

<b>Book</b>	<b>Key Idea</b>	<b>The Nation</b>	<b>The People</b>	<b>God's Character</b>	<b>God's Role</b>	<b>God's Command</b>
<b>Genesis</b>	Beginnings	Chosen	Prepared	Powerful Sovereign	Creator	"Let there be!"
<b>Exodus</b>	Redemption	Delivered	Redeemed	Merciful	Deliverer	"Let My people go!"
<b>Leviticus</b>	Worship	Set Apart	Taught	Holy	Sanctifier	"Be holy!"
<b>Numbers</b>	Wandering	Directed	Tested	Just	Sustainer	"Go in!"
<b>Deuteronomy</b>	Renewed Covenant	Made Ready	Retaught	Loving Lord	Rewarder	"Obey!"

<b>Genesis to Numbers</b>	<b>Deuteronomy</b>
<b>Development of Israel's History</b>	<b>Philosophy of Israel's History</b>
<b>Divine Performances</b>	<b>Divine Principles</b>
<b>God speaks to Moses</b>	<b>Moses speaks to the People</b>

# Genesis: The Book of Beginnings

Focus	Four Great Events								Four Great Persons				
<b>Divisions</b>	1	2	3	4	5	9	10	11	12	25:19	27	37:2b	50
<b>Topics</b>	<b>Primeval History of Humanity</b>								<b>Patriarchal History of Israel</b>				
<b>Locations</b>	<b>East (Eden to Ur)</b>								<b>West (Canaan to Egypt)</b>				
<b>Time</b>	<b>2,000 + years (20% of Genesis)</b>								<b>About 286 years (80% of Genesis)</b>				
<b>Divisions</b>	<b>Creation</b>		<b>Fall</b>		<b>Flood</b>		<b>Nations (Babel)</b>		<b>Abraham</b>	<b>Isaac</b>	<b>Jacob</b>	<b>Joseph</b>	

**Author:** Moses

**Date written:** after 1445 BC

**Theme:** Israel's Origin & Early Years

**Purposes:** 1) to present the beginning of everything but God  
 2) to record God's choice of Israel & His covenant plan for the nation  
 3) to show how the sin of man is met by the redemption of God

Bondage		Redemption				Revelation						
Bondage in Egypt	Call of Moses	Plagues	Passover	Red Sea Crossing	Journey to Mount Sinai	Ten Commandments	Book of the Covenant	Plans for the Tabernacle	Priests and Levites	Golden Calf	Completion of the Tabernacle	
1	3	7	11	13	16	19	21	25	28	32	35	40
Incubation of the Nation		Inception of the Nation				Infancy of the Nation						
Preparation		Redemption				Instruction						
Bondage and Oppression		Deliverance and Provision				Law, Pattern and Construction						
God's People Enduring Bondage		God's Grace in Redemption				God's Glory Manifested in Worship						
Israel in Egypt		Israel to Sinai				Israel at Sinai						
430 years (15%)		2 months (30% of Exodus)				10 months (55% of Exodus)						

**Author:** Moses (Ex 20:25 with Josh 8:30-32; 1Kg 2:3; Ezra 6:18; Dan 9:11; Mal 4:4; Mk 7:10; 12:26; Lk 20:37; Jn 1:45; 5:46;47; 7:19,22,23; Rom 10:5...)

**Date:** c. 1445 BC. Covers the period from the arrival of Jacob in Egypt to the erection of the tabernacle 431 years later in the wilderness

**Theme:** Redemption and Deliverance through the shedding of blood & by the power of God to Worship Him (Ex 6:6-8)

**Purpose:** 1) to portray the birth of Israel as the nation to bring God's rule on earth; 2) to record Israel's redemption under Moses' leadership, 3) to expose the falsehood of idolatry, 4) to teach obedience to God is necessary for a redeemed and set apart people

**Key Word:**

deliver (2:19; 3:8; 5:23; 6:6;12:27; 18:4, 8, 9, 10)

**Key Phrase:**

"As the LORD (had) commanded Moses" (12:28,50; 16:34; 39:1,5,7, 21,26,29,31; 40:19,21,23,25,27,29,32)

# LEVITICUS

Key Verses: 17:11; 11:45

Sacrifice			Sanctification							
Three Voluntary Offerings	Two Compulsory Offerings	Ministry of Priests in Offerings	Sanctification by Personal Purity	Sanctification by the Day of Atonement	Sanctification through Blood	Sanctification in Relationships	Sanctification by the Priests and Feasts	Sanctification in the Promised Land		
1-5	6-7	8-10	11-15	16	17	18-20	21-23	24-27		
Laws of Offering	Laws of Consecration of Priests		Laws of Purity	Atonement		Holy People	Holy Priests	Holy Times	Holy Justice	Holy Vows
1:1-6:8	6:9-10:20		11-15	16-17		18-20	21-22	23-25	26	27
<b>The Way to God</b>			<b>The Walk with God</b>							
<b>How to Approach a Holy God</b>			<b>How to Walk with a Holy God</b>							
<b>Worship</b>			<b>Walk</b>							
<b>Access to God by Sacrifice</b>			<b>Fellowship with God by Obedience</b>							
<b>"I the LORD your God am holy"</b>			<b>"You shall be holy"</b>							
<b>Location: at Mount Sinai / Duration: ONE MONTH</b>										

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**Author:** Moses – Leviticus states 56 times in 27 chapters that Yahweh imparted these laws to Moses (see 1:1; 4:1; 6:1,24; 8:1;...; also see Matt 8:2-4 & Lev 14:1-4; Matt 12:4 & Lev 24:9; see also Luke 2:22)

**Date:** orally given c.1444 BC – beginning with the first Passover (Ex 12:2), the tabernacle was completed 1 year later (Ex 40:17). Leviticus begins in the first month of the second year (cf. Num 1:1 which begins with the second month). Moses could have put it in its final form before his death in Moab, about 1405 BC

**Theme:** Holiness (11:45; 19:2). It teaches that one must approach a holy God on the basis of sacrifice and priestly mediation, and that one can only walk with a holy God on the basis of sanctification and obedience. God's chosen people must approach Him in a holy manner.

**Purpose:**

- 1) to show Israel how to live as a priestly kingdom and a holy nation in fellowship with God
- 2) to provide a guide for worship, a law code and a handbook on holiness for the priests
- 3) to reveal God's grace as He accepts the death of a substitute as payment for the penalty of sin

The Old Generation			The Tragic Transition			The New Generation			
Counting and Ordering of the People	Cleansing of the People	Complaints & Disbelief of the People	Instructions for Life in Canaan	The Rebellion of Korah	Aaron, the Levites & Moses	Serpent of Brass & Story of Balaam	Second Census & Laws of Israel	Setting east of Jordan	Preparations for Settling in Canaan
1 4	5 10:10	10:11 14	15	16	17 20	21 25	26 30	31 33	34 36
Preparation			Postponement			Promise			
Waiting			Wandering			Waiting			
Census, Instruction, Travel			-			Travel, Census, Instruction			
At Sinai			To Moab			At Moab			
Sinai to Kadesh			Wilderness			Kadesh to Moab			
Preparation for the Journey			The Journey			At the Gate of the Land			
About 2 months (39%)			38 years (17%)			A few months (44%)			
Mobilizing the People ch 1-9		Displeased with His People ch 10-19			Reading a New Generation ch 20-36				
Getting Ready to Possess the land		Steps to Disqualify Self from Serving the Lord			An Examination of their Readiness to enter the Lord's Land				
Structuring		Testing			Enduring				

# The Generation of Those Who Had Come Out of Egypt

## Preparation

- organization
- consecration
- instruction

## The Test

- of faith
- of obedience

## The Judgment

- wandering
- death

Wilderness

SINAI

KADESH

# A New Generation

## Reorganisation

- repair

Plains of Moab

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MOAB

**Title:** The Hebrew title is haddharim, “the words”, taken from Deuteronomy 1:1. The parting words of Moses to the new generation were given in oral and written form so that they would endure to all generations. The Jews also called it mishneh hattorah, “repetition of the Law,” and the “Book of Admonitions.” The Septuagint mistranslated 17:18, “a copy of this law” as to deuteronomion touto, “this second law.” Deuteronomy is not a second law but an adaptation and expansion of much of the original law given on Mount Sinai. The English title comes from the Greek title Deuteronomion, “Second Law”. Deuteronomy has even been called the “Book of Remembrance.”

**Author:**

**External evidence**

- 1) the OT attributes the Pentateuch to Moses (see Josh 1:7; Judg 3:4; 1Kg 2:3; 2Kg 14:6; Ezra 3:2; Neh 1:7; Ps 103:7; Dan 9:11; Mal 4:4)
- 2) Christ directly attributes Deuteronomy to Moses (Matt 19:7-9; Mark 7:10; Luke 20:28; John 5:45-47)
- 3) Deuteronomy is cited more than 80 times in 17 of the 27 NT books. These citations support Mosaic authorship (see Acts 3:22; Rom 10:19)
- 4) Jewish & Samaritan tradition points to Moses

**Internal evidence**

- 1) Deuteronomy makes about 40 claims that Moses wrote it (1:1-5; 4:44-46; 29:1; 31:9; 31:24-26)
- 2) Deuteronomy fits the times of Moses rather than Josiah as liberal scholars say
- 3) Geographical and historical details show a firsthand knowledge
- 4) It follows the treaty form used in the 15th and 14th centuries B.C.
- 5) Moses’ obituary in Deuteronomy 34 was probably written by Joshua

**Date and Setting:** It took place entirely on the plain of Moab due east of Jericho and the Jordan River (1:1; 29:1; Josh 1:2). It covers about one month (combine 1:3; 34:8 with Josh 5:6-12). The book was written at the end of the 40-year period in the wilderness (about 1405 BC, according to many conservative scholars) when the new generation was on the verge of entering Canaan.

**Contribution to the Bible**

Deuteronomy is a supplementary book to the rest of the Torah and fills a role similar to that of the Gospel of John compared to the Synoptic Gospels. It fills in missing elements and gives the spiritual significance of the history found in the other books of Moses. Genesis to Numbers portray God’s ways, Deuteronomy reveals God’s love. The emphasis on God’s love in this book (4:37; 7:7-8; 10:15; 23:5) was a crucial step for Israel’s understanding. Deuteronomy was perhaps Christ’s favourite book., He quoted from it often (Matt 4:4,7,10; 22:37,38; Mark 7:10; 10:19; 12:29,30)

**Theme and Purpose:** Moses wrote it to encourage the people to believe and obey God in order to receive His blessings. “Beware lest you forget” is a key theme. Moses emphasizes the danger of forgetfulness because it leads to arrogance and disobedience. They must remember two things: (1) When they prosper, it is God who has caused it. (2) When they disobey God, He will discipline them as He did when the previous generation failed to believe Him at Kadesh-barnea.

Deuteronomy is a call to obedience as a condition to blessing. God has always been faithful to His covenant and He now extends it to the new generation. Deuteronomy is a covenantal renewal document that uses the same format as Near Eastern treaties in the time of Moses.

**Ancient Near Eastern Treaties in the time of Moses**

They had the following elements:

- 1) a preamble (a list of the parties making the treaty; 1:1-5)
- 2) a historical prologue (the benevolent dealings of the king in the past; 1:6-4:43)
- 3) stipulations (conditions of the covenant; 4:44-26:19)
- 4) ratification (blessings and cursings; 27-30)
- 5) continuity (provisions for maintaining the covenant; 31-34)

There is an emphasis on choice, and the people are urged to choose life rather than death (30:19-20). They are told to “hear” (50 times) and “do”, “keep,” “observe” (177 times) God’s commands out of a heart of “love” (21 times).

**Theme:**

- 1) **The Divine Faithfulness** - God’s gracious, wise, and righteous dealings with Israel in the past, and in His renewed pledges to Israel in the future. Despite the heart-rending perversities of Israel in the past, God has been, and ever will be, faithful to His promises, His purposes and His people.
- 2) **Love and Obey God** - In order to do that, we need to hear the Law again and again lest you forget (a) the things your eyes have seen (4:9), (b) the covenant of the Lord (4:23), and (c) the LORD your God (6:12; 8:11) by not keeping His commandments and His ordinances and His statutes which I am commanding you today (8:11)

**Christ in Deuteronomy:**

The most obvious portrait of Christ is in 18:18: “The LORD your God will raise up for you a prophet like me from among you, from your countrymen, you shall listen to him” (also 18:16-19; Acts 7:37). Moses was a type of Christ in many ways. He was the only biblical figure other than Christ to fill the three offices of prophet (34:10-12), priest (Ex 32:31-35), and king (33:4-5). Both were in danger of death during childhood; both were saviours, intercessors, and delivers; both were rejected by their brethren.

# God's Faithfulness / Love and Obey God

God's Faithfulness / Love and Obey God						
Remembering the Past	Reviewing the Present				Revealing the Future	Retirement of a Leader
Historical Survey	Basic Commandments & Warnings	Ceremonial Laws	Civil Laws	Social Laws	Ratification of the Covenant	Farewell & Death of Moses
1-4	5-11	12-16	17-20	21-26	27-30	31-34
Moses' First Sermon	Moses' 2 <sup>nd</sup> Sermon				Moses' 3 <sup>rd</sup> Sermon	Moses' 4 <sup>th</sup> Sermon
Historical	Legal				Prophetical	Historical
Retrospective	Introspective				Prospective	
Looking Back (ch 1-11)			Looking Forward (ch 12-34)			
Review of the Law since Sinai (ch 1-3)	Review of the Law from Sinai (ch 4-11)	Final Rules & Warnings to Israel, before entering the earth inheritance (ch 12-30)			Final Words & Actions of Moses, before entering the heavenly inheritance	

**At Moab for 1 month**

### Introduction to Deuteronomy

Deuteronomy, Moses' "Upper Desert Discourse" consists of a series of farewell messages by Israel's 120-year old leader to the new generation that is about to possess the land of promise. It is like Leviticus because of its vast legal material, but its emphasis is on the laymen rather than the priests and sacrifices. Moses reminds this second generation of their need for obedience in order to fulfill their divine calling. Moses moves from a retrospective, to an introspective, and finally to a prospective look at God's dealings with Israel.

### Ch 1-4 Remembering the Past

Moses reaches into the past to remind the people of two undeniable facts in their history:

- (1) the moral judgment of God upon Israel's unbelief, and
- (2) the deliverance and provision of God during times of obedience. The simple lesson is that obedience brings blessing and disobedience, punishment.

### Ch 5-26 Reviewing the Present

This moral and legal section is the longest in the book because Israel's future as a nation in Canaan will depend on a right relationship with God. These chapters sermonically review the three categories of the Law:

- (1) The testimonies (ch 5-11) – the moral duties, a restatement and expansion of the Ten Commandments plus an exhortation not to forget God's gracious deliverance.
- (2) The statutes (ch 12-16) – the ceremonial duties – sacrifices, tithes and feasts.
- (3) The ordinances (ch 17-26) – the civil laws (ch 17-20) and social laws (ch 21-26) – the system of justice, criminal laws, and laws of warfare plus rules of property, personal and family morality, and social justice.

### Ch 27-30 Revealing the Future

In these chapters Moses wrote history in advance. He predicted what would befall Israel in the near future (blessings and curses) and in the distant future (dispersion among the nations and eventual return). Moses listed the terms of the covenant that was about to be ratified by the people.

### Ch 31-34 Retirement of a Leader

Because Moses was not allowed to enter the land, he appointed Joshua as his successor and delivered a farewell address to the multitude. God Himself buried Moses in an unknown place (perhaps to prevent idolatry). Moses finally entered the promised land when he appeared with Christ on the Mount of Transfiguration (Matthew 17:3). Deuteronomy 34:10-12 give an appropriate epitaph to this great man.

## God's Faithfulness / Love and Obey God

### Remembering the Past (1:1-4:43)

#### I. Introduction: The Setting (1:1-4)

- A. People & The location (1:1)
- B. The Date (1:2-4)

#### II. Moses' First Sermon: Historical Prologue (1:5-4:43)

- A. Review of God's Mighty Acts between Horeb and Beth Peor (1:5-3:29)
  1. The First Attempt to Enter the Promised Land (1:5-4:6)
    - a. The Beginning at Horeb (v5-18)
    - b. The Failure at Kadesh Barnea (v19-46)
  2. A New Beginning: Journey through the Transjordan (2:1-25)
    - a. The Journey from Kadesh Barnea to Mount Seir (2:1-8)
    - b. The Journey Past Moab and Ammon (2:9-25)
  3. The Conquest of the Transjordan (2:26-3:29)
    - a. The Defeat of Sihon (2:26-37)
    - b. The Defeat of Og (3:1-11)
    - c. The Distribution of the Conquered Land (3:12-22)
    - d. D. Moses Forbidden to Enter the Promised Land (3:23-29)
- B. Exhortation to Obey the Law & Resist Idolatry (4:1-43)
  1. The Purpose of the Law (4:1-8)
  2. The Purpose of the Experience at Horeb (4:9-14)
  3. The Prohibition against Idolatry (4:15-24)
  4. The Predicted Dispersion (4:25-31)
  5. The Uniqueness of God (4:32-40)
  6. The Three Transjordanian Cities of Refuge (4:41-43)

### Deuteronomy 1:1.

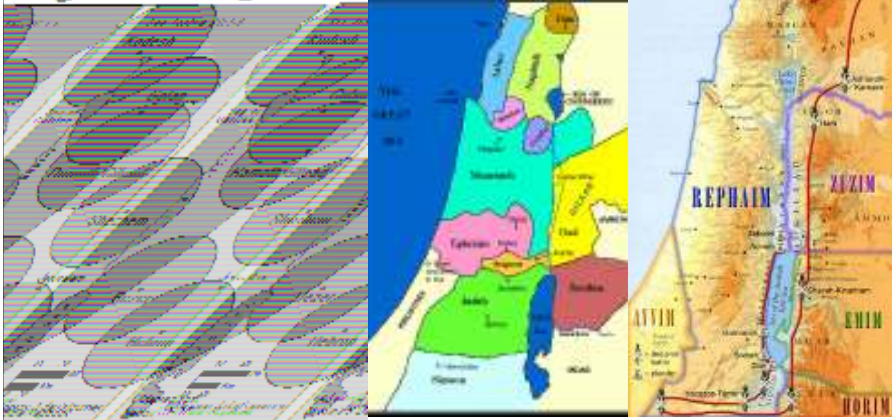
The proper names which follow seem to belong to places where "words" of remarkable importance were spoken. They are by the Jewish commentators referred to the spots which witnessed the more special sins of the people, and the mention of them here is construed as a pregnant rebuke. The Book of Deuteronomy is known among the Jews as "the book of reproofs." (Barnes)

- Tophel = quagmire; ruin, folly, without understanding - This name is found in a passage with many difficulties (Deu\_1:1). The verse ostensibly makes clearer the position occupied by the camp of Israel where Moses addressed the people, by reference to certain other places which might be presumed to be better known. Not one of them, however, has been satisfactorily identified. Some think Tophel may be represented by the modern et-Tafeleh, 15 miles Southeast of the Dead Sea, on the caravan road from Petra to Kerak. Apart from the question of position, the change of t to t̄ is not easily explained. Meantime we must suspend judgment. The many times during the wilderness wanderings when the children of Israel acted without understanding and were ruined
- Laban = white, whiteness - grumbling at God's Provision - ("whiteness). Possibly alluding to the white poplars growing near. Deu\_1:1. Perhaps Libnah (Num\_33:20); near the Elanitic gulf or the Arabah desert. The name may be preserved in El Beyaneh, W. of the Arabah, N. of Ezion Geber. Incident where they grumbled about the manna and wanted meat (Num 11:4-6) - 4 And the rabble who were among them had greedy desires; and also the sons of Israel wept again and said, "Who will give us meat to eat? 5 "We remember the fish which we used to eat free in Egypt, the cucumbers and the melons and the leeks and the onions and the garlic, 6 but now our appetite is gone. There is nothing at all to look at except this manna." Moses' complained & the Lord appointed 70 elders to help him
- Hazereth = settlement, villages - grumbling at God's Leader - At Hazereth, Miriam and Aaron spoke against Moses and challenged his leadership (Numbers 12)
- Dizahab = lots of gold - Rejecting God - The golden calf incident (Exodus 32)

### The Emim & Anakim (2:10-11,21), The Rephaim & Zamzummim (2:20-21a)

- The Emim - Calmet supposes that these people were destroyed in the war made against them by Chedorlaomer and his allies, Gen\_14:5. Lot possessed their country after the destruction of Sodom and Gomorrah. They are generally esteemed as giants; probably they were a hardy, fierce, and terrible people, who lived, like the wandering Arabs, on the plunder of others. This was sufficient to gain them the appellation of giants, or men of prodigious stature... It appears that the Emim, the Anakim, and the Rephaim, were probably the same people, called by different names in the different countries where they dwelt; for they appear originally to have been a kind of wandering free-booters, who lived by plunder... It must be granted, however, that there were several men of this race of extraordinary stature. And hence all gigantic men have been called Rephaim. (See on Gen\_6:4 (note), and Gen\_14:5 (note)). But we well know that fear and public report have often added whole cubits to men's height. It was under this influence that the spies acted, when they brought the disheartening report mentioned Num\_13:33. (Clarke)
- The Anakim (long-necked, or strong-necked). Descended from Arba (Jos\_15:13; Jos\_21:11), dwelling in the S. of Canaan. Hebron was called from him Kirjath Arba, i.e. city of Arba. Anak is the name of the race rather than an individual; compare Jos\_14:15. The three tribes bore the names of Sheshai, Ahiman, and Talmi. They were in the spies' time a terror to Israel (Num\_13:28), but were destroyed by Joshua, except a remnant who escaped to the Philistine cities, Gaza, Gath, and Ashdod (Jos\_11:21-22). Caleb, who brought tidings as a spy concerning them, was eventually their destroyer (Jos\_15:14). Hence we find a giant race among the Philistines, and in Gath, in David's days (1 Samuel 17; 2Sa\_21:15-22); an undesigned coincidence between the independent histories Joshua and 1 and 2 Samuel, confirming the truth of both. Their chief city Hebron became Caleb's possession for his faith, shown in having no fear of their giant stature since the Lord was on Israel's side (Jos\_15:14; Jdg\_1:20; compare Num\_13:22; Num\_13:28; Num\_13:30-33; Num\_14:24). They are represented on Egyptian monuments as tall and fair. The hieroglyphic Tanmahu represents Talmi, and one of his tribe is depicted on the tomb of Oimenaphthah I. (Faussett)
- The Rephaim. Rephaim; a people defeated by Chedorlaomer at Ashteroth Karnaim (Gen\_14:5), occupying the N.E. of the Jordan valley (Peraea) before the Canaanites came. Og, the giant king of Bashan, was the last of them (Deu\_3:11). They once extended to the S.W., for the valley of "Rephaim" was near the valley of Hinnom and Bethlehem, S. of Jerusalem, "the valley of the giants" (Jos\_15:8; Jos\_18:16; 2Sa\_5:18; 2Sa\_5:22; 2Sa\_23:13). Rephaim was used for "the dead," or their "ghosts" (Job\_26:5, translated "the souls of the dead tremble; (the places) under the waters, and their inhabitants (tremble)"; Psa\_88:11; Pro\_2:18; Pro\_21:16; Isa\_14:9; Isa\_26:14; Isa\_26:19) perhaps because sheol or hades was thought the abode of the buried giants. Raphah "the weak," or "resolved into their first elements," expresses the state of the deceased. Whether it has any connection with the tribe Rephaim is doubtful. Possibly "tall" was the primary sense (Gesenius); then the tall national Rephaim; then giants in guilt, as in might; these being doomed to gehenna, the term became the general one for "ghosts." Or else from ghosts being magnified by fear to more than human size. EMIM "terrors"; so-called from their terrible stature by the Moabites, who succeeded them in the region E. of Jordan (Deu\_2:10). Or rather the word equates to the Egyptian term Amu, i.e. nomadic Shemites. Smitten by Chedorlaomer at Shaver Kiriathaim (Gen\_14:5). (Faussett)
- The Zamzummims, A giant race usually identified with the Zuzims of Gen\_14:5. (Barnes). A race of giants; "a people great, and many, and tall, as the Anakims" (Deu\_2:20, Deu\_2:21). They were overcome by the Ammonites, "who called them Zamzummims." They belonged to the Rephaim, and inhabited the country afterwards occupied by the Ammonites. It has been conjectured that they might be Ham-zuzims, i.e., Zuzims dwelling in Ham, a place apparently to the south of Ashteroth (Gen\_14:5), the ancient Rabbath-ammon. (Easton)

### Reliquies of Reliquies of



### Catching up on the Past (Deuteronomy 1:1-4)

Moses was about to expound on God's law and prepare the new generation to enter Canaan. Although he would not be entering, he would explain to the people what they had to do to conquer the enemy, claim their inheritance, and live successfully in their new home to the glory of God. God was giving His people a second chance and Moses did not want the new generation to fail as their fathers had before them 38 years before.

"Those who cannot remember the past are condemned to repeat it" (George Santayana), so the first thing Moses did in his farewell discourse was to review Israel's past and remind the new generation who they were and how they got where they were (Deut 1-5). Knowing their past, the new generation could avoid repeating the sins of their fathers.

A grasp of history is important to every generation because it gives a sense of identity. If you know who you are and where you came from, you will have an easier time discovering what you should be doing. A generation without identity is like a person without a birth certificate, a name, an address, or a family. We must know our roots, particularly, our Biblical roots. History is HIS story and the Bible is a living drama that teaches us about God and encourages us to obey Him and enjoy His blessings (Rom 15:4; 1 Cor 10:1-12)

### Israel at Sinai (Deut 1:6-8; Num 1:1-10:10)

Israel left Sinai on the 20th day of the 2nd month in the 2nd year after the Exodus (Num 10:11) – about a year. While camped there, the tabernacle was constructed & the priests & Levites were set apart to serve the Lord. The LORD had them tarry so long there so that He could give them His law and teach them how to worship Him. The Law reveals the holiness of God and the sinfulness of man. It explained what God required of His people if they were to please Him and enjoy His blessings. The civil law allowed Israel to have an orderly and just society & the religious laws enabled them to live as the people of God, set apart from the other nations to glorify His name. The Law also prepared the way for the coming of Israel's Messiah (Gal 4:1-7) & the various tabernacle furnishings and ceremonies pointed to Jesus.

Knowing that wars and dangers lay before them, many of the people might have been satisfied to stay at Mount Sinai, but the LORD ordered them to move. He promised to give them the land (Deut 1:8) in accordance with His covenant with their forefathers. All the army of Israel had to do was to follow God's orders and He would give them victory over their enemies in Canaan.

### Israel on the way to Kadesh Barnea (Deut 1:9-18; Num 10:11-12:16)

Accustomed to the comfort at Sinai, the people resented the hardships of their journey to the Promised Land. They forgot the distress of their years of slavery in Egypt and even wanted to go back! They were accustomed to the manna and soon took it for granted. Moses was so discouraged that he wanted to quit and even asked God to take his life! (Num 11:15). God gave him 70 elders to assist him in managing the affairs of the camp so that he could spend his time talking to God and dealing with the most important problems in the camp.

The charge given to the newly appointed leaders is one that ought to be heeded by everyone serving in positions of authority, whether religious or civil (Deut 1:16-18). The emphasis is on character and justice and the realization that God is the judge and the final authority. If all officials made their decisions on basis of nationality, race, social position, or wealth, they would sin against God and pervert justice.

### Israel Rebelling (Deut 1:19-46; Num 13-14)

Kadesh-Barnea was the gateway into the Promised Land, but Israel failed to enter the land because of fear and unbelief. They walked by sight and not by faith in God's promises. Faith is not believing in spite of evidence – that's superstition – but faith is obeying in spite of circumstances and consequences. How much more evidence did Israel need that their God was able to defeat the enemy and give them their land? Hadn't He already defeated and disgraced all the false gods of Egypt, protected Israel, provided for them on their pilgrim journey? God's commandment is always God's enablement, and to win the victory, His people need only to trust and obey Him.

### Searching out the Land (Deut 1:22-25; Num 13)

The first indication that the nation was wavering in faith was their request to send out spies to spy out the land. This was the normal approach of any army – it's called "reconnaissance" – but Israel wasn't just any army. They were GOD's army and the LORD has already done the "reconnaissance" for them. From the beginning, He had told them that Canaan was a good land flowing with milk and honey, He had even given them the names of the nations living in the land (Ex 3:7-9; see Gen 15:19-21).

When Moses spoke to God about the people's suggestion, He graciously gave him permission to grant their request (Num 13:1). God knows how weak we are, so He sometimes accommodates Himself to our condition (Ps 103:13-14). When God lets us have our own way, it's a concession on His part that should make us walk in fear and humility. Why? Because there's always the danger that we'll become proud and self-confident and start telling God what to do!

Doing God's express will is the safest course because God never makes a mistake. Sometimes our desires and God's concessions combine to produce painful disciplines. When Joshua was conquering Canaan, twice he relied on human information alone, and both times, he failed. When he attacked Ai with a small force (Josh 7), and when he made a covenant with the Gibeonites (Josh 9). It isn't sinful to obtain human information but it is sinful to lean on our own understanding and not seek God's direction (Prov 3:5-6). When Israel asked for a king, God gave them one, but they suffered because of it (1 Sam 8-9).

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### Rejecting the Land (Deut 1:26-40)

The report that the land was good should not have surprised anyone because God's Word can be trusted. But when 10 of the spies gave their opinion that Israel wasn't able to conquer because the cities were protected by high walls and there were giants in the land, the people listened to them instead of to Joshua and Caleb. The cause of their failure is stated in Psalm 78:11, 42: "And they forgot His deeds, And His miracles that He had shown them." "They did not remember His power." If God's blessings don't humble our hearts and make us trust Him more, then they will harden our hearts and weaken our faith. Unless we receive His Word in our hearts and give thanks to God for His blessings, we become proud and selfish and begin to take God's blessings for granted.

There's a difference between unbelief and doubt. Unbelief is a matter of the will; it causes to rebel against God and say, "No matter what the Lord says or does, I will not believe and obey!" Doubt is a matter of the heart and the emotions; it's what people experience when they waver between fear and faith (Matt 14:31; James 1:5-8). The doubter says, "Lord, I believe; help my unbelief." God seeks to encourage doubters and help them believe, but all He can do with rebels is bring judgment. That's what happened at Kadesh-Barnea. The nation was condemned to wander in the wilderness another 38 years until the old generation had died out and God would bring the new generation into the Promised Land.

### God's Anger with Moses (v37)

Moses wasn't excusing himself by blaming the people. He knew it was the rebellious attitude of the people which provoked him into sinning against the LORD at the waters of Meribah (Num 20:1-13,24). Even the greatest spiritual leaders are but frail human beings apart from the grace of God, and many of them failed in their strongest points.

Moses' greatest strength was his meekness, but he lost his temper. Abraham is known for his great faith, yet in a time of testing he fled to Egypt and lied about his wife. David's great strength was his integrity (Ps 78:72), but he failed miserably and became a liar and a hypocrite; and Peter's great strength was his courage, yet three times he became afraid and denied his Lord. The lesson is clear for all of us: "Therefore let him who thinks he stands take heed lest he fall" (1 Cor 10:12)

### Attacking the Enemy (Deut 1:41-46; Num 14:40-45)

The only thing the sinful nation could do was to submit to the discipline of God. Instead they tried to attack some of the people of the land and were defeated. They wept before God but because they didn't listen to God's voice, He didn't listen to their voices. Only Caleb and Joshua would live through the wilderness wanderings and enter the Promised Land.

### Israel Conquering (Deut 2:1-3:20)

This is a summary of the record given in Numbers 20:14-31:54, describing the defeat of nations and kings in their march to the Promised Land. During those years of wandering, Israel was out of God's covenant favor and they didn't observe the Passover or circumcise their sons (cf. Josh 5) The ones who were 19 years old then when the wanderings began, were 57 now and could certainly remember those difficult years and tell their children and grandchildren about them.

### Avoiding the Edomites (Deut 2:1-8; Num 20:14-21)

The Edomites were descended from Jacob's brother, Esau, & therefore related to Israel (Gen 36). Moses tried a friendly approach, but when Edom refused to let them pass through their land, Moses led the people by another route that bypassed Mount Seir.

### Avoiding the Moabites and Ammonites (Deut 2:9-23)

Just as the Edomites were not attacked and conquered because they were related to Jacob, so the Moabites and Ammonites were spared because they were descendants of Lot, Abraham's nephew (Gen 19:30-38). God is supreme over all nations and assign their territories according to His sovereign will (Acts 17:26-28). Neither Moab nor Ammon deserve God's kindness, but the LORD sometimes blesses people because of their relationship to God's people.

### Crossing the Valley of Arnon (Deut 2:24-25)

It was a turning point in Israel's history when they crossed the valley of Arnon, for now the older generation was gone except for Moses, Caleb and Joshua (Deut 2:13-16). With their time of divine judgment ended, Israel could look forward to defeating their enemies and moving into the land which the Lord had promised them.

### The Defeat of Sihon (Deut 2:26-37)

The pattern of Israel's conquest of the Land is given in these two battles with Sihon and Og. God would tell Joshua which city or people to attack; He would assure them of victory; and HE would go with them to help them win the battle. Israel's defeat of Sihon and Og was especially important because it would send a message to the nations in Canaan and bring fear to their hearts (Deut 11:25).

As he did with Edom, Moab and Ammon, Moses first made Sihon an offer of goodwill, promising to pass through the land peacefully and pay for whatever food and water the people consumed. However, the Lord wanted Israel to defeat Sihon & seize his land, so He hardened the king's heart and caused them to attack Israel. God then gave Moses a great victory & all the people of the land were slaughtered. This victory would give them courage to fight with Og who was a giant.