

Deuteronomy Part 4

Chapter 11.26-16.17 **"See with prophetic vision"** har **"Get the vision"**

READING No.1

This Part of the book begins at the "mount of the seer" and concludes with the three great feasts of Israel-which are prophetic TORAH of the death of Christ, the coming joy of the Holy Ghost and the autumn Feast of Tabernacles is prophetic TORAH of the return of Christ to dwell amongst His people.

READING No.1 11.26-12.10 **ISRAEL IS TO ENVISION THE FUTURE TEACHER**

See I set before you today "blessing" and "Cursing". The Blessing when you obey the commands of the LORD your God which I command you today. The Cursing when you do not obey the commands of the LORD your God which I command you today to go after other gods which you have not known personally. And it shall come to pass when the LORD brings you into the land you are going to possess you shall offer the covenant on Mount GERAZIM and offer the Cursing on Mount EBAL. These are further back from the crossing of Jordan along the route as the sun goes down in the land of the CANAANITES who live in the Arabah towards or opposite (Samaritan) GILGAL near the oaks of **MOREH or The Teacher's Oak** *MOREH is about a mile south of NAIN which itself lies immediately south of the approach road to TABOR. Like MORIAH the Mountain has the ancient connotation "Mount of the Seer or teacher". Moses described this location in a number of ways. This is a prophetic TORAH to "The teacher" of all time- who is none other than the Christ" who eclipsed the school of the prophets and set prophecy and truth in its full Messianic context.*

1. *He described it as on the route through Canaan but well back from the river.*
2. *He described it as a place defined emphatically at sundown*
3. *He described it as in the Arabah (Jordan rift valley) near GILGAL (Tel JILJULIETH near SHILOH and about 20 miles from the mountains in question. It maybe from here that Elijah was taken to heaven)*
4. *He described it as "Mount of the Seer". It may be that this was indeed the site of ELISHA'S school of the prophets but without question it was near those mountains at SYCHAR that the greatest teacher of all time explained to the woman by the well the truths of eternal life by faith in the Son of God.*

For you are crossing the Jordan to go and possess the land which the LORD your God gave to you and you will take it over and rest in it but be vigilant to do all the matters decreed and the judgments which I have given you this day.

CHAPTER 12 **ISRAEL IS TO LOOK TO THE FUTURE UNIQUE MEDIATOR**

These are the decrees and judgments which you shall be careful to do in the land which the LORD God of your fathers has given you to possess all the days that you live on the fertile earth. Destroy as you destruct all the places where the nations which you disinherited served the gods on the high mountains and hills and under every leafy tree.

- (1) Keep tearing down their altars;
- (2) Keep breaking their stone statues or images;
- (3) Keep burning their ASHERAH poles in fire;
- (4) Keep cutting down their idol gods;
- (5) And keep destroying their names from those places.

Moses instructed them to give no breathing space to idolatry. It was to be a command which would stand over the ages. It was Gideon's warrant and that of the Revivalist kings Hezekiah & Josiah alike. On the score of idolatry God entertained no compromise.

You must not do lie this in respect of the LORD your God. Israel was forbidden to have a multiplicity of worship centres for the reasons that "God is One" and more especially because there is one basis of

atonement for sin and one mediator signified prophetically-that of Christ. But to a place which the LORD your God chooses from all the tribes to set His name there and dwell there-you shall go frequently or seek and go there. Bring thee your burnt offerings your sacrifices, your tithes, the heave offerings of your hands, your vows and your voluntary or liberal gifts and the firstlings of your herds and flocks. And you shall eat there before the LORD your God and rejoice in all you and your household have put forth your hand to do because the LORD your God has blessed you. The reason lying behind the joy of worship and giving is ostensibly the "blessing of God" which is inclusive of the divine pardon and is implicit in His redemptive purpose in that place where He chose to put His name and to which place he would send his son-the MORIAH of the prophetic future-the Mount of the LORD where it "would be seen"-where He would establish peace by the blood of the cross.

ISRAEL WAS TO EXPERIENCE MESSIANIC FAITH 12. 8-10

You are not to do as we are doing here today-everyman doing anything that is correct in his eyes for you have not come to the resting place and inheritance which the LORD your God is giving you. And you will cross the Jordan and possess the land which the LORD your God is causing you to inherit and He will cause you to rest from all your enemies round about you and SABBAT or rest worshipfully in **confidence or faith**. *The tabernacle was not to move around-and the linkage with Jerusalem (where God has set His name) and the historic pivot of peace where God promised it would stand since the days of Abraham intimated still more precisely than the pictorial symbolism of the structure itself the future atonement of Messiah.*

READING No.2 12.11-28

ENVISION A PLACE WHERE EVERYONE CAN REJOICE THROUGH SACRIFICE 11-15

And it shall come to pass that the place-the habitation or "**standing place**" [Hebrew *muqam*] where the LORD your God chooses that His name shall "**lie down**" or rest there-there they shall bring all that I command them: their whole burnt offerings, their offerings their tithes and heave offerings of their arms and all their chosen freewill offerings which they vow to the LORD. *It is noteworthy that the future (Jerusalem) seat of worship is to be a place where God's servants "stand" to minister-and where the LORD'S name rests. Actually Christ ministered and indeed struggled on the cross by this historic place but we are exhorted to get the vision of His "rest". As to His person the LORD rests at Jerusalem as the resident sovereign to be worshipped-as to His work He ministered and was crucified. You are to rejoice before the face of the LORD your God; you and your sons and daughters and man servants and maidservants and the Levites who are within your gates (synonym for "cities") who possess neither portion nor inheritance with you. Be careful lest you offer your whole burnt offerings in any place which you envision. Moses was strictly forbidding any humanly inspired vision of future atonement-which concept is inherent in the whole burnt offering. For when (you are) in the place which the LORD chooses in one of your tribes there you shall offer your whole burnt offering and there you shall do all that I command you. By revelation Moses further detailed that this location would be in the territory of one tribe. Did he know which one? He had the revelation of Genesis 49.8-10 "The sceptre shall not depart from Judah until He comes to whom it belongs" but nothing was declared about a worship site in that prophecy. He had God's word to Abraham, "In the mountain of the LORD it will be provided" but he was not given to know further detail. Revelation was specific and not until the time of David did a further covenant promise reveal the centre and tribe that God had chosen.*

ENVISION WITH JOY ONE PEERLESS ATONING SACRIFICE 16-19

Certainly you may sacrifice and eat meat as your soul desires as the LORD your God has blessed you and has given to you in all your gates whether you are ceremonially clean or not flesh like gazelle or deer which you may eat. **Certainly** you must not eat the blood but pour it out as water on the ground. You are not permitted to eat in your gates the tithe of your grain and new wine and oil or the first fruits of your herd or flock and all the freewill offerings and gifts you vow and the heave offerings of your arms. For when you eat them it shall be before the face of the LORD your God in the place the LORD your God appoints...you and your sons and your daughters menservants and maidservants and the Levites within your gates. And **you shall rejoice before the LORD your God in all that to which you**

put forth your hand. Be watchful lest you forget the Levites all your days on the fertile earth. *Moses envisions a future where the people of God rejoice in worship and in work!*

ENVISION LARGER BORDERS AND UNITY AS GOD'S PEOPLE 20-25

When the LORD your God has enlarged your borders as he promised you and you say, "I would eat meat because your soul craves to eat meat -in the house of all that your soul desires you may eat meat. *There is no stipulation or warning that remotely suggests health dangers or vegetarian demands emerging out of the word of God though hygiene laws and kosher procedures for slaughter of animals are in place.* If the place where the LORD your God chooses to set His name is too far from you, you may sacrifice from herd or flock what the LORD your God gives you according to your wish and you may eat it within your gates according to your appetite. *The LORD clearly encourages protein diet and-the kosher killing procedure apart-commends His provisions to His people.* Eat them as you would gazelle or deer-the ceremonially clean and unclean may **eat together.** *[Hebrew ׁדׁׁׁ] We have no proviso for separation in feasting-indeed we are bidden to the contrary each to appreciate the company of the other to the enhancement of joy and the prevention of pride and hypocrisy.* Definitely be strong and determined not to eat the blood for the blood is the life or soul and you are not to eat the soul with the flesh. You must not eat it but pour it out on the ground as water. You shall not eat it so that it may be well with you and your sons later on because you have done what is right in the LORD'S eyes.

ENVISION A PROSPEROUS LIFE -THE RESULT OF OBEDIENCE 26-28

Certainly lift up those holy things which are yours and come to the place the LORD has chosen. Make your whole burnt offerings of flesh and blood on the altar of the LORD your God. The blood of your offering shall be poured at or beside the altar of the LORD your God and you shall eat the flesh. See that you obey all these words I have commanded you and it will go well with you and your sons after you until the "age" or "for your whole lifetime" for you have done good and right in the eyes of the LORD your God.

READING No.3 12.29 -13.19

ABOMINATIONS INCLUDE INCINERATION OF CHILDREN-CF ABORTION

Because the LORD your God will cut off before your face the nations that you go to dispossess and dwell in their land watch yourselves lest you are ensnared after them when they have been destroyed from before you and lest you seek after their gods saying, "How or in what way did these nations serve these gods?" I will also do likewise!" You shall not do it this way in respect of the LORD your God for they have done every abhorrent practice which the LORD hates they have done to their gods for they even burn sons and daughters in the fire to their gods *To read this passage is to be well aware that without the religious context our medical service is playing with fire quite literally in disposing of human life which has been snuffed out legally as far as man is concerned but abominably in the sight of God.*

CHAPTER 13

ENVISION A CLOSE RELATIONSHIP WITH GOD

NO PROPHET SAVE A PROPHET OF YAHWEH IS TO BE BELIEVED 1-5

Be careful to do all the words I command you; do not add to it or take away from it. There may arise in your midst a prophet or dreamer of dreams who will give you a sign or intimating portent. If the sign or portent which he spoke to you saying, "Let us go after other gods which you have neither known or served" comes to pass; do not listen to this prophet or to this dreamer for the LORD your God is testing you to know the substance *[Hebrew חׁׁׁ]* of your love for the LORD your God in your hearts and your souls. You shall walk after the LORD your God and fear Him and keep His commandments obey His voice serve Him and hold to Him **as close as damasked wood.** *[Hebrew ׁבד]* But the prophet or dreamer of dreams shall be put to death because he has spoken to turn you aside from the LORD your God who brought you from the land of Egypt and redeemed you from the house of slaves in order to remove you or seduce you *[Hebrew חדן "push"]* from the way in which the LORD your God commanded you to walk. But you shall put away the evil from your midst.

ENVISION RESOLUTE FAITH

DO NOT ALLOW RELATIVES TO PERSUADE YOU AGAINST THE LORD 6-8 ENG-OR 6-9 HEBREW (cf MATT 10.37)

If your brother or son of your mother or the wife of your bosom or a friend who is as your own soul persuades you saying, "Let us go and serve other gods" which neither you nor your fathers have not known or served from the people around about you, whether near to you or distant as one end of the earth from the other from you do not let your eye grieve for him and do not have mercy or affection for him [*Hebrew l mj*] and do not conceal or protect him. But you shall kill him and your hand shall be the first to act and afterwards the hand of all the people. And you shall stone him with great weight [*Hebrew l qs*] of stones because he sought or demanded to induce you from [*Hebrew j ch "to push"*] the LORD your God who brought you from the land of Egypt, the house of slaves. Thus all Israel shall hear and fear and not add to repeat this act of evil done amongst you. *The primary reference is to the molten calf and the idolatry exemplified at Sinai by Aaron's deceptive prophetic words.*

ENVISION BLESSING FOR OBEDIENCE

ESTABLISH THE FACTS OF WRONG-DOING. DON'T TURN ASIDE WITH THE CORRUPT AND WEALTHY 12-18

When you hear anyone say in one of the cities which the LORD your God gives you to live in saying, '**Corrupt or wealthy sons of Belial are going from your midst** (to worship elsewhere) **and pushing** the inhabitants of the city saying, "Let us go and serve other gods which we have not known "' But search and **dig up the facts** [*Hebrew hqj*] and **interrogate well** and see **if it is true and established** that such an abhorrent thing as this was done in your midst. You shall smite the inhabitants of the city with the sword and utterly destroy it and all in it-including its animals-with the face of the sword. And all its booty you shall gather into the middle of the square and burn it with fire-the city and all its goods-complete-for the sake of the LORD your God. It shall be a perpetual heap. It shall not be re-built. Thus none of the blemished things from the ban shall "**cleave**" to your hand in order that the LORD may turn from His fierce wrath and give your mercies and be merciful to you and increased your population as He swore to your fathers because you have listened to the voice of the LORD your God to keep all his commandments which I command you this day in order to do that which is just in the eyes of the LORD your God.

CHAPTER 14

READING No.4 1-21

ENVISION HOLINESS REFLECTED IN DIET cf Fasting, abstinence, avoidance of use or overuse of blood of unsuited meat product

You are the sons of the LORD your God. You shall not cause yourself to be shaved or put baldness between your eyes on account of the dead for you are a holy people to the LORD your God and in you the LORD has chosen a people as "private property" [*Hebrew l qs*] for Himself from all the peoples on the face of the earth. You shall not eat any loathsome thing. These are the animals you shall eat; an ox, one of the ewe lambs, one of the goats, a stag and a gazelle and a red deer, a roebuck, a wild leaping goat, a oryx or wild bull, and an antelope. Every animal from those that divide the hoof in two parts and every animal that eats from bringing up the cud. You shall definitely not eat from those that chew the cud and divide the hoof a camel, a hare or a Jerboa for they chew the cud but do not divide the hoof-they are unclean to you. Also the swine which divides the hoof but does not chew the cud is unclean to you. You shall not eat of it or touch its carcass. These you may eat of all which live in water, all that has fins and scales. And all that had not fins and scales is unclean to you. All clean birds you may eat. These you shall not eat: the eagle [*named from its habit of "tearing" its prey*], the ossifrage or osprey, [*named perhaps because it "breaks" shells by dropping them*] the sea eagle [*Named after its spear like beak*], the vulture [*named from its acute sight*] the kite [*named from its loud cry*] the black vulture [*named from its "dark" appearance*] after its kind and every raven after its kind. The pelican or cormorant [*named after its cup beak*] the heron or crane [*named from "blowing" -its call resembles a horn being blown*] the swan [*from "hissing"*] the pelican [*from its habit of "vomiting"*] the black and white vulture [*named for its affection for its young*] and the fish catcher [*called for "casting itself down*

from rocks to the sea"]the stork[named for its love for its young-as it was imagined to feed them of its blood]the sandpiper and parrot[named for its irascible or angry nature]after its kind, and the hoopoe [lord of the rock or "dung heap"] and the bat[named for "flying in the dark"] Also every creeping thing which flies is unclean and not to be eaten. You shall not eat what dies (a carcass) You may give it to the alien who is within your gates to eat. or you may sell it to a foreigner **for you are a holy people to the LORD your God.** You shall not boil a kid in its mother's milk.

READING N0.5 14 22-29

ENVISION A LIFE OF TITHING AND LIBERALITY

Tithing you shall tithe (give one tenth) of all your seed that comes in -the produce (i.e. "goes forth" from God) of the field year by year. *There is a direct relationship between what comes to us [Hebrew ab and what God gives axy "produce"]* And you shall eat before the LORD your God in the place where He shall choose that His name will remain. You shall tithe the tithe of your grain your new wine your oil and the first fruits of your herds and flocks in order that you may learn to fear the LORD your God all your days. *Tithing is a discipline or training. It enables us to become accustomed to our Master as soldiers to the hardship and absolute obedience required in warfare. The dml m is an ox-goad which is used to train cattle* But when the road is too distant from you because you are not able to bear the tithe because of the distance from you of the place which the LORD your God chooses to set His name. When the LORD your God has blessed you, you shall change it into silver and tie or bind the money to your arm and go with it to the place where the LORD will choose to set His name there. And you shall spend that silver on all that your heart desires-for a herd or a flock and for wine and wine made from dates or honey -which your soul asks for and you shall eat it before the LORD your God and rejoice-you and your family. You shall not leave out the Levite who is within your gates for he has no lot or inheritance with you. At the end of the third year you shall produce the whole tithe which you brought in that year and **donate it within your gates.** *I prefer "donate" to store" simply because it is to be given away. It was not to be hoarded in a private domestic store but was to be freely available to the triple need of the community of those days.* And the Levite who had no lot or inheritance with you and the stranger and the fatherless and widow within your gates shall come and eat to satisfaction because the LORD your God has blessed you in all the work your hand has done.

READING No.6 15.1-18

ENVISION THE CANCELLATION OF DEBTS (every 7 years) BROTHERLY SUPPLY OF NEED

At the end of seven years you shall make a Remission or Jubilee *According to Deuteronomy 31.10 this took effect at the time of the feast of Tabernacles.* And this is the "act" of remission. "Every provider of loans shall release his hand on that which he loaned his neighbour and not draw it back from his neighbour or brother because it is termed "the remission of the LORD" You may draw back that which is yours from a foreigner but you shall release your hand upon your brother. An exception is when there is no abysmally poor one among you for the LORD will really bless you in the land the LORD your God gave you as an inheritance to possess. Only when obeying you obey the voice of the LORD your God to observe and do all these commandments I command you today. For the LORD your God will bless you according to all He spoke to you and you will arrange loans for great nations but you will not borrow and you will **"make great nations like you"** or **"give opinions in governing"** but they will not be comparable to you. *The Hebrew lvm is a term that means "to rule over" and to "become like". The Jewish ordering of nations comes from a capacity to set out principles and methodology which nations follow-it is not hegemony of the Gentile type. In Christ the churches of the nations are of course under the rule of the King of the Jews in a measure and in the latter day when Israel comes under Messiah this prophetic TORAH will be fulfilled in full and to the letter.* When there is one poor man within one of the gates of your land which the LORD your God is giving you, you shall not harden your heart or shut your hand against your poor brother. For you shall keep your hand open to him and cause you to **lend him what he needs-whatever that need may be.** Be on your guard lest there be a deceptive or lying scheme in your heart and you say to yourself, "The year of remission-the se3venth year-is near and your eye be evil concerning your poor brother and you are no giver towards him. He calls out

against you to the LORD and there is a sin in your house. Go on giving to him and do not be ill disposed in your heart in giving for in "the rolling out" or "circumstances" [*Hebrew llg*] the LORD your God will bless you in all the work and all the efforts of your hand.

For the poor will never cease... *this also is prophetic Torah* [*Hebrew ldj-the same word as Hades- "ceasing from work"="rest"*] The LORD said, "The poor you have with you always-when you will you can do them good!" *Matthew 26.11 Mark 14.7 John 12.8* ...They will never cease from the midst of the land on which account I bid you, "Open wide your hand to your brother, the needy and the abysmally poor in your land. When your Hebrew brother is sold to you or your Hebrew sister and he or she serves you six years set such one free on the seventh year and when you set him or her free let not such go empty as space. You shall adorn his neck with gifts [*Hebrew qn*] from the flock the granary and the vats -give to him as the LORD your God has blessed you. Remember that you were a servant in the land of Egypt and the LORD your God redeemed you. On this account I give you this command today. And it shall be when he says, "I will not leave you because he loves you and your house because he did well with you **take the piercing awl** [*Hebrew xrm*] and pin it in his ear and in the door and he shall be your servant as long as he lives and you shall also do thus to your female servant. It shall not seem a heavy (yoke) in your eyes to send him out free for he has given twice the value of your slave over six years and the LORD your God has blessed you in all you have done.

READING No.7 15.19-16.12

All the firstborn males born in your herd and your flock are holy to the LORD. You shall do no work of service with your firstborn ox and shall not shear the firstborn of your flock. You and your household with you shall eat it year after year it in the place the LORD your God chooses. And when it is defective-lame or blind-when it has a bad defect you shall not sacrifice it to the LORD your God. *Gesenius observes from 2Samuel 14.25 & Songs 4.7 that the "beautiful" should be free from blemish.* You may eat it in your gates (at home)-clean and unclean [ceremonially] **may eat it unitedly** as they would a beautiful gazelle or a beautiful deer. Only you shall not eat its blood-pour it out on the earth as water.

CHAPTER 16 THE PASSOVER & AND FIRSTFRUITS OR PENTECOST-12

Keep the month ABIB and make it Passover month to the LORD your God for in the month ABIB the LORD your God caused you to come out of the land of Egypt by night. Slay the Passover to the LORD your God from the flock and herd in the place where the LORD your God chooses His name to dwell. *This prophetic TORAH fastens down the atonement to the city of Jerusalem and to the eve of ABIB or Nisan 14.* In that day do not eat leavened bread. Seven days you shall eat unleavened bread [*Hebrew twxm*] the bread of affliction-for you came out of the land of Egypt in hasty flight so remember the day of your "going forth" or "rising" or "expanding and growing" or "flowing and running" from the land of Egypt all the days of your life. *This is prophetic TORAH and reminds every Christian that we too should recollect our spiritual birth every day and all our lives it should be precious.* And no leaven shall be seen within your borders for seven days, nor shall there be left any remainder of the meat you sacrifice in the twilight of the first day until the morning *The twilight sacrifice is also a prophetic TORAH concerning the 3pm death of Christ which occurred amid darkness sandwiched twixt day and evening.* You have not been enabled to sacrifice the Passover in one other of your gates which the LORD your God is giving you for when you sacrifice at that place where the LORD your God chooses to set His name there sacrifice **in the evening as the sun sets** on the set time or festival day when you left Egypt and boil or seethe and eat it in the place where the LORD your God chooses and **at the approach of morning** or first light return to your tents or dwellings. For six days you shall eat unleavened bread and on the seventh hold an indoor assembly or assembly closed up to God's rule [*Hebrew hrx*] and do not engage in prescribed by employers or wealth creating work.

The LORD sought at Passover that the people:-

- (1) *Would be like sheep of His pasture together and closed in beside Him*
- (2) *That they would have no work urged upon them by messages-for the Passover signified the supreme message*
- (3) *That they would eat unleavened bread so that even their women would not have to work hard*

(4) *That they would recall the day of departure from slavery*

ENVISION JOY AND MORE...

*The "feast of weeks" or "Firstfruits" is none other than our "Pentecost". It was timed in ancient revelation to be along with Passover **prophetic TORAH** of the emergence of a more wondrous visitation than that of the Exodus and a more glorious redemption than that heralded by blood struck crosswise on door and lintel-the redemption of the cross and second, of the emergence of a time of surpassing joy when the LORD from heaven gave "fruitful seasons" through the gift of the Holy Spirit-50 days after the Resurrection of Jesus Christ-a further **prophetic TORAH***

Count seven weeks from you whirl in the sickle in gathering the standing (corn) for your reckoning of seven days. Make a feast seven days to the LORD your God giving a freewill offering or tribute according to the blessing of the LORD your God. And you shall rejoice before the LORD your God; you and your son and daughter, man servant and maid servant and the Levites within your gates and the stranger and the fatherless and widows in your midst in the place where the LORD your God chooses that His name should dwell. Remember that you were a servant in Egypt and be careful to do these statutes

At Pentecost the LORD provided:-

- (1) That they would "rejoice. Pentecost or first fruits was a time of signal rejoicing*
- (2) That they would rest after the hard work of corn harvest.*
- (3) That they would be good to Levites aliens orphans and widows*
- (4) That they would rejoice in freedom and remember their slavery; we too rejoice in forgiveness and recall the mastery of sin and Satan.*

SUMMARY 13-17 ENVISION CHRIST'S RETURN

*This third autumn feast is **prophetic TORAH** pointing toward the return and dwelling amongst men of Christ Jesus. It is deemed by many to be significant of **the Incarnation** which is described by John in terms of the feast, "The word was made flesh and tabernacled amongst us" (John 1.14)*

Celebrate the Feast of Tabernacles [*Hebrew tks "SUCCOTH"*] seven days after you have completed gathering from your threshing floor and winepress and enjoy it in your feast. You enjoy it and your son and your daughter and your man servant and your maid servant and the Levite stranger fatherless and widow within your gates. For seven days hold festival to the LORD your God where the LORD your God will choose for the LORD your God will bless you in all your ingathering and in all the work of your hands -**just** rejoice or definitely see that you rejoice. **Three times in a year** all your men must appear before the LORD your God; at the feast of unleavened bread, the feast of weeks and the feast of SUCCOTH or tabernacles and no man shall appear before the LORD empty. Each man according as the LORD your God has blessed and given you shall give from his hand. *The Feast of Tabernacles was to be a joyful feast of the autumn in which the whole community shared. It is typical of the return of Christ for His own and as a **prophetic TORAH** signals that joyful reunion and gathering of a people occupied with bread and wine or the body and blood of Christ which is their atonement.*

The End of Part 4 "Get the Vision