

PITWM VERSE BY VERSE

DEUTERONOMY

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DEUTERONOMY

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INTRODUCTION:

Deuteronomy, written by Moses to remind the people of what God has done; and he encourages the people to rededicate their lives to God. The setting begins on the east side of the Jordan River, in view of the Promised Land (Chapter 1).

Deuteronomy Chapter 5, Moses called the congregation of Israel together to review the Ten Commandments, explaining that he was repeating this so the people might learn them and be very careful to obey them. Moses explained that the covenant of the Ten Commandments was made with them now, not their forefathers, Abraham, Isaac and Jacob, and that God spoke to Moses face to face from the midst of the fire on the mountain. "I, Moses, stood between God and you because you were afraid and did not go up the mountain and The Ten Commandments are the words, which God spoke and wrote on two tablets of stone." God said,

Commandment	Jewish (Talmudic)****	Anglican, Reformed, and other Christian	Orthodox	Catholic, Lutheran**
I am the Lord your God	1	preface		
You shall have no other gods before me		1	1	1
You shall not make for yourself an idol	2	2	2	
You shall not make wrongful use of the name of your God	3	3	3	2
Remember the Sabbath and keep it holy	4	4	4	3
Honor your father and mother	5	5	5	4
You shall not murder*	6	6	6	5
You shall not commit adultery	7	7	7	6
You shall not steal***	8	8	8	7
You shall not bear false witness against your neighbor	9	9	9	8
You shall not covet your neighbor's wife				9
You shall not covet anything that belongs to your neighbor	10	10	10	

Moses reminded the people of their reaction when they witnessed God's glory and hearing God's voice out of the midst of the burning fire on the mountain and how they were surprised they were still alive.

They sent for the heads of their tribes and their elders to speak to Moses on their behalf, wanting to make an agreement with Moses because they were afraid that if they witnessed God's glory again, the great fire of God would consume them and

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they would die. Thus, they proposed to Moses that he go to God, and they would obey God's word. God heard and told Moses that the people were correct in all they had said.

NOTE:

God was then saddened because it was His desire that the heart of the people would always respect and fear Him. But being outside of time, God knew what the people would do. If the Israelites always obeyed God's commandments, then it would always have been well with them and their children.

God approved and instructed Moses to tell the people to return to their tents and Moses was to stay with God and God would tell Moses all His commandments, statutes and judgments, so that Moses could teach the people. God instructed Moses: Be careful to do all the Lord commanded. You shall not turn aside to the right hand or to the left. You shall walk in all the ways which the Lord your God has commanded..., that you may live..., it may be well..., and prolong your days... which you shall possess (v.30-33).

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DEUTERONOMY 6:1-25

NEXT 10:1-22

INTRODUCTION:

¹God had founded a new nation in the Israelites. He had released them from bondage in Egypt. This nation was to be different from their neighbors around them. They would have no earthly king. Their King was the LORD; their laws were not manmade. There were laws, judgments, and statutes (known as the Ten Commandments) established by God; under His direct leadership through Moses. Moses was to teach the people the commandments God had set down for them to live by. They were to establish their new land on these principles of God. They were to diligently teach these Laws to their children. ²This 6 chapter provides the central theme. It sets a pattern that helps us relate the Word of God to our daily lives. The law was given so that the people could express their reverence for, and obedience to the Lord. By fearing and obeying Him they would find prosperity and a long life in their new land.

6:1-3 It had not been easy for Moses to teach God's people. Moses is calling attention to **The Commandments**. In these verses, God brings the law down to one ruling principle, one commandment which encompasses all the commandments, and Israel's fate rested on their obedience to this one great commandment. If they **obeyed**, their life would be long and filled with blessings; if they **did not obey**, they could expect to be cursed by God. Obeying God would bring possession of the land, long life, and great increase. The purpose of this rehearsal of the law in their hearing was so that they would remember to obey and fear the Lord.

NOTE:

God's commandments are to be taught, but they are also to be practiced. Christ's ministers are to teach God's people all that He has commanded, and neither more nor less, that the end of their being taught was that they might do as they were taught (Deut.6:1), might keep God's statutes (Deut.6:2), and observe to do them, (Deut.6:3). In anticipation, that the fear of God in the heart will be the most powerful principle of obedience. It is not the bare action alone, at which God looks, but at the motive — at the spirit which dictates it.

POINT:

The Bible is our instructional manual from God for navigating life's journey. But merely owning a copy is not enough. It must be studied, applied, and passed on to others.

6:4 Hear, O Israel: The Lord our God is one Lord:— This was to be their confession. This confession is still practiced by many Jews today—*"Jehovah our Elohim Jehovah is one!"* This commandment is called the Shema.

Shema is a Hebrew word meaning "hear." The Shema is a prayer that is recited daily by observant Jews to remind them of their call to remain loyal to Jehovah God. They had little half oval plates by their front door inside which is the Shema. Some interpret Jewish law to require a Mezuzah on every doorway (doorpost) where a piece of parchment (often contained in a decorative case) inscribed with specified Hebrew verses ("Hear, O Israel")—the first two words of a section from the Torah or Shema.

¹ <http://www.lovetheLord.com/books/deuteronomy/08.html>

² <http://www.family-times.net/commentary/the-greatest-commandment/>
<http://www.pitwm.net/pitwm-versebyverse.html>

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They were to hear and understand this key point because they were about to enter a land with many gods and goddesses. This was to be an important insight for the nation of Israel, that He is One God. Some have tried to deny the "Trinity" because of this verse, the word "one" (*Heb 'echad*), means "compound unity." They had to remember that the Lord their God was the only One true Lord; One God!

6:5 And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

Other than teaching the Commandments, Statutes, and Judgments, one of the last sermons or teachings of Moses' life told to the Israelites was one of importance, so that the fear of God would be implanted in their hearts. Moses wanted to be certain that the people would consider God's say-so, before taking any action. Why does God command us to love Him with all that we have and all that we are? - Because He deserves no less, and because He pours out His blessing on those who please Him. Love is the act of our Will. It is a choice; submission of our actions unto God. This is the first commandment! We treat God as He treats us—with love—with all our heart, soul, and might! When we love God we can serve Him by serving others.

6:6 And these words, which I command thee this day, shall be in thine heart:—The above words spoken by Moses were a commandment from God to the people in which they were to adhere and keep in their hearts. The intent is that the Word of God should be hidden in a person's heart and constantly be a source of devotion and obedience to Him. Luke 6:45 *"A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh."* Proverbs 4:23 *"Keep thy heart with all diligence; for out of it are the issues of life."* By having God's Word in the heart, will give us access to His thought and Will on a daily basis.

6:7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. The Israelites were to keep these commandments in their hearts, teach them diligently to their children, talk of them when they sit in their house, when they walk by the way, when they lie down, when they rise up.³ Children are a heritage from God and this is God's way of preserving the family into the next generation. That legacy will remain long after our personal achievements have been forgotten. The commandments were to be the subject of conversation, both inside and outside the home, from beginning of the day till it ends.

6:8 And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. To have a constant reminder of the commandments, the Israelites were to bind them as a sign on their hand, and frontlets between their eyes. They literally did this by tying "phylacteries" (*boxes containing these verses*) to their hands and foreheads with thongs of leather as to not forget His commandments. Today we are to continually meditate on and be directed by God's Word.

6:9 And thou shalt write them upon the posts of thy house, and on thy gates. The Israelites were to write the commandments on the doorposts of their houses and on their gates. They also attached a small container of Scripture, called a "mezuzah" to the front door and on every door in the house. Each occupant

³ <http://www.keepbelieving.com/sermon/2011-01-22-How-God-Views-Children/>
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touched the mezuzah reverently each time he or she passed through a door. ⁴The writing on the gates and the posts was speaking of them being constantly before them, wherever they went. It was a sign that the house was to be a sanctuary for the Lord and a place where the Word was loved, obeyed, and taught.

6:10 And it shall be, when the Lord thy God shall have brought thee into the land which he swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildest not. God swore to the fathers, to Abraham, to Isaac, and to Jacob, that when He brought into the Promised Land, He would give them great cities which they didn't build. It's not "if" but "when" He brings them into the land; for God keeps His promise to His people.

6:11 And house full of all good things, which thou fillest not, and wells digged, which thou diggedst not, vineyard and olive trees, which thou plantedst not: when thou shalt have eaten and be full. Their house would be full of good things. The irony would be that they didn't fill the house; didn't dig the wells; didn't plant the vineyards and olive trees, but will eat and be full from them.

6:12 Then beware lest thou forget the Lord, which brought thee forth out of the land of Egypt, from the house of bondage. They were warned to not forget the Lord who brought them forth out of the land of Egypt; the land of bondage. God wants so much more for us than we can possibly think of. Gratitude is the least remembered of all virtues, and the Israelites were exposed to the danger of forgetfulness as they entered Canaan. Sometimes it's easy to forget how we've gotten our blessings when they came so easily and we took them for granted. There is a big danger in prosperity, because when a person prospers he tends to forget God (Proverbs 30:7-9). Prosperity more than poverty, tends to dull our spiritual vision.

6:13 Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name. Fear is the first step in not forgetting God, and service is the second. *"The fear of the Lord is the beginning of knowledge"* Prov.1:7a; and *"The fear of the Lord is the beginning of wisdom"* Prov.9:10a. This fear is reverence, respect, awe, and devotion unto Him. When giving such things unto God will always cause one to serve Him. Then thirdly, one is able to swear allegiance unto His name. ⁵The law was given so that the people could express their reverence for, and obedience to the Lord. By fearing and obeying Him they would find prosperity and a long life in their new land. Moses warns the people not to forget God when they enter the Promised Land and become prosperous (v.v. 10-13). There is a big danger in prosperity, because when a person prospers he tends to forget God (Proverbs 30:7-9). Prosperity more than poverty, tends to dull our spiritual vision. Furthermore, Moses explains that the key to teaching your children to love God and to follow Him is that you must make God a part of your everyday experience.

6:14 Ye shall not go after other gods, of the gods of the people which are round about you;— That meant that they were not to worship any false gods; especially the gods that the people already living in the land were worshiping. Why is that? Because there was only One true God and they were to love and serve Him alone. Being exposed to, they would be fooled by unrighteous teaching that would lead them astray from God's righteousness and truth. He had already given them warning.

⁴ <http://www.lovetheLord.com/books/deuteronomy/08.html>

⁵ <http://www.family-times.net/commentary/the-greatest-commandment/>
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6:15 (For the Lord thy God is a jealous God among you) lest the anger of the Lord thy God be kindled against thee, and destroy thee from off the face of the earth. Again why?, Because God is a jealous God with an anger that would be ignited against those who dishonor Him. Those false gods did not demand the high standards that God would declare from His people. God is able and will destroy those who dishonor Him with false gods.

6:16 YE shall not tempt the Lord your God as you tempted Him in Massah. When they did not believe Moses whom God sent to lead His people, they tempted God with disobedience and unbelief. The tempter, being Satan does not do His dirty work himself, but he does it through others. The tempter came to Jesus in the wilderness to jump off a high place to prove He was God. ⁶"Massah" means trial, or temptation. In this particular place, it is speaking of the place where they murmured about the lack of water. Another name for this place is Meribah. Exodus 17:7 *"And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?"* So therefore, God's people are not to be agents of the tempter to ensnare or challenge Him to fuel their ill-will.

6:17 Ye shall diligently keep the commandments of the Lord your God, and his testimonies, and his statutes, which he hath commanded thee. They were to keep not only the Ten Commandments, but they were to actively obey everything the Lord commands. Therefore, God's teachings and laws He's given are to be followed and obeyed.

6:18 And thou shalt do [that which is] right and good in the sight of the Lord: that it may be well with thee, and that thou mayest go in and possess the good land which the Lord swore unto thy fathers,— Doing what's right in the sight of God and obeying Him will always cause things to go well. Then that enables one to go in and out and take possession of the good land; the land the Lord had promised their ancestors.

6:19 To cast out all thine enemies from before thee, as the LORD hath spoken. And all their enemies will be forced out of their way just as the Lord had said.

6:20-24 When your children ask the meaning of the commandments, they must explain to them how you were slaves in Egypt. You must explain how the Lord brought you out of the bondage of slavery in Egypt with a mighty hand and many wonders. They were to instruct their children to obey God's commandments for their own good, so that God preserves them as we have today.

POINT:

This was to be told repeatedly, as it is our conversion; to be told repeatedly of the Good News of Jesus Christ.

6:25 And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us. When Moses uses the phrase, *"it shall be our righteousness"*, it implies that their righteousness will come from observing the Law with a willing spirit, attitude, heart, and strength, and not with an empty obedience before the Lord God. If they obeyed God, then all would be

⁶ <http://www.lovetheLord.com/books/deuteronomy/08.html>
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well with them and they would possess the Promised Land and cast out all their enemies.

SUMMARY:

The words spoken by Moses to the Israelites lets them know that the Lord their God is one. They were *"To hearken to, observe, and take notice of, that God is one, and is to be loved in the strongest manner that possibly can be"*. Moses goes on to say that we should love the Lord with all our might, meaning we should not only love the Lord with our words, we should love the Lord with our actions. Everything we do should be out of respect and reverence for the Lord. In hearing those words, they were to keep them in their hearts and to be diligently taught to their children in every way possible, so that they can obey as well (**Deut.6:4-9**).

When the time will come for the Israelites to go into the land flowing with milk and honey, they will be required to reverence the Lord, serve Him, and use His Name. They are not to go after other gods; they are not to entertain other gods; not worship as the neighboring nations. God had set the standard to follow. His jealousy would destroy them off the face of the earth for they had sworn to love, serve, and swear by His Name. God is the only True God to worship. And they were not to tempt God as they did in Massah (**Deut.6:13-16**).

Diligence was required in keeping the commandments of the Lord. When they did right and obeyed the Lord, things went well and would be able to possess the land the Lord promised their fathers. And all their enemies would be forced out, just as the Lord had spoken. When their children ask the meaning of the commandments, they must explain to them how they were slaves in Egypt, and God brought them out of the bondage of slavery in Egypt with a mighty hand and many wonders to bring them into their wealthy place; to give them the land He had promised their fathers. Therefore, they were commanded by the Lord to fear Him, meaning to reverence Him, and He would preserve them alive, just as He's been doing. If they observed to do all these commandments, righteous would come to them (**Deut.6:17-25**).

APPLICATION:

We may not be in danger of making graven images and bowing down before them; but there are several idols to which we can give our loyalty. For instance, there's the attraction of an active career, wealth, even popularity among our peers and coworkers. However, since He delivered us from the slavery of sin,

loyalty to God is the appropriate response from us as well

Loving the Lord means loving Him with our words, loving Him with our actions, and loving Him with our witness. We should be saying "I love God so much that I want MY WHOLE FAMILY to get to know God! I love God so much that I want His word to make a lasting impression on their lives."

As I live to give true testimony of the goodness of God before them, showing the integrity of God's Word, and believing God with all my heart, with all my soul, with all my mind, and with all my strength, the power of God (The Holy Spirit) does the rest. You see, Love is the motive behind man's relationship to God, just as Love was and still is the motive behind God and man through His Son Jesus. Obeying God will not be a problem with God's Power!

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DEUTERONOMY 10:1-22NEXT 16:1-20**HISTORY:**

Deuteronomy is an oration by Moses wherein he describes, explains, and seeks to reinforce the most essential contents of the covenant revelation, including its laws, so that the people might understand the spiritual principles of the Law for their well-being. The people who listened to this sermon were not present when the first law was given. Their fathers had died in the wilderness because of unbelief.

SYNOPSIS:

10:1-11 Moses reminded the Israelites of God's great mercy to them. The Lord acting on Moses' request not to destroy the people, rewrote the Ten Commandments (**10:1-5**). When Moses broke the Commandments after Israel had made a golden calf that symbolically broke their covenant relationship. He now shapes two slabs of stone similar to the first ones; God engraves them with the same words that were on the first ones (**10:2-4**). Moses then puts them in the Ark which symbolically shows that Israel accepts their part of the covenant and will obey the commandments.

The people of Israel went from the wells of the Jaakasnites to Moserah (Israelite Campground). It was here that Aaron died and was buried. His son Eleazar succeeded him as priest (**10:6**). From there they went to Gudgodah (Israelite camp in the wilderness, near Ezion Geber), and then to Jotbathah (another Campground in the wilderness), a land that had many streams of water (**10:7**). That is when God set apart the tribe of Levi to carry the Ark of the Covenant, to be on duty in the presence of God, to serve Him, and to bless in His name (**10:8**). That is why the Levites don't have a piece of inherited land as their kinsmen do (**10:9**). This reference to the appointment of the tribe of Levi for priestly service carries with it a spiritual responsibility. The Levites were not allowed to own property (**18:1-2**). They were to be sustained by the gifts that the people brought to the place of worship. They were to carry the Ark upon their shoulders whenever the Israelites moved from place to place. The tablets of the Law were still in the Ark about 500 years later when Solomon put it in his new temple. When Moses was on the Mount the second time, he stayed there as he did the first time (forty days and forty nights) as the Lord spoke to him. God did not destroy Moses or the people because of Moses intercession for the people (**10:10**). Now God commands Moses to "*arise and go on the journey.*" He was to go ahead of the people until they enter the Promised Land which God swore to give them (**10:11**).

10:12 **And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul, – What God requires is to: fear the Lord. • walk in all His ways. • love Him. • serve the Lord with all their heart and soul.** God would not tolerate self-righteousness. It boiled down to the commands of fear, love, and obedience. Fear is the first command and begins with man's knowledge of his unholiness in the presence of a righteous God. Biblical love is built on grace; and only when a man realizes that he is a sinner, can he love God because of redemption. God must be first in the heart, soul, and mind to make the final step to obedience.

10:13 **To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good? What God requires is to: • keeps His commandments.** These commands would be for our good. They are hard for the natural man to fulfill because his heart is deceitful and rebellious. To keep these commandments first means to know that they're for our good and that God commands it.

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10:14 Behold, the heaven and the heaven of heavens is the LORD's thy God, the earth also, with all that therein is. All belong to God—heaven and earth. ⁷The first (heaven) means the atmosphere, the second is the planetary system, and the third is the region of the blessed. ⁸Everything that exists belongs to God, He has the right to keep everything for Himself, but He chooses to share with human beings.

10:15 Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day. ⁹Though heaven and earth belong to God, He set His focus and attention on Israel beginning with their fathers. Being chosen - having the special attention of God focused upon you - is a place of great privilege, but also a place of great responsibility. Israel had a special responsibility to obedience.

10:16 Circumcise therefore the foreskin of your heart, —What God requires is to: •circumcise yourself •don't be stiff-necked. To continue to accomplish all that God calls them to do, He commands them to "*circumcise the foreskin of their heart.*" Every Jew understood the circumcision of the flesh; all males among Israel had to be circumcised eight days after they were born. It was the outward sign of the Abrahamic covenant and the basis of becoming a Jew. Now God speaks of spiritual matters. They were told to become Jews of the heart; ¹⁰the cutting away of the worldliness from their hearts was the true circumcision. The condition of the heart is more important to God than the condition of their flesh. Without circumcision of heart, true fear of God and true love of God are both impossible.

...and be no more stiffnecked. Moses urged the people to stop doing what comes naturally (being stubborn) and start making an effort to clean up their sinful hearts. If our hearts are right with God, if the vertical relationship between us and God has been made right—then our horizontal relationships with other people can be made right too. When your heart has been cleansed and you have been reconciled to God, it will be natural for you to love others.

10:17 For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward: Why does God require so much? • He's Lord. • He's God of gods. • He's Lord of lords. • He's a great, mighty, and terrible. Moses said that Jehovah is God of gods and Lord of lords. He is distinguishing the true God from all of the local gods because the nations around them worship false gods. Then Moses went a step further, calling God a God of terror. Fear God, he told the people, because only then can you learn about His mercy. God is a God of terror in that He has such awesome power and justice that people cannot stand before Him without His mercy. Although our sins deserve severe judgment, God has chosen to show love and mercy to all who seek Him. He shows no partiality and takes no bribes.

10:18 He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Why does God require so much? •He is the one who execute judgment. • He's the giver of food and raiment. God cares for the stranger in giving food and clothing just as He gives justice to the fatherless and the widow.

10:19 Love ye therefore the stranger: for ye were strangers in the land of Egypt. What God requires is to: •love the stranger. Therefore, God instructs Israel to do the same by looking after them. Israel knew what

⁷ <http://bible.cc/deuteronomy/10-14.htm>

⁸ <http://www.bibletools.org/index.cfm/fuseaction/Bible.show/sVerseID/5201/eVerseID/5201>

⁹ http://www.blueletterbible.org/commentaries/comm_view.cfm?AuthorID=2&contentID=7483&commInfo=31&topic=Deuteronomy

¹⁰ <http://www.lovetheLord.com/books/deuteronomy/12.html>

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it was to be a stranger in a strange land; so they were to reciprocate with strangers and even at the command of the Lord— love the stranger. By showing genuine love we may bring those who are not yet Christians to Christ. We must remember that it took the love of another to lead us to Him.

10:20 Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name. What God requires is to: • fear the Lord • serve the Lord • cleave to the Lord • swear by His name. To fear God is to honor and reverence Him. If we don't fear God we would do anything we chose to do. When you fear God, you won't bow to another god. The Lord God will always be in you and with you. Service is not to be considered as a job, it's more of an honor when we can hear and do what God is calling for. Our service not only helps us as individuals but it's to also help others. We are not to deviate from what we've learned but we are to put what we've learned into progress. The word cleave denotes clinging to or being faithful, also to hold fast. When we cleave to the Lord we are not to be divided in loving God, but place ourselves completely in Him. That means we are committed to do His will; committed to affirm the truth of God's name.

10: 21 He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes have seen. Why does God require so much? • He is praise worthy. • He's the God that's done great and terrible things for us. "*He is thy praise*" literally means, "*He is the song of praise*", an exhortation to strong expressions of praise because the Lord gives songs in the heart. The people of Israel had seen what God can do but to a new generation that had not seen but were told of His exploits could not question but only believe. God has done so much we haven't even seen, but history leads us to praise God for His miraculous deliverance in our times of need and for His faithful fulfillment of His promises.

10:22 Thy fathers went down into Egypt with threescore and ten persons; and now the LORD thy God hath made thee as the stars of heaven for multitude. Moses ¹¹reminds them not only of what they had heard with their ears, and which their fathers had told them of, but of what they had seen with their eyes, and which they must tell their children of. ¹²When the brothers of Joseph found him in Egypt, they brought Jacob and his family into Egypt. Jacob brought 70 people into Egypt and his descendents came out just over 400 years later with close to 3,000,000 people. God had fulfilled His promise to Abraham, to make his descendents as the stars of heaven for multitude. They were truly chosen of God.

SUMMARY:

Here is a summary of what God required of Israel. (1.) Fear God. (2.) Walk in all His ways. (3.) Love and serve Him with heart and soul. (4.) Obey Him because it's beneficial to them (10:12-13). They are to dedicate their lives as He has always done. Everything belongs to God and being chosen by God, He required circumcision, the cutting away of the worldliness from their hearts (10:14-16). Moses further explains God's character (10:17-18). God still required them to love the stranger because they had been strangers; fear, serve, cleave to the Lord and swear by His name. Doing so will cause the praise He is worthy of. Their eyes have seen the great things He has done and now they were an innumerable host (10:19-22).

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¹¹ <http://www.ewordtoday.com/comments/deuteronomy/mh/deuteronomy10.htm>

¹² <http://www.lovetheLord.com/books/deuteronomy/12.html>

<http://www.pitwm.net/pitwm-versebyverse.html>

DEUTERONOMY 16:1-20

NEXT 18:1-22

INTRODUCTION:

Egypt was a type of sin. The Jews were in captivity in slavery and bondage to the Egyptians. Egypt was called "the land of leeks and garlic." It exemplified worldliness and sin.

There was only one way that redemption could come, deliverance could come; victory could come. It had to come through the shedding of blood!

God told Moses to take a lamb (Ex.12:3). It was to be slaughtered. The lamb was their means of escape, their means of deliverance, their way out of sin, slavery and bondage, out of Egypt! Not just in the killing of the lamb, but in the shedding of its blood (Ex.12:7). They were to take the blood and cover all the doorposts on three sides with it. The blood was to be a sign to God, when He brought destruction to His enemies. The blood would provide their protection, their escape from death, their victory (Ex.12:13).

This was only the first step. The children of Israel had to take the lamb, roast it, and eat it (Ex.12:8-11). Why? - Because they had a journey to take and a battle to win. The blood would not be sufficient to take them through their problem, through their trial, or their circumstance. It would take more.

By eating the lamb, it gave them strength for the journey, strength for the march, strength for their coming out! For there was power in the lamb that kept them going through this march right out of Egypt! This was an hour God ordained from the foundation of the world.

SYNOPSIS OF THE FEASTS

Now in commemoration, Israel was commanded to appear before Jehovah at His appointed place three times a year (v.16) to celebrate the **Feast of the Passover** – (vv.2-8) which began on the eve of the fourteenth day of the first month. Jewish months were determined by the moon. The Passover commemorated the night that the death angel of the Lord "passed over" the Israelite houses in Egypt. In the last of the ten plagues, he killed the firstborn son, wherever there was no blood on the doorposts (read Ex. 12:1-28). A lamb was slain and eaten with bitter herbs and unleavened bread as a memorial.

Passover was immediately followed by the **Feast of Pentecost or Feast of Weeks** (vv.9-12), where they are to bring an offering to the Lord in proportion to His blessings upon them. This began 7 weeks after the first-fruits were brought before the Lord on the second day of the Feast of Unleavened Bread. This is the third day after Passover so the First Fruits foretell of Christ's resurrection from death. The Feast of Weeks begins on the 50th day after First Fruits and foretells the coming of the Holy Spirit at Pentecost. They were to give a freewill offering of what they had.

The third feast is the **Feast of Tabernacles or Booths** vv.13-25, a feast of great joy commemorating God's faithfulness in providing for them during their Exodus—to keep in memory the sojourn in the Wilderness. This Feast lasted 7 days in the fall, the 15th-21st days of the month of Tishri. All the years harvest has been gathered in at this point. It foretells of God's provision for His people while awaiting the return of the Messiah, Jesus Christ.

POINT:

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There were two reasons for abstinence from leaven; first, to remind Israel that they had left Egypt in haste and were unable to leaven their dough; second, because leaven in the dough is the result of fermentation or decaying, and hence, a symbol of evil.

POINT:

Moses repeats two points of law regarding the Passover; first, that no leaven could be seen in the land and during this time; second, that none of the flesh of the paschal lamb could be left over until the following morning. Moses also reminds Israel that every Jew had to travel to the central place of worship. Immediately after celebrating the Passover, they were to turn in the morning, and go unto their tents (they were allowed to go home).

For the first Passover, the unleavened bread was a practical necessity; they left Egypt in such a hurry, there was no time to allow the dough to rise. However, all the Festivals instituted by God, including Passover and Unleavened Bread were shadows of things to come (Col.2:17).

Jesus ate the Passover with His disciples, saying that He had eagerly desired to eat this Passover with them before he suffered and that He would not eat it again until the kingdom of God comes. Prophetically, the feast of Unleavened Bread relates to the time of Jesus' burial, after His perfect, sinless sacrifice on the cross, during which He was received by God the Father as holy and complete (the Holy One who would not see corruption, Acts 2:27), who perfectly accomplishing our salvation.

Anytime there is a new life, there is celebration; however, their celebration was a command by God. This was to be a solemn (formal, religious) meeting in honor of the Lord (v.8). This was also freedom to own land and flocks and to plant crops.

16:16-17 And it shall be, if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee. Then thou shalt take an aul, and thrust it through his ear unto the door, and he shall be thy servant for ever. And also unto thy maidservant thou shalt do likewise. Every male was obligated to attend these three feasts at God's chosen place every year. Presumably females were free to journey but it was obligatory only for males. The Passover was best attended. Tabernacles had the second highest attendance record, and Pentecost had the fewest number of attendees. Apparently, some Jews of the Old Testament did not take the command to assemble themselves any more seriously than some Christians do in this dispensation.

¹³For the purpose of settling the disputes of the people, Moses had already provided them with judges at Sinai, and had given the judges themselves the necessary instructions for the fulfillment of their duties (Exodus 18). This arrangement might suffice as long as the people were united in one camp and had Moses for a leader, who could lay before God any difficult cases that were brought to him, and give an absolute decision with divine authority. But for future times, when Israel would no longer possess a prophet and mediator like Moses, and after the conquest of Canaan would live scattered about in the towns and villages of the whole land, certain modifications and supplementary additions were necessary to adapt this judicial constitution to the altered circumstances of the people.

16:18 Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee,

¹³ <http://bible.cc/deuteronomy/16-18.htm>
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throughout thy tribes: and they shall judge the people with just judgment. Moses had just finished reminding Israel of their religious obligations; he now gives them rules for civil order.

- First, he commands the appointment of judges and other officials in every town.
- Second, he establishes a higher judicial court for more difficult cases.
- Third, he establishes the foundation for the future selection of a king.

Just as Israel was to manifest their spiritual character in their worship of God, so they were also to manifest their holiness by proper civil relationships. Apparently, the leaders were appointed by their age, wisdom, and leadership within the community. Instead of a courthouse like we might have today, there would be a plaza right at the gate of the city and there the cases would be tried. ¹⁴In every town which contained above an hundred and twenty families, there was a court of twenty three judges; in the smaller towns, a court of three judges. ¹⁵These judges and officers are to decide in civil matters. They must be chosen carefully, and must judge justly among the people. On spiritual matters, the priests and the high priest would decide.

16:19 Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous. We're still talking about judges and officials. The word "*wrest*" means "*pervert*" or "*deflect*." To "*not respect persons*" literally means "*do not...show partiality*." They must judge with no outside persuasion. They must be of high character, so they cannot be bribed. A gift or a bribe would blind the eyes of the wise and pervert the words of the righteous. They must not give advantage to anyone, because of their station in life. They must judge righteously, because they have a judge in heaven that will judge them someday. Justice derives from the character of God. They are greatly honored to be made judges. With greatness, goes great responsibility.

16:20 That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the Lord thy God giveth thee. "*That which is altogether just*" means "*righteousness*"; nothing but righteousness in all causes and times, and to all persons equally. ¹⁰God wants His people to live righteous lives. They are to live by the law He gave them. If they are to be His then they must be honest and just in all they do. There had to be a civil organizational structure; a just way to follow, live, and inherit the land God had given.

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¹⁴ <http://www.christnotes.org/commentary.php?com=wes&b=5&c=16>

¹⁵ <http://www.lovetheLord.com/books/deuteronomy/18.html>

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SYNOPSIS:

18:1-8 — When God divided the Promised Land among the twelve tribes, the Levitical priests and the whole tribe of Levi did not receive a geographical inheritance with Israel. The Levites were set apart to serve the Lord. The Lord promised to supply everything that they needed, which meant they were to eat offering/sacrifices that was made by fire; His portion, as He promised them. The parts of the sacrifice for the priests were from the shoulder, the cheeks, and the stomach of the cattle, sheep or goats. And the firstfruits of the grain, new wine, olive oil, and the wool at shearing time was also to be given to the priests, for the Lord God chose the tribe of Levi out of all the tribes to minister in the Lord's name forever. And if a Levite moved from one of their towns; from anywhere in Israel where he had lived, and comes sincerely to a place the Lord chooses, he may minister in the name of the Lord, and will share equally in their benefits, even though he has received money from the safe of family possessions.

18:9 **When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations.** Moses informs the Israelites that when they enter the land (Promised Land—Canaan) the Lord God had given them, they are not to learn the corruptible practices of those nations. That means trouble and many evils would be waiting around the corner for them. There will always be problems as long as the world is filled with sinful people, but we are not to imitate or operate in those sinful ways; detestable practices in our lives.

18:10 **There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch.** The 7 nations that were in the country had many gods. One of the gods is called Molech, which made children pass through fire. Therefore, when they enter the land, they are not to be found sacrificing (burning) their son or daughter in fire or practicing black magic or calling on evil spirits to aid them, or a fortune teller/witch. Child sacrifice, magic, and divination were strictly forbidden by God, but these things are still being practiced today.

18:11 **Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.** The children of Israel are not to cast spells, or function as mediums or psychics, or one who calls forth the spirits of the dead. Moses identifies all these things as to not be a part of Israel. Israel was to look to God and not false gods or prophets.

18:12 **For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee.** Moses lets them know that all those things are an abomination (*loathsome and vile*) to God, and if they do those things, they are also an abomination unto the Lord. He assures Israel that because these abominations are apart of the heathen nation, God will drive them out.

18:13 **Thou shalt be perfect with the Lord thy God.** The Israelites were to walk blameless (without blemish); be moral people; of purity, integrity, and honesty; perfect (pure from idolatry) before the Lord their God. There are specifications when you come out of something—and that is: **not go back into it**. Although the Israelites had been trapped in slavery for over 400yrs, God sent a deliverer and God brought them out of Egypt. And then being trapped in the wilderness for 40yrs because of unbelief, Moses is

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giving his second address to the people, dealing with godly living. He is warning them and continues to warn them, that to live before their God, they are not to take up the pagan practices of the nation of Canaan, but be perfect before the Lord. These rules and commandments are to show that they are not to live any kind of way. Although God has seen the wickedness of man before, this will show forth their love for God. Looking back in scripture, we see that there was one— *"Noah was a just man and perfect in his generations, and Noah walked with God"* Gen.6:9.

18:14 For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the Lord thy God hath not suffered thee so to do. Moses lets Israel know that the nations that they will possess has listened to and practiced sorcery and divination. But, God has not permitted the Israelites to do such things. God didn't deliver Israel so they could *"do their own thing,"* but, it was so they could be God's people at their best.

18:15 The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;—Moses speaks of future times when God will raise up in the midst of them; of their brethren, an Israelite, a Prophet like Moses, whom the people are to listen to and obey! This points to Jesus Christ whom He will raise up—part of God's plan all alone.

18:16 According to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. Moses brought back to their remembrance: words the people said to the Lord. He goes all the way back to their time in the day of the assembly in Exodus 20:18-19 at the foot of Mt. Horeb (Mt. Sinai) when the roar of thunder and lightning flashed, a thick cloud came upon the mountain because the Lord descended upon it in fire (Exo.19:18), and the noise of the trumpet blew, which made the people standing at the foot of the mountain move afar off. The whole mountain quaked greatly. They feared God's presence which led them to say, *"We will hear (obey Moses), but don't let God speak with us (directly), lest we die."* The people began to request that Moses be their spokesman; their mediator, rather than having God speak directly to them.

18:17 And the Lord said unto me, They have well spoken that which they have spoken. And the Lord said that the people had spoken the truth, that is, He would do as they requested. This was a comfort to the people because they didn't want to see God and die.

18:18 I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. God repeats again, that He would raise up a Prophet from among their brethren, like Moses. And God will put His Words in His mouth and the Prophet will speak those Words that the Lord shall command Him. Moses serves as mediator between man and God; the messenger in the Laws of the Old Testament. And the prophetic reference here is Jesus, to serve as mediator between God and man; the fulfillment of Grace in the New Testament. God is purposely saying what He will do.

18:19 And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. God makes it known that whosoever will not listen to the prophet's Words spoken in God's name, God will personally deal with him.

18:20 But the prophet, which shall presume to speak a word in my name, which I have not commanded
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him to speak, or that shall speak in the name of other gods, even that prophet shall die. And the warning for the prophet who thinks they can speak something in God's name that the Lord had not given him, or speak in the name of other gods, well, even that prophet shall die.

18:21 And if thou say in thine heart, How shall we know the word which the Lord hath not spoken?—Moses lets them know that there will be false prophets to rise up. So, if the question comes into their heart about them trying to figure out if that Word was from the Lord, we receive the answer in the next verse.

18:22 When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him. Moses lets the people know what the true prophet will be like. What he speaks will come to pass. However, if what a prophet proclaims in the name of the Lord does not take place or come true, that is a message the Lord has not spoken, and that prophet has spoken presumptuously, so do not be alarmed, it was not from God. If anything, the prophet should be alarmed. Note these facts: 1) know that he had not spoken in the name of the Lord. 2) Know that he had spoken presumptuously. 3) We are not to be afraid of him. 4) And know that that prophet shall die.

SUMMARY:

Moses informs the Israelites in his second address that when they enter the land (Promised Land—Canaan); the Lord God had given them, they are not to learn the corruptible practices of those nations. When they enter the land, they are not to be found sacrificing by burning their son or daughter in fire or practicing black magic or calling on evil spirits to aid them, or a fortune teller/witch or a consulter with familiar spirits, or a wizard, or a necromancer, and if they do those things, they are an abomination unto the Lord. The Israelites were to walk blameless (without blemish); be perfect (pure from idolatry) before the Lord their God, for the nations that they will possess, has listened to and practiced sorcery and divination, but, God has not permitted the Israelites to do such things (**18:9-14**)

God will raise up in the midst of them; of their brethren, an Israelite, a Prophet like Moses whom the people will listen to and obey! Moses brings back to the people's remembrance their words they had said to the Lord. He goes all the way back to their time in the day of the assembly in Exodus 20:18-19 at the foot of Mt. Horeb (Mt. Sinai) where they feared God's presence. The people began to request that Moses be their spokesman; their mediator, rather than having God speak directly to them. And the Lord said that the people had spoken the truth, that is, He would do as they requested. God repeats again about Him raising up a Prophet from among their brethren, like Moses. And God will put His Words in His mouth and the Prophet will speak those Words that the Lord shall command Him. This is a prophetic reference to Jesus. God makes it known that whosoever will not listen to the prophet's Words spoken in God's name, God will personally deal with him (**18:15-19**).

And the warning is for the prophet who thinks they can speak something in God's name that the Lord had not given him, or speak in the name of other gods, well, even that prophet shall die. Moses lets them know that there will be false prophets to rise up. So, if the question comes into their heart about them trying to figure out if that Word was from the Lord. Moses says the one the Lord will raise up; the true prophet, what he speaks will come to pass. However, if what a prophet proclaims in the name of the Lord does not take place or come true, that is a message the Lord had not spoken, and that prophet has spoken presumptuously, so do not be afraid, it was not from God. If anything, the prophet should be alarmed, for he will die (**18:20-22**).

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DEUTERONOMY 29:1-29

NEXT 30:1-10

SYNOPSIS:

In Deuteronomy Chapter 29 of the Bible, in the plains of Moab, Moses reviewed God's laws, which calls for commitment, urging the people to honor the Covenant at Mount Sinai, they had preciously made with God. This covenant was binding on the descendants of the Israelites. God promised to bless His special covenant people by making them the nation through whom the rest of the world could know God. The Israelites promised to love and obey God in order to receive physical and spiritual blessings and these blessings would come if they obeyed His commandments and curses would come if they did not.

Although God gave the Israelites eyes to see, Moses said, "God did not give you a heart to understand." Therefore, Moses himself led the Israelites through the wilderness where neither their clothes nor their shoes wore out. The children of Israel did not grow grain for bread or grapes for wine and strong drink, so that they would realize that it was the Lord their God who had been caring for them. God was the one that gave them the victories over other lands. The secret to their continued success was simply to obey God. **All** of the leaders, elders, men, women, children, slaves and even the stranger who was in the camp may enter into the Covenant relationship with God so that **He** could establish them as **His** people as He swore to their fathers, to Abraham, Isaac and Jacob. The Covenant was not only with Abraham, Isaac, and Jacob, but all who were present that day, and all Israelites who would be born thereafter, at least until the Messiah came, who would bring about the New Covenant.

God is not playing in this Chapter. As they are about to enter the Promised Land, they would be seriously tempted into the abominations of idolatry, because it was inhabited by people who worshipped idols of wood, stone, silver and gold. The Israelites understood what idolatry was because they witnessed it in the nations they passed through and in Egypt.

WARNINGS:

- Don't think you could still enjoy God's blessings while straying, moving casually to worship idols!
- If someone worshipped idols while pretending to worship only God, they were no different than a person who was drunk, but pretended to be sober.
- God would curse this person because such idolatrous practices offend God and His jealousy would burn against that person and every curse that is written would come upon him and God would blot out his name from under heaven.
- If any portion of Israel turned to worshipping idols, then God would cut these people out of Israel and separate them for great punishment, bringing all the curses that are written in the law upon the idol worshippers. Their punishment would be so horrible and notorious that the next generation and the foreigners would be struck by it.

NOTE:

When the nations of the earth see the land they will ask, 'Why has the Lord done this to this land? What does the heat of this great anger mean?' Then the people will answer, 'the Israelites were God's special covenant people. They entered into a covenant with God, they were not to worship idols, but they did, they have forsaken their God, and God's anger burned against them, and their land, and God brought every curse written in the book upon them, and their land. In His anger, God uprooted them from their land and cast them into another land.'

Moses finished this Chapter by saying, "The secret things belong to the Lord our God, but those things which are revealed belong to us and to our children forever, that we may do all the words of this law."

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SYNOPSIS:

30:1-6 Moses told the Israelites of a **prophecy**, which was also a conditional promise. Moses, foreseeing in the future, told the Israelites that after God blessed them, and cursed them as written in the Book, and when they **remembered** what was written therein, then they would **return** to the Lord God, and obey His voice. *Once the Israelites and their children turned to God with all their heart and with all their soul, then God would have compassion on them and deliver them from captivity. God would then gather the Israelites together from all the nations of the earth even from the farthest parts under heaven where the Lord, God had scattered them.

TERM:

APOSTASY: renunciation of faith, turning away, turning back, backsliding, faithless, waywardness.

NOTE:

The first symptom of apostasy was Israel departing from God's Word (Hos.8:1-7) which was evidenced by her deeds. The second symptom of apostasy was Israel defiled herself with the world (8:8-10). A third and final symptom of apostasy was that Israel deceived herself with her works (8:11-14). I will heal their apostasy, I will love them freely, For My anger has turned away from them (Hos.14:4 NAS).

**Although the Israelites would be punished for their sin, made captive, and exiled to distant lands, God will let them return one day to their homeland. This prediction was fulfilled in part when many Israelites returned from 70 years of captivity in Babylon (Ez.1:2).*

Knowing God would bring the Israelites into the land which their fathers possessed and they would possess it, shows that there had to be true repentance, and God would then prosper and multiply them more than their fathers. God would then circumcise their hearts and the hearts of their descendants to love the Lord God with all their hearts, and with all their souls, and they will live (v6).

TERMS:

CIRCUMCISION: *is the sign of separation. Similarly, the circumcision of Christ, which is made without hands, is a putting off, a separation from the sins of the flesh, a participation in the grave, and burial of Christ (Col. 2:12). We must be separated from the spirit and temper of the world.*

REPENTANCE: *is to change life's direction, trust God, and obey Him. Repentance leads to Salvation.*

30:7-10 God would then curse Israel's enemies who hated and persecuted them. The Israelites would then obey God's voice including all His commandments. God would bless the works of their hands, their children, their livestock, and the produce of their land. God would again rejoice over Israel for good as He rejoiced over their fathers, but they must obey God's voice, and keep His commandments, and His statutes, which are written in the Book of the Law, and they must turn to the Lord with all their heart and all their soul.

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POINT:

If they repent and are converted, they shall have their sins pardoned, and be restored to God's favour. All the things that had been on Israel because of their disobedience, gets dumped on their enemies when they turn back to the Lord.

SUMMARY:

Moses was prophesying concerning Restoration. The children of Israel broke the Covenant with God. They forfeited the Covenant Promises. All the curses of the Covenant came upon them. God in His wrath turned His face from them, but He did not forget His Covenant with Abraham, Isaac, and Jacob. He did not change His plan and purpose to have a Covenant people. So, this was a reaffirmation of the Covenant at Mount Sinai because they knew what God could do, and hearing it over again, they would be without excuse.

Because of the grace of God, a promise of restoration is offered to the nation of Israel if the people will return whole-heartedly to the Lord. There were blessings in returning to God in obedience.

"And the Lord your God will circumcise your heart, and the heart of your seed, to love the Lord your God with all your heart, and with all your soul, that you may live." In this verse, Moses was speaking of the blessings which would one day come upon His people as a result of them entering into the New Covenant where their hearts would be circumcised so they would love and obey God with their whole heart. Restoration is coming to the Jewish nation and the church – God's spiritual Israel.

NOTE:

The Promise *16 → Conditional → Unfaithfulness → Restoration → Blessings

APPLICATION:

You can't see the Promise unless it is revealed. You can't receive the Promise unless you are a child of God. If God said it, He wants to give it, whatever it is! A spiritual change in you brings a teachable and receptive heart. Rehearsing God's Promises keeps us choosing Life!

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¹⁶ God Himself would work in the hearts of the Israelites, so that they would Love Him with all their heart, their soul, and live, a total regeneration of the heart. Also found in Ez.36:26-27.

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