

Deuteronomy **Part 1** Chapter 1.1-3.22

DEBARIM "Words of Action"

Introduction

This is the **SECOND SPEECH** of six speeches of the **LORD: 1.6, 2.2, 2.9, 2.17, 2.31 and 3.2.**

Up until the end of Numbers there are 162 speeches. The importance of the last words to Moses is great just as the final words anyone speaks are momentous.

READING No.1 1.1-11

These are the words that Moses spoke to all Israel

- (a) On the other side of Jordan
- (b) In the temporary pastures of the desert
- (c) In the Arabah or arid dry area
- (d) Over against the rushes
- (e) Between PEOR TOPHEL LABAN HAZEROTH & DIN ZAHAB -the centre of a pentagon bounded by a "gap in the **Red** mountains" lit by the sun and a "murmuring"(GESENIUS)/"lime **white**"(SIMONIS) and pure shining **Whiteness** (of salt?) and "**Green Pastures**" and a place "abounding in **Gold**"

The scene has many lessons:-

*(1) Moses is not to cross the Jordan-past failure (2) Moses had lived 40 years in the wilderness with the LORD'S support alone such a life could have been sustained. (3) Moses recollected passing many sterile regions from the AELANITIC Gulf-sustained by manna (4) Moses recalled his rescue by the Egyptian maiden princess protector and (5) Moses remembered many occasions of **murmuring** and opposition long before Balaam came on the scene. He recalled the **many sunrises and sunsets** of God's gracious providence and the days amid white sands and green oases of the desert-even golden scenes that projected his thoughts to the glories yet to be. It is as if the geographic locale itself brought home all the history of God's divine providences with **a touch of gold** that at the end of life meant such a lot to Moses.*

GOD SAYS "ACT NOW"-THE GREATER LAND AND GIFT AT THE FIRST OFFER OF GOD 2-8

The way by Mount SEIR from Mount HOREB to KADESH BARNEA is 11 days' journey. *Moses is stating the sad reality that after virtually 40 years the nation travelled only 11 days journey. **It took place on the fortieth year on the eleventh month** [Literally "in the house of the shinings of the 10th month-or as the evening of the last day of the tenth month died away] as if Moses began his sermon in the twilight reminiscent of Passover evening]* on the first of the month Moses spoke on continually to the Sons of Israel of all that the LORD commanded him after he smote SIHON king of the Amorites who dwelt in HESHBON and OG king of BASHAN who dwelt among the ASHTAROTH idols of EDREI.[Goddesses of "love"]Moses contentedly began[*Heb. YAAL*] to continue to explain [*Heb BAAAR-a word used by HABAKKUK in HAB.2.2 for "making clear"*] this **prophetic TORAH** saying "The LORD our God spoke to us in HOREB saying, 'Your Sabbath or rest has been great in this Mountain home. Turn and strike camp and go to the hill country of the AMORITES to all who dwell in the Arabah, the foothills, the Shephelah, the Negev, the sea washed coast, the land of the Canaanites and Lebanon right to the great river the "sweet water" river PERATH [*Euphrates*] See I have given the land as you move before you. **Go and possess the land** which the LORD your God kept on swearing to your forefathers Abraham Isaac and Jacob to give to them and their seed after them."

And I said at that time, 'I am not able to carry you alone. The LORD your God has increased you. Look at you today! You are as the stars of heaven for greatness. May the LORD God of your fathers add to you just like you are a thousand times over and continue to bless you as He continues to speak to you. *Moses is expressing two prayers for Israel's good:-*

(1) May God add to you so that 3.5 million (the then estimate) becomes 3,500million-half the current world population. This figure is not far off the numbers of Christians on record at the opening of the 21st century

(2) May He bless as He speaks indicates Moses desire for an unhindered converse with God on the part of Israel. It was in breach of this on their part that their blessing failed.

READING No.2 1.12-21

A PRO-ACTIVE RIGHTEOUS LEGAL FRAMEWORK FOR ISRAEL 12-18

"How can I carry alone your weariness and "downcast troubles" [Heb. TARAH/ what we would call "depression"] your "declarations" [Heb NASHAAH] and your "disputes" [Heb. RIB] Choose from your ranks some spiritually wise men, men of understanding who can mediate, men of intimate knowledge of your affairs belonging to your tribes and set them over you. You answered me, "The word you speak is good to act on" so I took the heads of your tribes-wise and intimate men and made them heads over you-chiefs of thousands hundreds and tens and magistrates and writers for your tribes. And I commanded your judges at that time saying '**Hear what is between your brothers and judge righteously between a man and his brother and the stranger. Do not regard or alienate the face of a man when judging; hear him similarly whether he is small or great. Do not be a stranger to a man's face for the judgment belongs to ELOHIM** Egyptian judges wore masks and their manner of justice belonged to heathen gods.Judges were to be open and known to their appellants. It is welcome that in the recent history of British law Jack Straw as U.K. minister for Justice introduced a statute directing judges to declare their allegiance to any secret society so that in the case of miscarriage a case could be re-examined. The Jewish High court of law[The Bet-Din] appear to have been designed by the Rothschild family in such a way as might a priori suggest preferential treatment of such appellants as share society ties. The Law of Moses should not be subverted either in the Jewish or Gentile setting! And a case which is difficult or complex [Heb QASHAH] bring into my presence and I will hear it. And at that time I commanded you all the laws you were to keep.

DESERT TRAVELS REHEARSED: MOSES CALLS FOR ACTIVE FORWARD MOVEMENT 19-21

Then we struck camp from HOREB and went into that great and awesome desert which you have seen on the way to the hill country of the AMORITES as the LORED our God commanded us and we came to KADESH BARNEA. And I said to you 'you have come to the hill country of the AMORITES which the LORD our God is giving us. See the LORD your **God has given you the land as you move forward**-go up possess it as the LORD God of your fathers continually has been commanding you-do not fear-do not be dismayed [Heb. HATHATH "confused" "broken in pieces"] Here is the crucial nub of the issue-Israel did "break up" in confusion and divided on whether it was possible-their hearts failed of faith and ran to deep fear and foreboding.

READING No.3 1.22-38

THE IDEA OF SPIES UNSEATS FAITH: THE FEARS OF SPIES DEFEAT ACTION THOUGH THE DESIRABLE NATURE OF THE LAND WARRANTS GOING FORWARD 22-25

Then all of you were coming near to me and you said "Let us on our own [Heb. NISHELHAH-with the effect 'we want to choose our men'] send soldiers and they shall explore or search the land and return us a word about the route which we should take to it and the cities we will come to. The idea seemed good to me and I took or "received" [Heb LAQAH "to take or choose in marriage" or "**receive** hired chariots" chosen by another] from you twelve soldiers-one from each tribe. They turned and went up the hill region to the river "ESHCOL" The name means "Clusters" either of flowers or grapes and today that name has been adopted by the Israeli Ministry of Tourism as its "logo" They walked all over exploring it. The LORD surprised them with the riches of the grapes to be harvested-first impressions were profoundly good. It was probably approaching grape harvest-in the lovely Late May-June weather. When they did enter some 40 years later it was May when the cereal harvest of new corn was ready and much barley already prepared of God. Such is God's good care of His people! And they took

some of the fruit of the land in their arms and brought it down to us and brought back word saying "The land that the LORD our God is giving to us is a good land"

OBDURATE REFUSAL TO ENTER BY FAITH 26-38

But you had no desire to go up [*Heb. ABAH "no will" "no desire"-the word comes from "reed" -so the people were weak in faith "as reeds blowing about in the wind"-our LORD used a similar expression to characterise the staunch forward moving faith of John in apposition to this weakness-John was "strong"]* and you were speaking against the mouth of the LORD your God.

You rebelled [*The Hebrew RAGAN is a cognate of RAHAM meaning "raged". The people were contumacious -"swelling up in face of authority" cf Isaiah 29.24 "erring in spirit-misunderstanding-unwilling to learn"-they began an in-house rebellion in their tents*] in your tents and said, Because the LORD hated us He has brought us up from the land of Egypt to give us into the hands of the AMORITES to cause our destruction. Ah -sad us-going up (to our deaths) our brothers have weakened our hearts [*Heb. MASAS "made faint" "unhappy" "caused to melt" like snow so quickly-not unlike the fervour of the "hearers" of Christ's word about the kingdom who enthuse and then fall away*] saying "They are a great people and much taller than us; their cities are also strong and fortified to the heavens and we were watching the sons of ANAK there. *The participle tells us that the spies grew more and more wary of their inferiority to the giants and 10 of them made that their ground for opposition.*

Then I said to you "Do not become violent for terror, do not fear them. The LORD your God is the One who goes before your face. He will Himself battle for you as He did in all that He did for you in the land of Egypt before your very eyes. In the desert also you saw how the LORD your God carried you as when a man lifts and carries his son along the whole way you came till you reached here. But by this act you were not being faithfully assured in the LORD your God. He is the one who actively goes before your face to spy out [Hebrew TOR "to investigate" or "direct aright" -literally" like a turtle dove" i.e. by His Spirit] the place to pitch your camp going before you in the way you go by fire at night and cloud by day. *Moses showed Israel the facets of her sin which arose out of*

(1) Fear and

(2) Violent irrational reaction and

(3) Distrust of His "better knowledge of what lay ahead" and indeed

(4) Distrust of His daily care

When the LORD heard the voice of your words He was provoked to anger and swore saying "Not a man of these soldiers of this evil generation will see the good land which I of my own will swore to your fathers to give... an exception of my removing [*Hebrew ZULATHI*] is Caleb son of JEPHUNNEH. He will see it and I will give to him the land where he takes his path and to his sons because he kept on filling [*Heb. Piel of MILA "kept completing (the mission)" or "filling his hands"*] (the footsteps) after me. *The LORD went before and Caleb didn't get stuck in ESHCOL or gazing at the ANAKIM but he left no gap between him and the LORD. Also because of your "rolling away"[Heb GALAL "wheeling away" or "whirlwind" change] from Him* the LORD became angry with me saying, "**You also shall not go there!**" Joshua the son of NUN the servant who goes before your face; he will go there, strengthen him for **he will cause Israel to possess it** as their inheritance. *The leadership powers and faith of Joshua was known to God. This excellent man had been for some time serving and leading Israel's leader and was in no way inferior to Moses in matters of faith. Did the LORD expect better from Moses? It may be that in allowing the choice of men of indifferent faith in the first instance Moses had prejudiced the issue of acting by faith. Moses might have consulted God on the selection or directed Israel to go up as the LORD commanded-and that immediately. The stalwarts that Joshua by chose by contradistinction in Joshua 2.1 were persons who understood the doctrine of "substitution" ("Our lives for yours") and one was Salmon from whom sprang King David.*

READING No.4 1.39-2.1

ACTION WITHOUT GOD'S PRESENCE LEADS TO DISASTER

And the children who are running around that you said would be made naked as captives and your sons who do not yet know right from wrong will go there. I will give it them and they shall own it. For yourselves "Turn round, pluck up your tent pegs and travel to the desert route of the Red Sea. *Israel had*

rebuked the LORD for taking them from Egypt and now they were to be placed where they could look back at it-and think of the miracle of their rescue and the tragedy of their disobedience.

Then you said to me "We have sinned against the LORD; we will go up; we will undertake to fight according to all that the LORD our God commands and every soldier among you girded on the weapons of his warfare and make it seem a light thing to go up to the Hill country. And the LORD spoke to me saying "Tell them not to go up and not to go to war for I will not be in their midst and you shall not defeat your enemies. So I told you but you would not hear and acted with contumacy against the mouth of the LORD and acted in seething insolence [*Heb ZOD-like a boiling pot*] and went up into the hill country. And the Amorites that dwelt in the hills came out to do battle with you and they chased you as you would do with bees and they smote you from SEIR to HORMAH. You returned and wept before the LORD but He did not hear you or listen to your voice. And you dwelt in KADESH many days as the days of your inhabitation.

ACTION TO FIND A WAY BACK UNDER GOD'S DIRECTION SLOWLY SUCCEEDS

Then we were turning our face and we struck camp again and again in the desert route of the Red Sea as **the LORD directed me** and we went round and round Mount SEIR many days.

READING No.5 2.2-2.30

GOD STIRS HIS PEOPLE TO ACTION

"YOU HAVE DWELT LONG ENOUGH AT THIS MOUNTAIN"

(SPEECH No.166) YOU LACKED NOTHING 2.2-8

Then the LORD spoke to me saying, "You have gone round" (or) "sat around" this mountain [*Hebrew SABAB as one sits at table*] enough." By comparing Numbers 14.33 "Your children will be shepherds here for forty years" and 2.13 "It is 38 years since we left KADESH till we passed NAHAL ZERED." *We discover that though Israel located at twenty known sites their core journeys (12th to 17th) centred on KADESH or Ain QUDEIS which had much water and plenty of vegetation. It is situated roughly 60 miles south west of the Dead Sea and 40-45 South West of Beersheba. It might be described as the centrifugal point of their movement. Where ever they set up camp in 38 years their youth and shepherds were constantly at KADESH with the flocks.* Turn your faces northward. Say to the people, "You are about to pass through the border of your brethren the sons of Esau. They will fear you but watch them carefully. Do not strive with them for I have not given you enough earth for a path for the sole of your foot for I have given Esau Mount SEIR for a possession. Buy your food from them with silver and purchase the food and drink you use in silver and place the value with them for the LORD your God has blessed you in all your hand has done He has known where to lead you in this vast desert. Forty years the LORD God has been with you and you have not been without or deficient in anything. *This testimony shows Israel did not need to fight to obtain anything-God provided it. This is the way of the LORD in all ages as His people obey Him.* So we by-passed our brothers who inhabited SEIR on the road to the Arabah and towards EILAT and EZION GEBER and we were travelling facing the desert route to Moab.

(167) YOU ONCE LACKED THE FAITH OF ESAU

BUT WILL RISE TO BECOME VICTORS IN THE FUTURE 2. 9-15

Then the LORD said to me, "Do not lay siege to Moab or strive against them in war for I will not give you their land for an inheritance for I have given AR to the sons of Lot for an inheritance. The ENIM dwelt there before their time -a people great and numerous and tall as the AANKIM. *This is a mild rebuke-for the descendants of Lot did not shrink in face of the "giants" they had to encounter. They were enabled to unseat this godless race. The REPHAIM indeed lived there but the Moabites called them EMIM [Heb. AMIM "terrors" or "idols" from their habit of deterring worship and practice of a Satanic cultus]* And in SEIR the HORITES dwelt before the time of the sons of Esau and they drove them out before them just as Israel did in the land of their possession which the LORD gave them *In this case the sacred writer commends Israel and compares them with their brethren of Esau's line who expelled the*

HORITES .This race were "cave dwellers" related in the distant past to the TROCHLIDITES of ancient Turkey. They were war-like and had spread south to SEIR. Esau married a HORITE or HURRIAN.

"You rise up and cross the ZERED torrent valley and we set off and crossed the torrent valley. The days since we left KADESH to where we were in the Arabah at the torrent valley were thirty eight years till a complete generation of fighting men were gone from the camp as the LORD swore to them. The hand of the LORD was against them till he had completely routed them from the midst of the camp.

(SPEECH No.168) 2:16-30

And it happened when every last one of these fighting men had perished from the camp the LORD said to me, "Today you are to pass the border of Moab at AR. When you come near and right opposite the sons of AMMON do not lay siege to them or strive with them for I have not given you the land of the sons of AMMON for a possession but I have given it to the sons of Lot to possess. The REPHAIM inherited the land-the REPHAIM were definitely in control of it before the Ammonites. They called them ZAMZUMIM [*"Noisy ones" or "a loud crowd"-even "great singers" but most likely as Goliath men of mighty voices-an expression allied to not a little sarcasm-"big mouths"*] A great people and numerous and tall as the ANAKIM. And the LORD laid them waste like a field or cut them off like plants before their face and gave them possession and they settled the place. Exactly as the LORD had done for the sons of Esau who settled SEIR when He destroyed the HORITES before them and they drove them out and settled there till this day. Arise and pull out your tent pegs and cross the torrent of Arnon. See I have given SIHON king of HESHBON into your hand thrust yourself forward [*literally "whirl around"*] to take possession and strive against him in war. This day I will begin to put the terror and fear of you upon the faces of all the nations under heaven. They will hear rumours of you and will tremble and become weak or pained before your faces. I sent messengers from the desert of KEDMOTH [*The eastern desert*] to SIHON king of HESHBON-words of peace saying, "Let us pass through your country by road. We will not harness a chariot to the right or left. I will break bread for silver and drink water for silver. Give this and I will banquet and I will only pass by on foot as the sons of Esau who dwell in SEIR did and the Moabites who live in AR did. This request is until we pass over Jordan to the land which the LORD our God is giving to us. But SIHON king of BASHAN was not willing to let us pass through for the LORD our God had made his spirit hard or unyielding and his heart courageous or strong in order that He might give him into our hand as at this day. *This earlier approach when Israel was in the desert had sounded OG out but found him unrelenting and indeed a confirmed adversary when Israel at length arrived at his borders.*

READING No.6: 2.31-3.14

SIXTY CITIES CAPTURED: FROM THE SALT SEA TO HERMON -IMMENSE MILITARY ACTIVITY

(a) And the LORD said to me "See I have wounded **SIHON** to hand him and his land to you. Slay and take possession of his land." Then SIHON and all his people came to encounter us for the battle of the threshing floor. **The LORD our God gave him and his sons** and all his people before our face and we smote him. At that time we captured all his cities and devoted every city men wives and children to destruction. We did not leave a remnant that escaped. Certainly we took for ourselves the beasts and the booty of the cities which we captured. From AROER [*Heb. "bare ruins"*] which is on the lip of the river ARNON and the city by the river to GILEAD there was no walled city that was inaccessible to us and **the LORD our God delivered them all into our hands.**

(b) But you did not come near all **the land of the sons of AMMON, all the bank of the river JABBOK** and the cities and hill country which the LORD our God forbad to us.

(c) And we turned our faces and went up the route to BASHAN and **AGAG king of BASHAN** came out to join battle with us-he and all his people to war at ADREI [*Heb. "arm" or "strong"*] And the LORD said to me "Do not fear him for I have given him into your hand with all his people and his land and you shall do to him as you did to SIHON king of the Amorites who lived in HESHBON. **And the LORD our God also gave into our hand OG king of BASHAN** and all his people and we smote them till there was none-no remnant of survivors. So we took all his cities at that time. **There was not a walled city we did not capture from those 60 cities** -the whole measured region of ARGOB [*Heb. "the lion's den"*] -the kingdom of OG king of BASHAN. We captured all these fortified cities with great walls gates and bars apart from very many scattered un-walled villages. We devoted these all to the ban

or destruction as we had done with SIHON king of HESHBON-destroying all the cities men wives and children. But **all the beasts and booty of the cities we took for ourselves as spoil**. We captured at that time the land from the power of the two kings of the AMORITES across Jordan from the river ARNON to Mount Hermon. The people of SIDON call Hermon SIRION [*Heb. "coat of mail"*] and the AMORITES call it SENIR [*Heb. "cataract"*] *The first people see it as protective, the second as a sure supply of fresh cool water which thunders down its slopes*. We took all the cities of the plateau -all Gilead and BASHAN to SALEKAH and EDREI-the cities of the kingdom of OG king of BASHAN. For OG alone was left -the only remaining remnant of the REPHAIM (or "giants"). Behold his bed was a made of iron- nine cubits long by six cubits wide by the normal arm of a man-is it not in RABBAH belonging to the sons of AMMON. This land that we took into possession at that time from AROER to the River ARNON and half the hill of Gilead and its city I gave to the REUBENITES and to GAD. And the remainder of Gilead and the whole kingdom of OG King of BASHAN I gave to the half tribe of MANASSEH (All the territory of ARGOB linked to all HESHBON was called the land of the REPHAIM. JAIR the son of MANASSEH captured all the country of ARGOB to the borders of the GESHURITES AND MAACATHITES and BASHAN is called by his name JAIR HAVVOTH till this day. *The "villages" or "living of JAIR" was the term used into the next generation and beyond. The writer shows some time had elapsed since the conquest.*

READING No.7 3.15-19

THE TWO AND A HALF TRIBES ARE STIRRED TO ACTIVE SERVICE ON BEHALF OF THEIR BROTHERS AS SOLDIERS

And I gave GILEAD to MACHIR. To REUBEN and GAD I gave from GILEAD to the river ARNON (the middle of the river is the border) and to **the river JABBOK**-the boundary of the sons of AMMON. *It is of interest that where Jacob strove with the LORD became the point of possession of Israel. This area will return to their possession at the time of the end for they will bury ROSH to the east of JESHIMON according to Ezekiel the prophet.* I also gave them the Arabah and the river JORDAN from CHINNERETH to the SALT SEA of the Arabah below the ravines of PISGAH from the sunrise. And I commanded you at that time saying "The LORD your God has given you this land to possess-all the men of war shall **cross** before your brothers the children of Israel **armed for conflict**. Only your wives little ones and livestock (for I know you have much cattle) shall stay on in the cities I have given you. *Manasseh Reuben and Gad had great herds of animals which were left in the charge of the women and children.*

SUMMARY 3.20-22

THE LORD IS ACTIVE TO FIGHT ON THE BEHALF OF HIS SERVANTS

"Cross ...armed for conflict" until the LORD gives **NOAH-like respite** to your brothers as you have and they possess the land which the LORD your God is giving them on the other side of Jordan. Then you shall Sabbath every man in his possession which I have given you. And I commanded Joshua at that time saying "Your eyes have seen all that the LORD your God did to these two kings. Thus the LORD will do to all the kingdoms over there where you are to go. Do not fear **because the LORD your God will fight for you.**

The End of Part 1 "Words of Action"