 7: “You shall not commit adultery.”

H. Commandment 8: “You shall not steal.”

I. Commandment 9: “You shall not give false testimony.”

J. Commandment 10: “You shall not covet your neighbor's wife, house, land, man or maidservant, ox or donkey, or anything that belongs to your neighbor.”

These Ten Commandments are still the basis of our moral code as Christians, and of the civil laws that have governed most of Western civilization for its entire history.

7. God's response when the children of Israel first promised to obey His laws was, “Oh that their hearts would be inclined to fear me and keep all my command always, so that it might go well with them and their children forever.” God already knew what we would do with His laws.

1. The themes of chapters 6, 7, and 8 of Deuteronomy are familiar. Here we find the “shema” (the Hebrew word for ‘hear’). 3 times Moses begins an important teaching, saying “Hear O Israel.”
2. Moses reminds Israel of a truth so important that every synagogue service includes it and every orthodox Jew recites it at least two times every day. This is the “Shema” - Deuteronomy 6:4. “Hear O Israel: the Lord our God, the Lord, is one. You shall love the Lord your God with all your heart and with all your soul and with all your strength.” The Lord is God; He is the *only* God. In the culture in which Moses and the Israelites lived, there were many so-called ‘gods.’ It was to be different for the Israelites.
3. The Jewish people insist that the Christian idea of a trinity, including a Father, Son and Holy Spirit is ruled out because God is ‘one God,’ not a ‘three in one’.
4. Christians believe that the New Testament clearly teaches the equality of Jesus with God. He was the incarnate Son of God – fully God and fully man. Christ taught that there is a third person, the Holy Spirit, given by the Father and Son to live in us and help us become all that God intends for us. That is the Doctrine of the Trinity.
5. There are multiple words in the Hebrew language for ‘one’. The Hebrew word used in Deuteronomy 6 is the word ‘echad’ which means ‘a unit of more than one thing’. The Shema does not contradict what Christians believe about a triune God who has three persons sharing one divine essence.
6. Jesus quoted the Shema when He was asked what the greatest commandment was and then added, “the second greatest commandment is to love your neighbor as yourself.”
7. There is a three-fold theme running throughout this part of Deuteronomy. 1) Remember, 2) Obey, and 3) Teach, especially your children. The phylacteries worn by orthodox Jews contain four passages of Scripture: Exodus 13:1-10, Exodus 13:11-16, Deuteronomy 6:4-9, and Deuteronomy 11:13-21.
8. Most of the time the phrase ‘fear the Lord’ means simply, ‘I remember who God is and what He has done, so I obey what I know He has told me to do, and I teach others, especially my children to do the same’. When we do as Moses says, we can expect His blessing.
9. After Jesus was baptized He went into the wilderness where he was tested by Satan. There were three temptations: 1) to turn the rocks into bread, 2) to jump down from the Temple and have the angels catch Him, 3) to worship Satan and he would give Jesus all the kingdoms of the world. Jesus answered Satan with quotes from Deuteronomy. (If Jesus found it important to memorize Scripture, it should be even more important to us.) There are over 80 places in which the New Testament writers cite or quote the Book of Deuteronomy.
10. Deuteronomy 7:6 says “You are a people holy to the Lord your God. The Lord your God has chosen you to be a people for His treasured possession, out of all the peoples who are on the face of the Earth...” God did not choose Israel because they were particularly worthy or significant, but solely because He decided to love them.

1. In Deuteronomy 9-11, Moses is making his farewell speeches to the nation he has led so well.
2. The overall structure of the book is in the form of a suzerainty treaty between a vassal people and a conquering king. Chapters 9 through 11 form the closing part.
3. What remains in the 2nd speech is the end of the stipulation section (Deuteronomy 12-25, which we will read later). This section relates to some very specific laws regarding how the nation will be expected to worship and conduct itself. The heart of Moses' speech is found in Deuteronomy 6 through 11.
4. The story of Moses' failure is found in Numbers 20. Moses was told by God to speak to the rock and God would supply the needed water. Moses, frustrated, struck the rock. The water came, but because of Moses' lack of control, God said he could not enter the Promised Land.
5. To us it seems like an over-reaction to Moses' outburst of frustration with a people who had frustrated Jehovah Himself, but it is foolish for anyone with a finite, potentially sinful bias to question the wisdom of God's actions.
6. Moses said, "Hear now you rebels! Must we bring water for you out of this rock?" It sounds like he and Aaron, not God, were responsible for the miracle.
7. Finally, in Moses' submission to God's decision, which had to be a crushing blow, we have a fabulous role model. This is how we should respond to God's discipline when we sin.
8. This was in contrast to how the Israelites had responded when God told them that because of their unbelief they would have to wait for a new generation before they entered the Promised Land. Their response was that God's discipline was too harsh and they did not submit.
9. We have another Shema. Their success in conquering the Canaan is assured. God will go before them as a "consuming fire." This is not because of their obedience to God. God is driving the Canaanites out and judging them. If the Israelites do not change their ways and obey God, what is happening to the Canaanites will happen to them.
10. Our relationship with God, through Christ, is just like Israel's. We were chosen by His electing love, not because of any righteousness we had, but because He decided to love us. We had to say yes to a treaty with the great king, who lays down all of the conditions and terms, but the impetus lies completely with Him and we get to dictate none of the terms of the treaty.
11. Remember, obey and teach - live out what it means to "fear the Lord". "Walk in his ways, "love Him," "serve Him with all your heart and all your soul," and "keep His commands." Along with Micah 6:8 ("What does the Lord require of you?") - a good description of "fear the Lord."
12. Moses wants his people (only children at the time) to know what happened during the 40 days he spent alone with God on Mount Sinai.
 - A. Two supernatural fasts of 40 days from food and drink back-to-back in Moses' life (before the golden calf experience when he got the 10 Commandments and right after the golden calf incident when he received the second set of tablets from God)
 - B. His intercession with God on Israel's behalf when God threatened to wipe them out and start again with Moses - a model of intercessory prayer