

TORAH

TABLETALK PART 5

PENTATEUCH TRYSTS FOR THE YEAR

DEUTERONOMY

MOVING ON WITH GOD

**AN ABC
DEVOTIONAL**

TORAH TABLE TALK-DEUTERONOMY

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This devotional yearbook represents the fruition of a task long contemplated-**that of deriving from the Torah readings familiar to the Orthodox Jew** daily readings yielding commensurate benefit for Christians and a new take on the books of Moses that proposes to set us under the very best of schoolmaster's to bring us nearer to Christ. Table talk uses the *Patirim* of Ezra which divided the Torah into 54 Readings designed to cover a calendar year and expounds the *sederim* (a further weekly division) as designed lessons on the weekly themes. These extraordinary spiritual tutorials have supported Israel even in unbelief for three millennia and with interpretation through the lense of Messiah distil their pure fragrance and expand into their full flower in Christ.

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.

DAY 1(288) 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 GIFT OFFERED BY 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.*

DAY2(289) 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.

TRAVELS REHEARSED: MOSES URGES ACTION TO GO FORWARD 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"*] *The 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.*

DAY3(290) 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"

OB DURATE 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 opposition 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.*

DAY4(291) 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 wee 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.

DAY5(292) 2.2-2.30 GOD STIRS ISRAEL" LONG ENOUGH AT THIS MOUNTAIN"

(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) ESAU HAD MORE FAITH! BUT YOU WILL BECOME VICTORS 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.*

DAY6(293)2.31-3.14 (60) 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 forbade 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.*

DAY7(294) 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"

Part 2

Chapter 3.23-7.11 "Prayer" mj ta "THE GRACE OF GOD"

INTRODUCTION

The heading and focus of this section of the book is the "Prayer of Moses" mj ta though the section (Part 2) itself is not about "Prayer" but about that "Grace" mj that is the root or base word of the Hebrew word for "Prayer"

Deuteronomy (the second law) continues with Moses importuning God another time for the relaxing of His ban on Moses' entrance to Canaan. This prayer gives us the gist of God's response and the spirit of it. The absence of new truth did not mean, however, that Moses prayer life had come to an end. It displayed the sufficiency of Truth as now revealed to point prophetically ahead on Israel's journey. In this book we have inspired passages which must have come out of Moses' time with God-which would have increased not diminished now that sequential leadership was in place. Along with Joshua he ministered in prayer at the Tent of Meeting. We have no new "words" but necessary reiteration of previous Torah which confirms that Moses ministry is closing yet we have vintage Moses in "dreams" of the great future God had planned. Moses like John the divine warns God' people of latter day blessing and judgement.

Over this period below Pisgah in the plain of Moab Moses is encouraging a new generation in the prophetic Torah of God and acting as a spiritual support to its now well trialled leader Joshua.

DAY1(295) 3.23-4.3

MOSES' ENTREATS FOR GRACE 23-25

I had implored or sought favour through or near the LORD at that time (when Moses divided Moab AMMON and BASHAN between Reuben Gad & Manasseh and inspired Joshua for battles in Canaan) saying, "O LORD God you have caused praise through showing your servant your greatness and your strong hand in prophecy. For who is god in heaven and earth who will do as YOU have done and as you have prevailed in warrior fashion? I pray that I may pass over and see the good land which is at and beyond the house of the ford of Jordan; this good hill country and Lebanon. *Moses prayer seemed to request just getting beyond the ford and then went to the hills beyond and then made bold to request walking in the Lebanon range. It would seem from context in the NT that the transfiguration which answers this prayer in large measure occurred in the Lebanon area and that Messiah kept a tryst 1300 plus years later in respect of this matter.*

BECAUSE OF YOU 26

But belonging partly or **in a portion** to you [The Hebrew text has a l of relationship and a m of proportionate responsibility] the LORD has been **passing by in wrath** [Others have "has been pouring himself forth in wrath"-but it is not reflexive] Moses had seen the LORD "pass by" {Hebrew

rb[] when God refused to allow him see His face-this time in a different way God had curtailed the colloquy or "passed from Moses" but not before He instructed Moses **to complete his ministry** as He did with Elijah later. The corresponding verses in 4.21-22 "The LORD had been "furious" with me [Hebrew פָּחַד as distinct from rb[in 3.26] (on the well-known separate occasion at the rock) on account of your deeds or actions and swore that **as for me there should be no passing the Jordan and there would be no question of me coming into the good land which the LORD is giving you to inherit.** Had it been merely the "words at the rock" it would have been no different because in Numbers 20.10 God said the "trust" that "honoured God" was lacking and consequently the ministry was curtailed and the possibility of either Aaron or Moses leading beyond Jordan had ended at or near KADESH. One of Moses great final speeches had at its heart "do not forget the LORD"(I. e. learn from my mistake) Deut 8.15. Israel's rebellion of Numbers 14 (Lets appoint leaders and go back) was forgiven by Moses intercession and the anger of Exodus 32 (when they made them a calf and said, "these be your gods") was appeased when Moses said, "Blot me out of Your book"-the occasion when God could have done different-dispensed with the tribes and made Moses a very great nation -in which instance the "Rock incident" would not have taken place.

MOSES "PASSED OVER" -DIVINE SOVEREIGNTY AND HISTORY MOSES AND THE DOCTRINE OF GOD - MOSES IN PERSON IS A PROPHETIC TORAH OF CHRIST THE MEDIATOR

The writer to the Hebrews sagely observes that Moses might have "enjoyed the pleasures of sin for a season"(Hebrews 11.25) at the outset and failed of his mission to lead Israel out of Egypt-but he did not. In the following exordium it will appear clear that God knew his Moses just as Moses knew his God. Like David he was a "man after God's own heart" **and loved mercy or grace.** It becomes transparent that immediately Moses determined to act **vicariously** the die was cast that he would not be himself the centre of a great nation God could create to His glory but would stand with the people of Israel. Israel in turn by their rebellion would test his great meekness to breaking point so that his faith would be tarnished by sin and one lapse into anger would promote a rebuke that allowed his conceit and self-justification to overshadow the glory of God. Even in those earlier days God promised Moses Rest and his presence but only that he would reach the verge [Hebrew לֶאֱרֹא] of Israel[Exodus 33.1]The option offered to Moses..."**I WILL DESTROY THIS PEOPLE AND MAKE OF YOU A GREAT NATION**" has vast implications-the covenants with David would not exist nor the book of Psalms. Salvation would have **ARISEN FROM ANOTHER PLACE** albeit **by the only Redeemer** and the prophecies of Isaiah (who sprung from Judah) would not exist. Even the manner of setting righteousness among the Gentiles **would not have involved Paul** (who was of the tribe of Benjamin) and we would have none of his epistles. We have to recognise that the alternative would have been to the glory of God because it would still be Christ centred-but the point Moses made about God's covenant promises to the patriarchs was right to make. One of the implications of this "vicarious act of Moses was that he became a great **TORAH** of the coming mediator and of his sufferings. His one act out of concert with his chosen role was "striking the rock" and although it received severe punishment it demonstrated that a Mediator with "only one sin" could not bring God's people into rest. Through Moses' failure Christ's credentials of **perfection** appear more clearly. Like the test of Abraham at MORIAH so was **the test of Moses** at Sinai where Aaron proposed another god and God proposed another future. In all this time the LORD continued to show His love to Moses and indeed Moses is recorded as dying "by the kiss of the LORD (virtually in the arms of God) and it is further recorded that "God buried him". His presence at the Mount of transfiguration with Elijah -a prophet born in the land of Gad & Manasseh is very significant. Elijah like Moses had a deep grasp of divine grace and he like Moses prayed mightily for his people.(James in speaking in the context of Elijah's wrestling for Israel and the soul of Ahab says, "Remember; whoever turns a sinner from the error of his way will save him from death and cover a multitude of sins) The LORD summarily ended Elijah's mighty ministry by instructing him to encourage his successor The divine actions bespeaks an uncommon alliance of heart and steadfast

purpose between these prophets and their God who desired them in His nearer presence and purposed to use them uniquely in far off future days.

MOSES MEDIATION HIGHLIGHTS GOD'S GRACE

Moses also pleaded for "grace" and so ironically the principle figure associated with the law is the one to whom we owe most in OT history for the prevailing operation of Grace against vengeance In Exodus 32.14 we read "Then the LORD felt compassion and did not bring about the judgment of which He had spoken." Moses had come to the heart of divine love and his writing shows that he knew God intimately and understood the LORD rejoiced to waive judgement as a God of all grace. " This voyage of understanding God was completed in Exodus 34.7 when the LORD revealed Himself as One who is "compassionate and gracious, slow to anger, abounding in love and faithfulness, maintaining love to thousands, and forgiving iniquity rebellion and sin. Yet he does not leave the guilty unpunished; he punishes the children and their children for the sin of the fathers to the third and fourth generation."

MOSES RECEIVES GRACE TO VARY HIS MINISTRY TO BACK UP & ENCOURAGE 27-29

Go up to the top of Pisgah and lift your eyes toward the Sea, northward, southward and towards sunrise and look into the distance with your eyes for you will not cross this Jordan. *Moses saw the land from which Jews would reach the world as the nation spread. He would see the Northern Mountains where one day he was to stand by the LORD Jesus -and from whence the Assyrian would come down like a wolf on the fold. He was to look south toward Egypt the land that would share cities and faith with Israel in the end times and east from where Abraham came-and like Abraham think of a great land the LORD would give to Abraham's seed a long way in the future. Appoint Joshua and confirm him or assist him and train him to be alert or instant [Hebrew xma] for he will pass over before the face of this people and cause them to inherit the land that you will see. In this last phrase is rather more than looking in the distance while standing on Pisgah. There lies in this a promise of Moses seeing the land-which was not made good for over 1300 years. And we remained settled in the valley of BETH PEOR.*

CHAPTER 4.1-4

Hear and obey O Israel the statutes and the judgments which I have constantly taught you. Do them that you may "live" and "go in" and "seize" or "claim by dispossessing" the land which the LORD God of your fathers is giving you. Do not add to or take away from the commands that I commanded you in keeping the commands which I the LORD your God commanded you. You saw with your own eyes what the LORD did at Baal PEOR to every man who went after Baal PEOR ["Husband" of the "mountain gap" or "open mouth"] the LORD destroyed from your midst but you who stuck close to the LORD your God are still alive today. *The Hebrew word qbd speaks of an intimate relationship of "cleaving" "soldering" or "inlaying".*

DAY2(296) 4.5-40

PROPHETIC TORAH (5-11)

"**Look prophetically**" [*Hebrew har*]-I have taught you decrees and judgments as the LORD God commanded me that you may do them in the land which the LORD your God is bringing you in to possess. Observe them and do them for it is your wisdom and understanding in the eyes of the nations who will hear about all these decrees. They will say "this great nation **alone** is a wise and understanding people" For who is a nation that has God near to it as our God in everything concerning which we call on Him? Who is a nation that has all the righteous decrees and judgments of God as I have given this entire **TORAH** before you this day? *The completeness of the Torah is the completeness of the prophetic indicators of Messiah's person and work and ultimate kingdom. To set this before Israel was Moses' mission. Whilst he spoke of the present dangers he went on to deal with specifics of the latter day and to remind the nation of salvation history in the past.*

(i) WE ARE TO BE WATCHFUL AND PRAYERFUL AS WE SEEK GRACE TO DEAL WITH THE PRESENT 9-26 "WATCH NOW"

One thing **only**-watch yourself and (a) **watch your soul very greatly** lest you forget the things your eyes have seen and they escape from your heart every day you live. *Moses is talking to the individual. He probably talked to Joshua in the first instance and then it was set down in the Torah.* Teach them to your sons and their sons. **The day when you stood before the LORD your God in Horeb when He said to me, "Gather to me the people that they may hear the words which they will learn so that they may fear me all the days when they are alive in the fertile land and teach them to their sons.** You were coming near and you were standing under the mountain blazing or consuming with fire to the heart of the heavens-under darkness and thick cloud. *These terms were used metaphorically of sadness and weakness or obscurity as if to say that at that time Israel was receiving a great lesson on the character of God.*

GROUND OF TEACHING AGAINST IDOLATRY 12-26

The LORD God spoke to you out of the midst of fire. You heard the voice of words and **you saw no form or appearance except me-a voice.** He declared to you His covenant-ten words- which He commanded you to do and wrote them on two stone tables. The LORD commanded me at that time to teach you the statutes and judgments which you are to do in the land to which you cross and will possess. (b)And **watch for your souls especially for you saw no form** in the day when the LORD God spoke to you in Horeb from the midst of the fire lest you become corrupt and make an image for yourselves like any figure -a structure or model **male or female**; like any model of any animal which is on earth or like a model of a winged bird which flies **in heaven.** (Do not) make any model of a creeping thing **in the earth** or of fish **in the sea** which is lower than the earth lest you lift your eyes to heaven and see the sun or moon or stars -all the host of heaven-and cast yourself down and worship them and serve that which **the LORD your God allotted** to all the nations under all heaven. As for you the LORD brought you out of a furnace of iron -out of Egypt to be a people of His heritage as it is this day. And the LORD was furious with me because of your actions or words and swore that I should not cross this Jordan or come into the good land which the LORD God swore to give you as an inheritance. I will die in this land -I will not cross Jordan-but you will cross and occupy this good land. (c) **Watch yourselves** lest you break the covenant of the LORD your God which He made with you and lest you make for yourselves an idol of any form which the LORD your God has forbidden. For the LORD your God is a consuming fire-a zealous God. *The third admonition of Moses on idolatry goes right back to the time when the LORD threatened to destroy the nation and adopt Moses in their place. Moses does well to be emphatic here concerning an event in which His future and theirs was bound together and garrisoned by prayer and the compassions of the LORD.* When you have settled in the land and produced sons and grandsons and become corrupt and make an image of any form; doing evil in the sight of the LORD your God to grieve him-I cause heaven and earth to witness today that perishing (already) you will perish "tomorrow"(i.e. "very fast") from the land to which you cross for your inheritance. You will not be many days in the land because being cut off (from the start) you will be cut off.

(ii)WE ARE TO LOOK FORWARD TO THE FUTURE OUTWORKING OF GOD'S SALVATION PLAN 27-31 WATCH PROPHETICALLY

The LORD will scatter you among the nations and only a remnant of men will be recorded among the nations where the LORD drives you. There you will worship gods made by the hands of man from wood and stone -gods that can neither see nor hear, eat or smell. From there when you continually seek or ask for the LORD your God because you chase after Him with all your heart and soul you will find Him. But in your distress [*Hebrew rx transliterates Tsar and means "adversary" being indicative of the latter day "Rosh" which the major prophets testify Israel must face before in the immediate prelude to Messiah's advent and kingdom.*] in the latter days you will find all these words and Sabbath or spend time worshipping with the LORD your God and be obedient to His voice. For the LORD your God is a God of most tender compassion [*Hebrew mj r of "cherishing gentleness" this gentleness is ultimately to be shown the repentant nation of the last days.*]

(a) **He will not let you (Israel) down in the latter day.**

(b) **He will not lay you waste in the latter day**

(c) **Nor forget the covenant He caused Himself to swear with your fathers in the latter day**

We have here from **TORAH or prophetic pointers** from the prophet Moses concerning the happy gathering and covenant purposes of the LORD Yahweh expressly in respect of national Israel. These words as Paul said were written for us upon whom the ends of the world are come. We have an absolute guarantee that the Abrahamic promises are not dormant but vibrant in our times and every new day emphasises the **increasing cordiality** of God toward Israel as Messianic faith reaches town after town and Jews even at the top of Israel's political and academic life seek after God and put Jesus Christ back in the place of reverence. Peter once spoke of **prophecy as light that grows more luminous** toward the perfect day. Today **reaction** to prophetic truth on Israel's rebirth within European religious life in particular is very marked and indeed replacement theology has had a field-day-but these are its halcyon days; its position biblically is tenuous in the extreme, it cannot cover all the bases. The "priesthood" arguments from 1Peter 2 prove nothing about Gentile Churches replacing Israel in the divine economy and to follow the Melchizadekian priesthood argument of Hebrew 7 simply shines light on the fact that when as the writer says "If or **when**" [Hebrew *yk* -as the original text was in Hebrew means "When"] the better hope of a King who is also a Priest appears in the latter day-one who has shown by Resurrection His immortality-then will he reign "for a millennial age"[The Hebrew of Psalm 110.4 being *mlal* -"for an age"] Christ the Son the Hebrew scripture of Hebrews 7.28 goes on to remark is "raised up in **restorations of endurance** [Literally Salem's cf Hebrews 7.1 which made Him ancient King of Peace who (a)in the days at or before Salem's founding and King of Peace, and (b) when he came to Jerusalem and died and King of peace, and (c) when He returns to Jerusalem as Zechariah categorically states it will be to take up His rule in the latter day] The same N.T Hebrew text is emphatic that Abraham "had been given the promises" or "expectations" which are more particularly outlined in respect of Israel in the latter day by Jeremiah and quoted in Hebrews 8 8-12 "This covenant I will make with the House of Israel...no longer will a man teach his neighbour 'Know the LORD because they will all know me from the least to the greatest'"(Jeremiah 31 31-34)

(iii) WE LOOK BACK ON THE STORY OF GRACE & DIVINE PROMISES KEPT 32-40 WATCH-HOLDING ON TO THE PROMISES OF GOD

For do please inquire about the former days which were before your presence (on earth), concerning (a)that part of the day [Hebrew *mm*] when God created man upon the earth -from one end of heaven to the other has any greater thing happened or anything comparable to this been heard of? The creation of man from the beginning of the world to the day of Moses outshone the wonder of the Exodus and the profound act of the flood and the division of tongues and all else. God created man in His own image-it was and is to this day aside from Calvary and the regeneration of Man the second most wonderful event of all history. (b) Has any nation heard the voice of God speaking from the midst of fire as you have heard it and lived? For Moses since creation there was no greater event than the revelation of God at Sinai-not even the Passover itself could shunt it from its historical pre-eminence. (c)Has any god attempted to come to take for Himself a nation from the midst of a nation with "calamities"[Hebrew *hsh*] and "signs" and "miracles" and "war" and "a hand that makes one strong" and "arm stretched out (in warning)" and "great and fearful acts" like those which the LORD God has done in Egypt before your eyes For Moses the event to set alongside Sinai revelation was the Exodus. This trio of events all enacted by Yahweh bespeak his unequalled Glory. You were caused to see these (latter two) events in order to know personally that Yahweh is God and there is none other than He alone. From Heaven He caused you to hear His voice to correct you and on earth He caused you to see the fire of His greatness and to hear His voice from the midst of the fire Moses expounds the Sinai experience in terms of the demand for obedience and the intense purity and fearful holiness power and zeal of

God. And below or before or "in the hidden" when He loved your Fathers He chose through **His seed** after them and brought you out by **His presence** by His great strength from Egypt. (He) caused great and strong nations to be driven from before your face and cause you to come in and give you their land for an inheritance as at this day. Get to know personally this day and meditate upon it in your heart for The LORD (Yahweh) He is God in heaven above and on the earth beneath- there is none other. Keep His decrees and commands which I command you today and it will go good with you and your sons after you and that your days may be long upon the fertile land which Yahweh your God is giving you **all the days or "for all time" as the NIV has it**. When the LORD gave Canaan to the people of the Jews he gave it *sine die*. *The land covenant has never been revoked or varied even when masses of Jews were sent to Babylon or when the Jews were dispersed in Roman times. Israel belongs through all time to the people of the Jews and was not in the gift of Lord Balfour or the United Nations though they played a part in the establishment of the modern nation of Israel. Moses demanded of the Jews that they know and study their "present" "past" and future". The Christian should be an ardent student of all three aspects of scripture too!*

DAY3(297) (following Ben Asher cf psl & val)

CITIES OF REFUGE 41-44 GRACE PROVIDES FOR OUR SECURITY

Many a Jew must have fallen in family feuds with as little chance of defending his life as Ahitophel. This good provision fulfilled the prayer of men who meant no harm but stood accused through accidental injury. For the Christian the "Rock of Ages" (Isa26.4) is the divine provision for our security and full assurance

At that time Moses separated three cities at the crossing of the Jordan on the east or "a portion of sunrise" like our "ray of hope". They were for a refuge there of any who dashed his neighbour to pieces without being aware (of the effect of actions) or without thought (of doing it) because he bore no malice towards him immediately previous [*Hebrew lmtm "yesterday"*] He could flee into one of these cities-the first (he could reach) and remain alive.(He could go) to Bezer in the desert in level land belonging to Reuben and Ramoth in Gilead in Gad's territory and Golan in Bashan which belonged to Manasseh. *This provision for unpremeditated manslaughter threw out a life-line over an area of 100 miles in extent from Golan east of Galilee and 14 miles from Hippos through Ramoth (Mizpeh) a walled city 30 miles east of Bethshan to Bezer just over the mountain top east from Beth Peor. Both Ramoth and Golan were cities where compassionate Levitical settlements would welcome the fugitive.*

THE SHEMA 4.45-49...*"Hear O Israel"*(makes up the remainder of the Reading to 7.11)

This is *the prophetic TORAH* (containing promises besides instruction which Moses set before the children of Israel in person [*Literal Hebrew "before their faces"*] These are the precepts Torah and judgements which Moses spoke to the children of Israel when they left Egypt in the house of their passage over Jordan near the valley of Beth Peor in the land of Sihon [*The name in Hebrew means "(warrior who) sweeps all before him"*]king of the Amorites who dwelt in Heshbon [*The name of his capitol means "a reckoning" -with Israel's advent there came a "day of reckoning" for this Amorite*] whom Moses and the Israelites slew when they came from Egypt. They settled in his land and the land of Og [*"long necked" or "gigantic"*] king of Bashan.-two kings of the Amorites who lived across Jordan to the east. From Aroer [*"ruins"*] on the lip of the river Arnon [*"noisy"*] to Mount Siyon [*"elevated"*] which is Hermon-all of the Arabah over Jordan to the east and towards the sea of the Arabah [*The Dead Sea*] below the ravines of Pisgah. *It is to be understood that Israel at this time wiped out all opposition to the East from the uttermost south to the Golan and far away to the North West as far as Hermon-lands technically on the further side of Jordan [which river head rises from the southern slopes of Hermon] The territorial sweep of fighting men led by Joshua under Moses direction carried before them in months if not days a landmass as big as Joshua subdued over many years.*

CHAPTER 5

DAY4(298) (After Ben Asher) TORAH WITH GRACIOUS PROMISES

And Moses called all Israel and said to them, "Hear O Israel the decrees and judgements which I discourse on in your hearing today and learn them and keep them that you may do them. Yahweh our God cut a covenant with us in house at Horeb. It was not with our fathers that the LORD cut this covenant for it is with us, those of us here today who have lived to the end (of the wandering)The LORD spoke to us face to face out of the fire at the Mountain. I was standing at that time between the LORD and you to declare His word (because you were afraid of the fire and did not go up the mountain)-which word said, **"I am Yahweh your God** who brought you up from the land of Egypt from the house of slaves.

(1) **DEITY.** There shall not be any following gods belonging to you near my face or ruling above me

(2) **IDOLATRY.** You shall not make an idol of any form which is in heaven above, in the earth beneath or in the waters beneath belonging to the earth. You shall not bow in worship to them or serve them for I Yahweh your God am a jealous God visiting the iniquity of the fathers on the children to the third and fourth generation of those who hate me and **labouring in covenant love for thousands so they love and delight in Me and keep my commands.**

(3) **BLASPHEMY.** Do not lift up the name of Yahweh your God in falsehood or as an empty word or in connection with evil for the LORD will not clear him who takes his name lightly.

(4) **REST & WORSHIP, WORK & WEALTH** Shut off the Shabbat (or rest day) for its consecration (to God) or celebration as Yahweh your God commanded. Six days you shall serve and do all your prescribed ministry or wealth creating. The seventh day is the Shabbat for the LORD your God. Do not work any wealth-creation yourself or your son or daughter, manservant or maid, your ox or donkey or any animal or the stranger within your gates that your servant and maid may rest as you do. *Shabbat amongst the ancient Jews was the centre of their witness to servants concerning the work of Yahweh in Passover and his worth to them as they worshipped forsaking for His sake all wealth creating.* Remember that you were slaves in Egypt and Yahweh your God brought you from there with a mighty hand and outstretched arm-for which reason Yahweh your God commanded you to be engaged in the festival of the Shabbat *The LORD wanted the "slaves" to be free and in their rest to spend quality time in His presence in recollection of their great redemption. This concept is transferable to the Christian "Day of Worship" although the accompanying testimony of one of more worth than gold or silver has dropped by the wayside in our society. The false construction of Protestant Orthodoxy which is loosely called the "Christian Sabbath" probably owes a lot to the customary cessation from work throughout the later Roman empire but it is also posited on the "Resurrection of Christ", the example of the Apostolic Church in Acts 2 etc and the bidding of the Hebrew writer (Hebrews 10.25)although this letter to Jews may well have been commending Shabbat- though not excluding the first day gatherings such as Pliny referred to in his rescript to Trajan saying, " The Christians meet a long time before dawn on the first day of the week to worship Christ". It is to be noted that Jesus never broke the Sabbath law to work in his own interests*

(5) **PARENTS.** Weigh up all qualities of your father and mother as Yahweh your God commands in order that **your days may be long and it may be good or happy with you in the fertile land which Yahweh your God is giving you.**

(6) **MURDER.** Do not break bones or kill. *The instruction is meant to induce gentleness and prevent the misuse of any implement that might injure others with or without intent and deter us from such loss of our cool as might endanger those around.*

(7) **ADULTERY.** Do not engage in adultery. *The command applies to a man in dalliance consorting with his neighbour's wife or a wife consorting with her neighbour's husband by solicitation for sexual gratification*

(8) **THEFT.** Do not steal. *The Hebrew **bnj** "to take from the side" is like our idea of the pick pocket. It may also mean, "Do not put aside secretly". The element of stealth and deceit are usually present.*

(9) **PERJURY.** Do not reply to your neighbour to signify false testimony. We are forbidden to pervert justice and are not to give a false impression or massage truth or withhold or embellish facts

(10) **COVETING.** Do not desire or delight in your neighbour's wife; the house of your neighbour, his field, his servant, his maid, his ox, his ass or anything belonging to your neighbour. *The word "desire and the word "regret" are one and the same Hebrew word **dmj** To breach this commandment is to begin with overwhelming desire like David in Psalm 51 and to end with bitter sorrow as did the psalmist in 2 Samuel 12. It was this commandment that defined the base nature of his thinking for the purist apostle Paul (Romans 7.7)*

A MEMORABLE WAY OF LEARNING THE COMMANDS OF GOD

Using the ten fingers we can keep the law in our hearts very easily.

Put up one finger-there is one God

Put up two fingers- God has no peer or fellow

Put up three fingers-like a "W" which signifies "watch your words"

Put up three fingers of one hand and lay one of the other down-Rest

Put up five fingers -the whole hand-hold it by your heart-a sign of honouring parents

Put up four plus one on the other hand-and point it as to shoot-"You shall not kill.

Put up four fingers and two on the other hand -and roll them as on a bed-the sinful rolling of adultery

Put eight fingers over your eyes like bars-for thief go to prison

Put up nine fingers and hide one in the palm-a sign of deceit or false witness

Put up ten fingers and cover the eyes so that you will not see and covet.

DAY5(299) 5.22-6.3

THE ENTREATY OF THE ELDERS OF ISRAEL HIGHLIGHTS THE SPECIFIC NEED FOR THE GRACE OF A MEDIATOR

These actual words Yahweh spoke with a great voice to the whole congregation on the mount from the midst of the fire the cloud and profound darkness. **He added nothing** but He wrote them on **two stone tablets** [Hebrew **t#l** "polished plates" as "leaves of a door"] and gave them to me. *The commandments are the best moral guidance in short compass known to man because they are a complete set of principles which do not require rescinding or supplementing. All error and sin that arises is traceable to defaulting on these foundational laws of God. They are the "doors" to loving God and one's neighbour, to the highest in Spirituality and Ethics but only that righteousness of Christ imputed by faith can promote through the Holy Ghost birthing life and working within us such love as will attempt those works God has prepared for us to do as all the while we feed on Christ and are transformed into His likeness of character so that we live in obedience of faith. The commandments are **prophetic TORAH** of the One who is "complete" or "completely righteous" namely Christ. It appears from the Hebrew **tjl** "polished or smooth stone" originals on which these commands were inscribed by the finger of God that they in themselves reflected the perfection of the law.*

As you listened to the voice in the midst of the darkness and the mountain burned with fire it happened pass that all the leaders of your tribes and elders came to me and you said, "Behold Yahweh our God has revealed to us His glory and greatness and we have heard His voice from the midst of the fire this day."**We have seen the man lives or will live when or because the mighty God keeps on speaking**". *This also is **prophetic TORAH**-the leaders in their wisdom had observed that Moses could live for 40 days on a mountain without food or drink in the presence of God-and that "life" was the gift of Yahweh spoken into man in the beginning and sustaining him as Moses was sustained at this time. Jesus said, "Man shall not live by bread alone but by every word that proceeds from the mouth of God".*

Moses drew attention to the fact that not the **letter written** but the **LORD who speaks** is the life-giver. But now why should we die for the fire of this great voice will swallow us. If we add longer time to listen to the voice of Yahweh our God we will die for who of all flesh who has heard the voice of the God of lives or living God speaking from the midst of fire as we have lived on? You go near and listen to all that Yahweh says to us and you tell us all that Yahweh our God says to us and we will listen to all that Yahweh says to us and do it. Yahweh heard the voice of your words when you spoke to me and Yahweh said to me, "I have heard the voice of the words of this people who spoke to you and all that they said is good. *This high commendation of the LORD included:*

(1)*The LORD is the source of true revelation those who wait for Him*

(2)*The LORD is glorious above all and supreme over all*

(3)*God by His word sustains man's life*

(4)*God is unapproachable in holiness and fearful in judgement*

(5)*Man stands in absolute need of a Mediator*

(6)*There is need for declarative proclamation of God's word in every place and era*

(7)*To draw men to a place of obedience is the object of God and his servants.*

The Prophetic TORAH- A DIVINE QUESTION THAT DIRECTS ISRAEL TO GOD'S GRACE IN THE GIFT OF CHRIST. 29-33

*The statement has been rendered rather blandly and curiously but not unfairly, "Who will give that this [Hebrew masculine hz "This One"] might belong to their hearts-to fear Him and keep His commands all their days that it may be well with them and their sons always" as if God is saying - the promise is very good but how will they ever keep it? It may also read, (a) **Who** will give or provide (b) and (who) lives or is to their hearts-(c) **this One** belonging to them to cause them to fear me and to keep all my commands all their days in order that it may be happy for them and their children for an age or era? In which case God is proposing that He has a personal solution to the problem He sees. I believe this conundrum-if it is so understood-or proposed resolution through a provided person, if that is accepted, is answered in Christ alone and that with the benefit of greater revelation through the gospel of Jesus Christ our LORD we can say resoundingly-"Christ Jesus through whom we can do all things!" Only through Him can this happiness come. Finally only through Him can the desire of nations come and the age of gold when none shall say to his neighbour "Know the LORD for all shall know him." This kingdom that Yahweh anticipated long before Israel had a king is the climax of the ages and the "perfect day" contemplated at this time of the dawn of world redemption.*

Go, say to them, and "return to your tents. But you stand here ministering with ME and I will tell you all the commands and decrees and judgements which you shall declare to them that they may do them in the land which I am giving them to possess." But watch to do the commands decrees and judgements of the Yahweh your God which He commanded you. Do not turn to the right or left. Walk in all the way which the LORD your God commanded you in order that its may be well with you and your days may stretch long in the land you will possess.

CHAPTER SIX 1-3

These are the commands statutes and judgements which Yahweh your God commanded to teach you that you should do them in the land which you are going over to possess. In order that you may fear Yahweh your God to keep all his statutes and commands which I have commanded you and your sons and grandsons all the days you live and that your days may stretch out in length. Hear O Israel and watch to do what will be happiness for you and what will cause you to increase greatly according to that which Yahweh God of your fathers spoke by promise to you-"a land flowing with milk and honey".

DAY6(300) 6.4-25

THE CONFESSION OF FAITH OF ISRAEL -IMPLICIT WITHIN IT THE INTIMACY OF COVENANT LOVE FIRST SEEN BETWEEN THE

"CONSOLIDATED MIGHTY ONES WHICH IS YAHWEH" (THE GODHEAD) AND DEMONSTRATED MOST CLEARLY IN THE GOSPEL

Hear O Israel, "Yahweh our God is one Yahweh" *דְּיָהוָה יְהוָה* [mv *This oft quoted statement of faith in the Hebrew Text has an emphatic "AYIN" and "DALETH" which letters announce the momentous nature of the brief confession. Together these letters mean "witness" which is what the statement is. Separately the letters mean "well" and "door" and the LORD is both the "water of life" and the "door of salvation." The statement most strikingly carries the word "One" and the Hebrew דְּיָהוָה means strictly "One" as in compound unity. A good example is Genesis 1 where the "evening and the morning were one day" In the same book we read, "The man shall cleave to his wife and they shall be one flesh" so the confession might read without breach of syntax "Hear O Israel, Yahweh our ELOHIM (God in the plural) is a plural Yahweh" We get confirmation of the triune personality of God in Isaiah 48.16 where we read "ADONAI (1) and His Spirit(2) hath sent Me(3)"and so without equivocation on the witness of scripture and truth of God we hold inviolate the tri-unity of our Great God and Saviour.*

You shall love Yahweh your God with all your heart and all your soul and all your weight and strength and these words which I command You today shall be on your heart You shall make them sharp and penetrating [*i.e. they are to impress or have a cutting edge*] for your children and you shall speak of them when resting in your house and during your travelling in the way and when you lie down (at night) and rise up (in the morning) *This comprehensive summary of relationship with God and man is quoted by Jesus our LORD as fulfilment and summary of all the law in Matthew 22.37 and Mark 12.30 and Luke 10.27 and is referred to 7 or 8 times in Deuteronomy itself. Bind them as a signet to your arm (as your closest love) and let them be for bands (later equivalent - Phylacteries) before your eyes. In a sense they were the equivalent of a woman's jewellery that intimated her marriage. They declared a trust and covenant with God. TEPHILLIM were a later development not worn at the time of Christ (bands with embroidery would have been worn - some made ostentatiously broad) but TEPHILLIM subsequently became universal very much as outward demonstration of religion. They were capsules containing Ex13 1-10, 11-16 Deut6 4-9 and 11 13-21 and were fitted with black leather straps wound round the arm seven times and three times round the hand or on the forehead in a mystical manner. Originally the 10 words were envisaged as being carried in the heart and on the body and on the doors and no doubt this summary took their place. Write them on the door frames of your house and on your gates.*

GRACE NOT WORKS OF OUR OWN BROUGHT ISRAEL THEIR LIFE AND INHERITANCE

As it was with Israel it is with Christians. We too have been given the inheritance of saints. The greatest danger is that we forget the Giver and lapse from the obedience of faith.

And it shall be when Yahweh your God brings you into the land He swore to your Fathers to Abraham to Isaac and to Jacob to give to you great and renowned cities you did not build and houses full of all good things which you did not fill, wells hewed out which you did not hew, vineyards and olive groves you did not plant and you eat and are satisfied. Watch yourself lest you forget Yahweh who brought you from the land of Egypt - the house of slaves. Fear Yahweh your God and serve Him and swear by His name. Do not forsake ELOHIM to go after other gods of the nations around about for Yahweh your God is a jealous God in your midst - lest the anger of Yahweh your God burns against you and He destroys you from the face of the red earth. Do not tempt Yahweh your God as you tested Him at MASSEH. **Watch and watch the commandments** of Yahweh your God and His testimonies and his statutes or ordinances which He appointed for you. Do that which is right and good in the sight of Yahweh your God that it may go good with you and you will possess the good land which Yahweh swore to your fathers to chase from before you all your enemies as Yahweh promised.

THE CHILDRENS' ENQUIRY UNVEILS THE GRACE OF GOD

When your son asks you "to-morrow" (i.e. in the future) "What is the testimony and the statutes and judgements which Yahweh our God commanded you?" you shall say to your son, "we were slaves before Pharaoh in Egypt and Yahweh brought us out with a mighty hand."

(1) *This is Israel's clear testimony-it is a testimony of **Redemption**. The testimony of every Christian should be of similar clarity to the glory of God in the person of Christ who has redeemed us with His own precious blood. Yahweh gave great signs and miracles and calamities in Egypt before the eyes of Pharaoh and all his house-but He brought us out from there and brought us in to a land He swore to our Fathers.*

(2) *This testimony has to do with God's defence of His people against their deadly foe. We too can testify of the LORD'S **Intercession** for us and protects us against him who would condemn us. Yahweh commanded us to do all these statutes and to fear Yahweh our God that it would be well with us all our days as it is this day.*

(3) *Testimony must come up to date and Israel was obliged to testify to the sweet providence of God.*

*We too are obligated by grace and God's good hand upon us to speak of the "keeping power" of the LORD and the operation of his loving kindness according to His promise in His **Provision** for His children. The fourth part of their testimony followed This will be righteousness belonging to us when we watch to do all these commandments before the eyes of Yahweh our God as he commanded. We too by a life of obedience to Christ live openly before His eyes and testify that it is our joy to do God's will in God's way. No more could the Jew keep the law in his own way than we could please God on our own. It is through the one whom God promoted in 5.29 -the One who could keep Israel and who can keep the saint of God that we have any testimony to the saving mercy and preserving grace of God.*

(4) *Our testimony therefore is to Him who gives us righteousness. It is a testimony of **Imputation** of the merits of the Righteous One by whose stripes we are healed.*

DAY7(301) CHAPTER 7 1-6 EXPULSION OF NATIONS WITHOUT GRACE

The iniquitous Amorite and kindred nations come under God's fearful judgement. This is a prophetic TORAH of the end time judgement of nations and the ultimate judgement of the Great White Throne

When Yahweh your God brings you to the land which you are going over there to possess and takes off as a shoe [Hebrew *l vñ*] great nations from before you -Hittites, GIRGASHITES, AAMORITES, CANAANITES, PERIZZITES, HIVITES and JEBUSITES-seven nations greater[in number] and stronger [Physically-often used of "strong skin bottles"] than you. But Yahweh your God is making a gift of them before your face and is enabling you to smite them devoting them to HARAM [utter destruction of cities men women and children] you shall utterly destroy them. You shall not cut a covenant with them or **show them grace**. You shall not have had marital affinity with them not give your daughter to their son nor take their daughter for your son. For they will apostatize your sons from following Me and they will serve other gods and the anger of Yahweh will burn against you and he will destroy you "tomorrow"[speedily] [The Hebrew word *dmv* is used here for "destroy" -as distinct from *mrj*-meaning, "He will cut off individuals" or lay waste cities though the spiritual end may be no different in those who see that destruction] When on this account you deal thus with them tear down their altars, break in pieces their stone pillars or idols and cut down their ASHERAH shrine poles and burn their molten images in the fire. A number of these religious articles were phallic affording testimony to the base and orgiastic nature of endemic religion. Quite the most serious aspect was infant sacrifice to the widespread nature of which archaeological digs give testimony.

For you are a holy people to Yahweh your God. Yahweh has chosen you to be His people - "private property" or "wealth" apart from all the peoples that are upon the face of the red earth. Several matters call for comment in this declaration. **First**, God has "chosen" Israel. That is His preference-His election-it cannot be questioned. It originated in his "delight" with their Fathers the

patriarchs and the base meaning is "chosen out of testing or trial." [cf the trial of Abraham's faith in Genesis 22] Israel has undergone huge trials historically and it would appear her present establishment as a nation affirms God's continued interest in His "property"

To list but a few in 70AD 1,100,000 Jews died and 97,000 were carried to Roman slavery.

1096 In the cities of the Rhine 12,000 Jews were slain.

In 1189 Most Jewish homes in London were burned and their possessions claimed by the crown

In 1290 England banished 16,000 Jews

In 1348 Jews were blamed for the "plague" and 11,400 were killed

In 1355 12,000 were massacred

In the 15th century through forced baptism 300,000 Jew left Spain for welcoming Moslem countries

From 1548-56 100,000 Jews were massacred in Poland.

From 1871-1921 untold numbers of Russian Jews died in Pogroms and 750,000 sent to the Pale

From 1933 the Third Reich murdered 6,000,000 Jews. Second, the choice is in sharp contrast to all nations who have rich lands and beneficial locations on the planet. Israel has been given a land "flowing with milk and honey"-rich in fruit and minerals-and it would now seem she is about to "dip her foot in oil" besides.

Third, the Jewish people have enriched the world as the divine wealth might be expected to do.

Israelis in modern time have made huge contributions to the advance of physics and medicine as their credits at the Nobel level serve to show. The following listings demonstrate the divine gifting of this people:

Ernest CHAIM developed Penicillin Fleming who worked in his Oxford lab shared with him the Nobel prize, Arthur KORBERG discovered DNA, Otto MEYERHOLF of Kiel dropped to the chemical basis of "fatigue", Rich WILLSTAETER invented gas masks, Selman WAKSMAN the microbiologist invented antibiotics, Albert SABIN gave us the polio vaccine in 1961, Freud became the father of modern Psychiatry, Jacob Cantor formulated the "maths of infinity", G.C De HEUESY developed the radioactive isotope for Cancer treatment. Albert Einstein revolutionised our understanding of Time & space. Isaac SCHERESCHEWSKY with 2 fingers put the Old Testament into Mandarin and translated the bible into WEN LI Mandarin for 250million people.

Fourth, Jews remain a people devoted to Yahweh. From their ranks in the West have arisen the Inspirational Broadcasting Network and many evangelists. In Israel itself significant Messianic congregations have arisen at KEHILAT on Carmel, in Jerusalem, In NAHARIYA along the Maritime coast, in TIBERIAS and GINNOSAR - which represent God's growing wealth in the land of Israel itself.

GRACE LIKE FAITH WORKS ON THE BASIS OF LOVE 7-8

But Yahweh did not join with you [Hebrew *qv*] "cleave with affection"] and He was not choosing you because your were greater numerically than other nations for you are smaller than all the nations because from loving you and watching over his oath **sworn to Abraham** that Yahweh brought you out with a mighty hand and redeemed you from the house of slaves from the hand of Pharaoh king of Egypt.

SUMMARY 9-11

THE GRACE OF GOD NEEDS TO BE PERSONALLY EXPERIENCED

Know intimately and personally that Yahweh your God is ELOHIM ["strengths" or "Strong combined ones"], "The" faithful God keeping the Covenant and true to the Covenant Mercy belonging to His Love for those who watch His commands to a thousand generations. *The time period implicit here runs to 25,000 years which would seem to be far greater than the time scale of world redemption. It is a depiction of the immensity of God's love rather than the length of man's stay on earth* Bringing the retribution of ABADDON destruction to the face of those who hate him. He will not keep lingering concerning those who hate him to bring His retribution to his face. So keep with diligence the commands and decrees and judgements which I command you this day. *The catalogue of blessing the LORD is prepared to bestow continues to the next section which is entitled*

"Jacob" -a title which is in itself quite tantalising-and which governs the next chapters 8-11. The word essentially means "supplanter" because of the link with "heel" [Jacob caught his brother's heel at birth] but the basic meaning is "to the end" or "extremity" as the heel is the "extremity" of the body. The "extremity" of Israel's future history and indeed her immediate story is linked to divine blessing (and cursing) as in 11.29 and this is expounded in detail in Deuteronomy 27-28. Her story at this point is one of "supplanting nations greater and stronger than herself.2

The End of Part 2 "The Grace of God"

Part 3

Chapter 7.12-11.25 "HOLDING ON TO GOD" bq["OBEDIENCE"] A NOTE ON THE TITLE AND THE NAME "JACOB"

The basic meaning of the Hebrew title of the section bq[is "to the end" or "extremity" and as the heel is the "extremity" of the body it is well named. The "extremity" of Israel's future history is explored prophetically within this book and somewhat in this section of the book. The word is translated "retard" in Job 37.4 and Gesenius introduces from the Arabic the idea of "to come from behind". Something of the Hebrew idea of "arched" or "curved" or "bent" Hebrew bbq is also suggested in the root of this word. It has even been suggested from the connection with "elevated" Hebrew bbq that the word carries the significance "to come from behind" as the heel arch rises. With the vocalisation and position of the word in this text it generally means "continually" or "to the end" and is rendered simply "because" though I shall render it "taking hold". With the addition of a YADH (Hebrew ך) we have the name "Jacob". This section supplies us with a "Pun" on the name of the Patriarch and is about "Continuance in our relationship with God-"holding on to God" in obedience is the subject matter of this section.

DAY1(302) 7.12-8.10

OBEDIENCE LEADS TO VICTORIOUS LIVING

And it shall be "taking hold" you shall listen to these judgements and keep and do them then the **LORD your God** will keep covenant with you and his covenant mercy which He swore to your fathers. Israel was to be as tenacious of obedience as Jacob was in holding Esau's heel and of the birthright. In a sense the things of God were Israel's birthright. He will love you with deep desire and bow low to bless you [This is **prophetic TORAH** worked out in the advent of Messiah] and make you great numerically and stoop to bless the fruit of your womb, the fruit of your field, your grain, your new wine, your oil, the calf of your herd, the armours of your flocks [meaning the affections or amorous attachment-a counter to ASHTAROTH-the pagan god-because the LORD is behind the increase of the flocks] upon the land He swore to your Fathers to give you. You will be blessed more than any other people and none among you will be childless or your animals without progeny The LORD promised to bless Israel above all other peoples. Despite their failures and divine discipline they have been highly favoured-and not least when the Almighty stooped to favour the Virgin Mary and the nation with the birth of the Christ. The LORD will "remove from you" all disease [Hebrew ך] "internal" Deut 7.15 or "external" Isaiah 1.5.] and all the evil sickness with vomiting [Hebrew חד] of the Egyptians which you have known personally He will not set on you but He will give them to all who hate you. The promise holds out "health" in the future as opposed to "sickness" in the past. It requires much faith to believe in such a change. The strengthening of viruses is our current experience but when the LORD comes this process can be halted-indeed by divine healing it can also be stopped. cf Isaiah 53.5 You must make an end to all the people **the LORD your God** gives you. Do not let your eye spare or grieve for them and do not serve their gods for they will be a trap for you. For you might think in your mind, "These nations are stronger than we are, how can we drive them out? Do not fear them; keep in mind that which the LORD your God did to Pharaoh and all the Egyptians. Your own eyes saw the great trials and the signs and wonders and the mighty hand and outstretched arm with which **the LORD your God** brought you

out. Thus **the LORD your God** will do to all the peoples whose faces you fear. And **the LORD your God** will send the hornet before you until all the remnant who have hidden from your face have perished. *This "scourge" is literally "wasps" [Hebrew h[rx] but it is so nearly related to the term for leprosy in 2 Kings 1.27; 15.5 that either a plague of wasps or scabby leprosy may be understood.* Do not be terrified by them for **the LORD your God** in the midst of you is a great and terrifying God. The LORD will drive out these nations before your face **little by little**; you will not be enabled or permitted to completely drive them out quickly lest the wild beast of the field grow numerous upon you. **The LORD your God has given them great depths of confusion** [Hebrew *mmj like mmj t*] until they are destroyed. I have given their kings into your hand and you will destroy their name from under heaven. **No man will be able to stand as a victor** before your face till you have destroyed them. Burn their images of gods in the fire. **Do not covet the silver or gold** upon them and take it for yourself lest it be a trap to you for it is an abomination to **the LORD your God**. Do not bring the abominable thing into your house or you will be under a ban like it. Loathe the abominable because it is under a total ban. *The people of Canaan are compared by the LORD to "the troubled sea" moving away from any approach of the forces of Israel. Israel was assured of outright and repeated victory. The people were not to covet silver or gold-this command was breached early in the conquest by ACHAN.*

CHAPTER 8 OBEDIENCE OF FAITH LEADS TO LIFE (ETERNAL)

Be vigilant to keep every command that I command you today in order that you may live and continually increase in numbers and come and possess the land which the LORD swore to your Fathers and remember all the way which **the LORD your God** lead you these 40 years in the desert to humble you so as to test by trial to know intimately if you would keep His commandments in your heart or not. He humbled you and starved you and caused you to eat manna of which you had no personal experience nor had your fathers in order that He might give you personal awareness that man does not live on bread alone for man lives by every command of the mouth of the LORD. *Our LORD went through exactly the same test-one day for every year of Israel's trials-and pronounced this divine maxim, "Man does not live on bread alone but by every word that God is speaking"(Matthew 4.4)This is a prophetic TORAH of Christ. It is written a foretime to show that Messiah who is the source of His people's life. Your clothes did not wear out nor did your foot swell from being lifted up over these forty years. Know then in your heart that the LORD God disciplines you as a man disciplines his son. Keep the commands of the LORD your God to walk in His ways and fear Him. For the LORD your God has caused you to come to a good land, a land of rivers of water, fountains gurgling or melting [Hebrew *tmht*] flowing into the valleys and in the hills; a land of wheat and barley, wild vine and fig, pomegranate olive oil and honey. A land where there is no want of bread to eat, where you will lack nothing, A land whose rocks are iron and from whose hills you can mine bronze. When you have eaten and are sufficed bless the LORD your God for the good land He has given you.*

DAY2 (303)8.11-9.3

Prophetic TORAH of Christ

Watch yourselves continually lest you forget **the LORD your God** to grow careless or worthless in keeping His commands, judgments and decrees which I am commanding you today lest you eat and are satisfied when you build good houses and you rest. *This form of Shabbat is rather more resting on one's laurels and feeling comfortable and certainly is not resting on the LORD.* When your herds and flocks increase and your silver and gold and all you have increases your heart will become uplifted and you will forget **the LORD your God** who brought you from the land of Egypt-the house of slaves. He led you effectively through the great and dreadful desert of fiery snakes and scorpion; an arid land where there was no water and brought you water from the flinty rock [Hebrew *vmlj j*] He caused you to eat Manna in the desert-which your fathers never knew about, to humble and test you in order to be good to you in your latter end. *The MANNA is a clear prophetic TORAH of God's purpose in Christ. The Patriarchs did not experience the exclusive sustenance of*

*Manna-the desert trekkers themselves queried what it was-since it had such unique features-being skin like and pock marked. It was a sign that **Christ alone would save and sustain** Israel in the latter day and their continual dependence would be upon Him whom they would come to obey.* You will say, "My power and the strength of my arm have made this wealth for me. But remember the **3 LORD your God** for He gave you power to make wealth in order that He might establish the covenant which He swore to your fathers as at this day. But it shall be if you keep forgetting **the LORD your God** and go after other gods serve them and worship them I testify against you today that gradually you will be destroyed. As the nations that the LORD destroyed before your faces so you will be destroyed continually or **to the extremity** [Hebrew *bq[]*] for not listening to the voice of **the LORD your God**.

CHAPTER 9

Here O Israel you are today crossing the Jordan to go and possess nations greater and stronger than you with great cities fortified to the heavens. The people are great and tall-the ANAKITES which you know about and you have heard it said, "Who can stand and face the sons of ANAK?" But you will today experience (this reality) for **the LORD your God** will cross before you like a devouring fire. He will destroy them and he will destroy them before your face and cause them to be dispossessed and to be destroyed quickly according to what the LORD promised you. [*cf 7.22 The proviso on wild beasts*]

DAY3 (304) 9.4-29

FIVE-FOLD DISOBEDIENCE RECORDED

Do not say in your hearts through **the LORD your God** repulsing them from before you -this is **because of my own righteousness** that the LORD has caused me to possess the land; this is because of the wickedness of these nations that the LORD repulsed before your face. It is not because of the rigid right or vindication [Hebrew *qdx*] or the level nature of your own heart [Hebrew *rvj*] that you are going to possess the land but because of the wickedness of these nations the LORD God will cause them to be repulsed before your face and in order to lift up the promise He swore to your fathers, Abraham Isaac and Jacob. You should also know that it is not for your own righteousness that the LORD God gave you this land because you are a people with a stiff neck .Remember and do not ever forget how you provoked the LORD God to anger in the desert. From that day when you left the land of Egypt to this very day **you have lived lives embittered** against the LORD. (1) And in HOREB you caused the LORD to be provoked and the LORD grew angry enough to lay you waste as a nation. When I went up the mountain to get the tablets of stone, tablets of the covenant which the LORD cut with you **I remained in the mountain 40 days and nights not eating or drinking water** *Moses never forgot how he survived without difficulty such an extended period without water in the desert. This was a testimony to the people who believed that he was dead. Moses contrasts the happiest 40 days of his desert life with God to the 40 years desert life with a bitter people.* And the LORD gave me the two tablets of stone cut by the forefinger of God and upon them all the words that the LORD spoke with you from the midst of the fire on the day of gathering. And at the end of 40 days and 40 nights the LORD gave me these stone tablets of covenant. And the LORD said to me, "Go down from this quickly for the people which you caused to come from Egypt have defiled themselves and turned quickly from the way that I continually commanded and made an image for them by pouring out (metal). The LORD said to me, "I have seen this people and behold they are a stiff necked people". Desist from me (or) **go and relax** [Hebrew *hpr*] on your own and I will "blot out this people" [Hebrew *hjm* "*take out the marrow from the bone*" which is suggestive of a leukaemia style plague] and I will wipe out their name from under heaven, and I will make of you a people greater and more numerous than them. I wheeled around and went down the mountain -the mount was blazing with fire and I had the two tablets of stone in both arms. And I looked and behold you had sinned against the LORD and made for yourselves a molten calf and apostatized quickly form the way which **the LORD your God** commanded. *After a spate of 19 references to the lord your God Moses withdraws the expression in*

response to Israel's sin and God's anger. So I seized (or) handled them [as a bow with arrows] **with both hands** and sent them from both my arms and shattered them in pieces before your eyes. *Moses is demonstrating that he laid the tablets which he had in either hand down. He then took them both at the top and bottom and threw them upon the ground.*

And I fell on my face before the LORD as before for 40 days and 40 nights eating no bread and drinking no water because of all your sin which you sinned to do this evil in the LORD'S eyes causing Him to be provoked. For I was afraid [Hebrew *ryj* "to turn aside from fear"] from the appearance of the anger and hot wrath which was breaking out against you [*pxq* "like splinters" shooting many ways toward the people] but the LORD was listening to me also through this one single step or anvil blow. *It is as if Moses struck one great blow in favour of Israel-he took one giant step for the nation's life-he made one urgent demand on God to save the people. This also is a prophetic TORAH of Calvary when the Herculean step of self sacrifice of our redeemer brought us salvation out of the fire of divine wrath.* And the sinful thing you made-the calf-I took and burned it in the fire and I beat it small and ground it in a corn mill to do (you) good (or) do my best [Hebrew *bfjh*]with it until it was small as dust and I sent the dust on the river that flowed down from the mountain.

(2) At TABERAH and

(3) MASSAH and

(4) KIBROTH HATTA AVAH your lives or way of life provoked the LORD. And the LORD sent you from

(5) KADESH BARNEA saying, "Go up, take possession of the land" you rebelled against the mouth of the LORD your God and did not cause yourselves to believe Him or **obey** His voice. Your lives or way of life has been rebellious against the LORD from the day I got to know you. I was falling down before the LORD 40 days and 40 nights where I had cast myself down because the LORD said He would destroy you. And I interceded as an attorney with the LORD and said, "O LORD God (1)do not destroy Your people and Your inheritance which You have redeemed by Your Greatness-which You brought out of the land of Egypt with a mighty hand; (2)remember Your servants Abraham Isaac and Jacob; (3) Do not look upon the difficulty or obstinacy of this people their wickedness and their sin lest the land from which you brought us say, the LORD was not able to bring them to the land he promised because He hated them He has brought them out to die in the desert. (4)But these are Your people and Your inheritance which You brought out by your Great power and stretched out arm. *This fourfold plea*

(1)Begins with the nature of God Himself and the loving kindness behind His redemption

(2)It asks that the LORD consider the natural line of promise (though God was emphatic only of "the" seed-nevertheless all Israel were "children of Israel"

(3)Most amazing of all he pleads that God not see sin-this by-passing could only be for Christ's sake.

(4)He pleads the reputation of the LORD among the nations and His keeping power displayed in His people.

DAY4(305) 10.1-11

MOSES COMBINES THE LAW AND THE ARK BOTH OF WHICH ABIDE TILL THIS DAY AS TESTIMONY TO THE SOVEREIGN AUTHORITY OF YAHWEH

(1)At that time (at Sinai) the LORD said to me, "Hew out for you two tablets of stone like the first and come up to me on the mountain. Also make for yourself a chest of wood. I will write upon the tablets the words which were on the first tablets which you broke and put them in the chest." And I made an ark of Shittim wood and cut out two stone tablets like the first and ascended the mountain with the two tablets in my arms. And He wrote on the tablets as He had written on the first -the ten words which the LORD your God spoke from the midst of the fire in the day of assembly and the LORD gave them to me. And I turned round and came down the mountain and placed the tablets in the ark I had made and there they are just as the LORD commanded.

(2) And the children of Israel struck camp from the wells of the sons of JEAKEN (adorned with necklace) to MOSERAH (bind or band). There Aaron died and was buried and ELEAZAR his son became priest in his stead.

(3) From there they moved to GUDGODAH (thunder or "beat")

(4) And from GUDGODAH to YATBATAH (place of "goodness"), a land with rivers of water. **At that time** the LORD separated the tribe of Levi to carry the ark of covenant the LORD; to wait or stand before the LORD to minister and to bless in His name to this very day. For this reason Levi had no lot or inheritance with his brothers. The LORD was his inheritance as the LORD your God said to him.

I stayed on the mountain forty days and nights as on the first time and the LORD listened to me also on this occasion (this "strike on the anvil"-this "step" I took meaning a vital moment) **The LORD was not willing to cause you to be destroyed.** [*The Hebrew hba means "He had "no wish" "no need" or "inclination"-the word is built on "Father". The father heart of God loved his erring children*] And the LORD said to me. "Rise up to go before the face of the people and they will go and possess the land which I sword to their fathers to give them."

DAYS(306) 10.12-11.9

OBEDIENCE BEGINS WITH LOVE

And now (3) O Israel what does the LORD your God ask of you but that you fear the LORD your God to walk in all His ways and to love Him and to serve the LORD your God with all your heart and all your soul; to keep the commandments and the ordinances of the LORD which I am commanding you today and it will be well with you? Behold the heavens belong to the LORD your God; the heaven of heavens, the earth and all that is in it. Certainly the LORD desired or joined with your fathers to love you and He chose them and their seed in your house from all the peoples **as at this day.** Circumcise the impurity of your hearts [*Hebrew l r ["profanity"*] and be not stiff-necked any longer. For the LORD your God He is God of gods and LORD of Lords, a great and warrior God who will not show partiality or take a bribe. He takes up the cause of the fatherless and widow and loves the stranger giving him food and an outer garment. And you should love the stranger for you lived as aliens in the land of Egypt. Fear the LORD your God and serve Him and take your oaths in His name. *A fundamental doctrine of God is being developed by Moses. The principles are these:-*

(1) *God is love*

(2) *God calls by election out of love*

(3) *God chooses that we become holy and obedient*

(4) *God is supreme and sovereign*

(5) *God is able to strive victoriously for right and compassionate to defend the needy.*

(6) *God expects us to act alike lovingly and compassionately.*

(7) *God's name is Yahweh*

He is your praise; He is your God who did these great and awesome signs with you which you saw with your own eyes. With 70 souls your father went down to Egypt and now the LORD your God has set you as the stars of the heavens.

CHAPTER 11.1-9 CONTINUANCE IN OBEDIENCE BRINGS LONG LIFE

Love the LORD your God and continue to keep His ordinances judgments and commandments all the days.

(1) Be surely aware today that your sons did not know and did not see the discipline of the LORD your God; the greatness of His hand and the strength of His outstretched arm, His signs and doings in the midst of Egypt before Pharaoh King of Egypt and all his land.

(2) And what He did to the army of Egypt, its horses and chariots when He overwhelmed their faces in waters of the Red Sea and the LORD pursued them and destroyed them at this sea.

(3) And what He did for you in the desert till He brought you to this place.

(4)And what He did to DATAN and ABIRAM sons of ELIAB son of REUBEN when the earth opened her mouth and swallowed them, their houses, their tents and everything that stood up on their feet in the midst of Israel. It was your eyes that saw all these great things the LORD did. Keep all the commands I command you today that you may be strong to go over and seize the land which you are going to possess.

(1)And on that account **your days will be long** on the land which the LORD swore to your fathers to give them and their seed, a land flowing with milk and honey. *A section that exhorts to perpetual vigilance calls the people to speak to their children of the "work" of the LORD. The work in question involved "chastening" [rSj] and defence and providential provision and guidance and discipline (cf DATHAN) The Redemption of the NT is also accompanied by these four evidences of God's work in our lives each of which plays its part in establishing obedience.*

DAY6(307) 11.10-21 **OBEDIENCE REDUCES ENNUI**

But the land which you are going to possess is not like the land of Egypt which you left where you planted your seed and watered it with your foot as a garden of greens *The time-honoured procedure of drawing a channel for water using the heel and walking along in it to ensure a steady flow of water from the Nile canals was suited to the sandy soil of Egypt.*

(1)The land you are crossing to possess is a land that drinks water from the rain of heaven.

(2)It is a land that the LORD your God visits or to which He applies Himself. [*Hebrew vrd*]

(3)The eyes of the LORD your God are continually on it from the beginnings of the year to the ends of the year. *The beginnings in March April saw the Passover and the latter rains followed by the Barley harvest. The second phase of beginnings was the dry season with early figs, wheat and grapes. The earliest endings comprised of the olive harvest and early rains of September October followed by ploughing and sowing in October -November and rains in December-January with snow on Hermon and the hills as the Almond blossom or "awakener" heralded the beginning all over again. The LORD visited the land with productivity and reduced the toil and labour required to sustain fertility.* And it shall be if you obey the commands that I am giving you this day to love the LORD your God and serve Him with all your heart and soul

(4)I will give you the rain of your land in its season, both the early and latter rain

(5)And your shall gather your harvest of cereal new wine and new oil and

(6)I will provide grass in your field for cattle

(7)And you yourselves shall eat your fill.

DISOBEDIENCE SHUTS HEAVEN 16-17

Watch yourselves lest you open your hearts and deviate or move away and serve other gods and cause yourselves to bow to them. The anger of the LORD will burn against you and He will shut the heavens and there will be no rain and the fertile fields will give no increase and you will quickly be destroyed from the good land that the LORD is giving you.

SIGNS OF OBEDIENCE 18-21

(1) Place these words like pillars in the house of your hearts and in the house of your souls;

(2) Bind them [*Hebrew rvq*] symbolically on your arms;

(3) Let them be as bracelet bands between your eyes.

(4) Teach train and accustom your sons to them by speaking of them while resting in your house

(5) Teach them while walking in the way

(6) Teach them as you retire to sleep

(7) Teach them when you rise up.

(8) Teach them on the door frames of your houses. *Ancient Tephillim or Phylacteries from the early centuries of the Common Era appear as "twin scrolls"-suited to fixing either side of the door so that the word of God would surround the believer.*

(9)Teach them on your gates-

-in order that your days and those of your sons may be many in the land which the LORD your God swore to your forefathers to give-(that your abiding may be) -as many as the days of the heavens and the earth. *The promise that Israel would be as the sand of the sea and the stars of the heavens becomes much clearer here-as a nation they would indeed increase but more significantly they would live in the land of Israel as long as the present heavens and the present earth should endure-i.e. as long as the "stars" and the "sand" exist. This is no gratuitous statement but an implicit encouragement to the people to believe that they could outlast the creation itself as God's faithful obedient children. The statement is also prophetic TORAH holding forth promise of Messiah's kingdom which will conclude the use of the present world.*

DAY 7(308) AND SUMMARY 11.22-25 BLESSINGS THAT FOLLOW OBEDIENCE

Because when observing you keep all these command which I command you to do-

- (1) To love the LORD your God,
- (2) To walk in all His ways and
- (3) To damask or join you to Him...

(1)Then the LORD will cause all these nations to be driven out before your face and you will possess (the lands of) nations greater and stronger than you.

(2)Every place where the sole of your foot treads will be for you-from this desert to the Lebanon - from the river-"River of sweet taste"(Euphrates) [*Hebrew hrpa meaning "sweet tasting"*] to the Western(Mediterranean) Sea shall be your borders.

(3)No man shall cause himself to stand or settle before your face.

(4)The LORD your God will cause the terror and fear of you on the face of the whole land where you walk as the LORD promised

The End of Part 3 "Obedience that holds on to God"

Part 4 Chapter 11.26-16.17 "See with prophetic vision" har "Get the vision"

Introduction

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.

DAY 1(309) 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.*

DAY 2(310) 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 mīqām*] 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 ׀ד׀*] *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.

DAY 3(311) 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 hvj*] 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 qbd*] 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 hdn "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

HEBREW 69(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 lmj*] 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 lqs*] of stones because he sought or demanded to induce you from [*Hebrew jdn "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. DONT 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 you 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.

DAY 4(312) 1-21 CHAPTER 14 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 lgs*] 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.

DAY5(313) 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 axj*] "*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-goat 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.

DAY 6(314) 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 l/g*] 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 l/dj-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!"Matthew26.11 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.

DAY 7(315) 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 *TXM*] 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* *tk's* "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

PART 5

16.18-21.9 SHEPHATIM(JUDGES)"CONTEND FOR THE TRUTH"

- Reading No.1 16.18-17.13- against syncretism
Reading No.2 17.14--20 against the world
Reading No.3 18.1-5 against avarice and materialism
Reading No.4 18.6-13 against all forms of Satanism
Reading No.5 18.14-19.13- against false prophecy
Reading No.6 19.14-20.9 against perjury and dissimulation
Reading No.7 20.10-21.6 against the cheapness of life
Summary 21.7-9 against sin through the blood of the cross

DAY 1(316) 16.18-17.13

"CONTENDERS FOR THE RIGHT"

CONTENTION FOR THE RIGHT REFUSES SYNCRETISM

Provide yourselves "judges" and "writers"("elders" or magistrates) in all the city gates which the LORD your God gives you belonging to your tribes. They shall contend for the right in defending the people.

- (1) Do not stretch out against right judgement as you would lengthen thread. i.e. delay and decline - cf Magna Carta-"Justice shall not be delayed"
- (2) Do not "contemplate recognised or well-known faces" or conversely "alien" faces in judgment so as to care more for either.
- (3) Do not take a bribe for the bribe casts dust in the eyes [*Hebrew YEAAWER*] of the wise and makes slippery or overturns [*Hebrew SALEPH*] righteous words
Follow rigorously or assiduously justice-justice itself that you may live and possess the land which the LORD your God is giving you. Do not fix like a planted tree any wooden Asherah joined [*Hebrew ETZEL*"connected" -a directive against syncretistic religion which fuses truth and error] to the altar which you build to the LORD your God.

CHAPTER 17 CONTENTION FOR RIGHT -THOROUGH PREPARATION 1-7

Do not offer to the LORD your God an ox or sheep which has a blemish or any thing bad for it is detestable to the LORD your God. If a man or woman in one of the gates of your cities which the LORD your God is giving you is discovered doing evil -breaking His covenant -and has gone and served **other gods** and bowed to them-whether it be to the sun or moon or all the host of heaven which I have not commanded. When this has been explained to you both listen and search it out well and look into the truth and proof [*Hebrew KON*"prepared"(as food) as a case or established as a fact]of this detestable thing done in Israel. Cause the man or woman who has done this evil deed to go to your (city) gate where the "contenders for the right" met and stone that one to death with stones and he will die. At the mouth of two or three witnesses he shall be put to death; he shall not die on account of one witness. The hand of the two witnesses shall be the first to cause him to die and after them the hand of the people and you shall purge [*Hebrew BAAR* "burn"] this evil from your midst.

RESPECT FOR THE LAW OF GOD 8-13

When a matter is extraordinarily difficult and beyond you in respect of judging between blood feuds or two people in contention or two who have wounded each other bring the matters in dispute up to the place where the LORD your God has chosen. Go to the Levite priests and the judge who will be there in those days and pursue the matter and they will explain to you the justice of the matter. You must act in accordance with the word they have caused you to understand at that place which the LORD will choose and see that you do all that they point out. According to the speech of the TORAH which they show you and according to the judgment which they tell you, you shall act. You must not turn from word which **they explain** to the right or left. The man who acts insolently or proudly without obeying the priests who stands to minister there to the LORD your God or the judge -that man shall be put to death and that evil purged from the midst of Israel. All the people shall hear of it and see it and there will be no more contempt. *From this we get out concept of "contempt of court"*

DAY 2(317) 17.14-20

CONTEND AGAINST THE WORLD AND ITS WAYS-idolatrous kings &horses

When you come into the land which the LORD your God is giving you and are in possession and settled in it and you say, "Let us set up a king over us like all the gentile nations around Set over you a king that the LORD your God chooses from the midst of your brothers. You are not permitted to place over you a man who is foreign who is not your brother. Certainly [*Hebrew RAQ* "only" -from "thin" -so Moses is saying "watch the thin line which separates you from the world"]there shall not be a building up of numerous horses and he shall not cause the people to return to Egypt in order to accumulate horses for the LORD said, "You shall not return that way again!"

It shall be when he rests on the throne or spends Sabbath time on the throne of the kingdom he also shall

write this law of Moses in a book from copy belonging to the priests who are Levites. And it shall be with him all the days of his life in order that he may learn to fear or stand in awe of the LORD

his God to keep all the verbal directives of this His law and to do the statutes of God. He shall not think more highly of himself than of his brethren and he shall not turn from the commandment to the right or left in order that his days and those of his son may be long over the kingdom.

DAY 3(318) 18 1-5

THE TRUTH OF CHRIST TO WHICH LEVITES TESTIFY AND CHRISTIANS CONFESS

There shall not be any lot or inheritance for the Levite priests; nor any division by lot or inheritance with Israel. They shall eat the offerings of the LORD by fire-their inheritance. *This is prophetic TORAH speaking of the burnt offering -pointing to Christ crucified-who is the inheritance of the priests of God in all generations-the one through whom we have every good gift and heaven itself. What seems harsh is the best provision-one they did not have to earn or strive for. This is distinctly affirmed in the verse that follows.* So there shall be no inheritance [that which comes from men or from "the fathers"] for them in the midst of their brethren -the LORD is their inheritance **as He promised** [Hebrew DABAR "to affirm in word"] them. This is the judgment of the LORD concerning the priests; the people shall and the offerings they offer when it is an ox or sheep the foreleg [Hebrew ZEROAH] and the jaws and the innards shall be given to the priest. The first of your grain new wine and oil and the first shearing of wool shall be given him. For the LORD your God chose him and his sons to stand and minister in the name of the LORD all the days.

DAY4(319) 18.6-12

SUPPORTING THE CALL OF GOD ON A LIFE LEVITE FREEDOM TO MOVE HOUSE 6-8

And when a Levite comes from one of the gates of the cities from any part of Israel where he is a stranger and comes **with all the desire of his soul** to the place where the LORD chooses then he may minister as do all his brother Levites who stand there before the LORD'S face; he is to eat his portion with theirs though his patrimony has earned him money.

CONTENDING AGAINST WITCHCRAFT AND CONSULTING SPIRITS 9-13 CONTENDING FOR THE "WHOLENESS" OF RELATIONSHIP WITH GOD

When you come into the land which the LORD your God is giving you, you must not learn to do that which agrees with the detestable ways of the nations there.

- (a) Let there not be among you any who causes his son or daughter to pass through the fire;
- (b) Who divines or receives reward for divinations; [Hebrew KASAS]
- (c) Who predicts by clouds [Hebrew ANAN]
- (d) Who foretells by serpent [Hebrew NAHESH-called familiarly "enchantment"]
- (e) Who practices spells [Hebrew CASHAPH-"incantations of a magical nature"]
- (f) Any who joins with incantation?
- (g) And asks petition of a spirit [Hebrew AOB]
- (h) Or a wizard [Hebrew JIDAONI from the idea of "knowing spirits intimately"]
- (i) Or one who visits and searches for the dead.

For all who do these things are abominable to the LORD and because of these circumstances [Hebrew GALAL through the "rolling on" or "continuity and increase of"] the LORD your God dispossessed those who were before you.

You shall be perfect with the LORD your God. *The word "perfect" has a large TAU -the last letter of the Hebrew Alphabet-which means "a cross or gibbet" and this is a prophetic TORAH in itself of that perfection only found in Christ. In another sense the LORD desires us to be "the last word" in happy union with Him-completely committed-"made whole" spiritually. When Jesus said, "Wilt thou be made whole?" He sought that "very good" result in our being that He knew was possible(cf Matt 9.22; Matt.12.13;15.28;Mk5.34; Jn5.6)*

DAY 5(320) 18.14-19.13

CONTENDING FOR REVELATION "IN CHRIST" NOT CLOUDS OR CUPS 14

For these nations which you have dispossessed are obedient [*Hebrew YISHMAU*-"*listen to*"] to those who divine by the sky (literally "clouds") and by diviners [*literally "(wine movement or dregs in) the cup"*] The LORD your God has not given you leave to do this.

CONTENDING FOR THE DIVINELY GIVEN PROOF OF THE ULTIMATE

PROPHET 15-20

The LORD your God will raise up from your midst a prophet like unto you; listen to Him. This great statement is referred to by Stephen before the Sanhedrin (Acts 7.37) and previously by Peter before 3000 gathered at the festival of first-fruits in Acts 3.22. In the context of understanding the future and what should happen in our lives -the context of giving credit to diviners and soothsayers this stark contrast occurs of the revelation of the Son of God who has the answer to our needs and the future lies in His hands. This is one of the greatest **prophetic TORAHs** of Moses writing. The raising up was not simply a reference to the appearance of Jesus Christ but to his glorious Resurrection. When Peter heard the voice from "the excellent glory" calling him and James and John to obedience he was listening to the discussion of Christ's "Exodus"-matters concerning His death as the "Lamb of God" and his liberating his people in Resurrection from the evil ways of the world and ultimately from the presence of evil itself. This accords with all you asked when with the LORD your God at HOREB on the day of Assembly saying, "Do not continue to have us hear the voice of the LORD God and do not have us look upon this great fire any more and we shall not die. And the LORD God said to me, "What they have said is good". **I will raise up a prophet from the midst of their brothers like you and I will give my word of promise direction and command [*Hebrew DABAR*] and He shall speak to you "all" that I command him. And it shall come to pass that whoever does not obey my promise or direction or command that He speaks in the house of my name or as instrument of my name I Myself will require his blood along with Him** This divine statement clarifies the relationship of the One God would send. It tells us the LORD God would be "with him" in **judging as to bloodguilt** or on the matter of the rejection of the "Prophet" or "Divine Mouthpiece". The identification of the LORD with the PROPHET is historic and enters into eternal judgment. The matter at issue is "bloodguilt" not just "listening"-it is "obeying" the command of the Christ who shed His blood so that our lives should be saved. But where disobedience continues bloodguilt deriving from mans attitude to the Christ is confirmed by the LORD God Almighty. This "Prophet" has not just likeness to Moses but identification as **to name** and person and revelation and judgment or **purpose** with the LORD God. Definitely the prophet who causes himself to speak fiercely or passionately [*Hebrew ZOD* "boiling over"] and who speaks in the name of "later gods" -**that prophet shall die**. This statement assumes fierce latter day prophets who would speak wickedly or proudly in the name of gods afterwards invented. **Their end is "death" and they would not rise** like the Christ. The LORD God Almighty is declaring the "death" of false prophets whose end contrasts with the continued ministry of the "Prophet" He shall raise.

CONTENDING FOR THE VALIDITY OF REVELATION 21-22

When you say in your hearts, "how shall we know that word which is not spoken by the LORD?" the prophet who speaks in the name of the LORD (though the word is not of the LORD) it will not happen. That is the word the LORD has not spoken!" That prophet has spoken in pride [*Hebrew ZOD-overcooked overheated flow*] Do not dwell on it in terror!

CHAPTER 19

CONTENDING FOR A COMMUNITY OF BROTHERLY LOVE (*Hebrew AAHAB*)

When the LORD your God has caused the nations whose land the LORD your God gave to you to be cut off and you dispossess them and dwell in their cities and houses you shall set apart three cities in the midst of the land the LORD your God gave you to possess. Establish the main road for yourselves and divide the land the LORD your God gives you into three parts so that any manslayer

may flee there. This is the word of direction for the manslayer that flees there and is still alive when he has killed his neighbour without awareness-the man who had no hatred for him in time before.

(a)When a man goes with his friend into the wood to hew wood and as he thrusts with his arm by the iron (axe) to cut the wood the iron is driven out of the wooden handle and finds his neighbour and he is killed. He may flee to one of these cities and live. Otherwise the kinsman avenger of blood will pursue the slayer when the heat of wrath invades his heart and overtake him when the road is long and smite him dead even though there is nothing for which he should be judged to die and he (the slayer) bore no malice against him beforetime. On this account I said to you, "separate three cities for yourselves." And if the LORD your God enlarges your borders as He swore to your fathers and gives you the whole land He promised to your fathers then watch all these commands to do what I have commanded you today -**to love the LORD your God and to walk in His ways all your days** then you shall add three cities more besides these three. Do this that innocent blood may not be shed in your land which the LORD your God is giving you as an inheritance and you shall have no blood guilt.

But when it shall be that a man hates his neighbour and ambushes him and rises up against him and smites his life and he dies and then flees to one of these cities the elders of his city shall send and take him from there and give him over to the kinsman avenger of blood and he shall die. Do not let your eyes be black [Hebrew HOS cf Jonah 4.10] with pity. Thus remove from Israel the blood of the innocent and it will be well with you. (As a nation)

DAY6(321) 19.11-20.9 THE ULTIMATE WITNESS TO AND CONTENDER FOR TRUTH IS THE TRIUNE GOD

Do not remove [Hebrew NASAG-"turn back" or "take away"] the boundary of your neighbour which the early inhabitants marked (by stone) in your inheritance which you inherited in the land which the LORD your God gave you to possess. The witness of one person against a man for any iniquity or rebellion or any sin against any sinner who has sinned against my mouth will not stand. A word of two or three witnesses shall stand **according to my mouth**. This is a hidden **prophetic TORAH** relating to the most intimate feature of justice in the universe-the mouth of God. This legal model which the whole world follows originates in the Trinity. Jesus made substantive reference to this principle in John 5 he even on that occasion spoke of Moses as accuser of the Jews of his day-obviously alluding to this principle of witness of the Father and the Son against their rebellious hearts. When He as Son of God described the eternal divine witness he said,

(a)Truly, truly the Son can do nothing of Himself but what he sees the Father do-for what He does the Father also does

(b)For as the Father raises and quickens the dead even so the Son quickens whom He will

(c)For the Father judges no man but has committed all judgment to the Son that all should honour the Son. Whoever does not honour the Son does not honour the Father who sent Him. (Here see Reading 5)

(d)The hour is coming (and now is) when the dead shall hear the voice of the Son of God and they that hear shall live...for as the Father hath life in Himself so hath he given to the Son to have life in Himself and has given Him authority to execute judgment also because He is the Son of man

(e)If I bear witness of myself my witness is not true. There is **ANOTHER** that continues to bear witness of me; and I know that the witness that He witnesses of me is true. [Refer to John 1 32-33 "John bare record saying, "I saw the Spirit descending from heaven like a dove, and it abode on Him. I knew him not [i.e John was not the permanent witness]but He that sent me to baptise with water, the same said to me, 'Upon whom you shall see the Spirit descending and remaining on Him, the same is he who baptises with the Holy Ghost'(You sent to John and he bare witness to the truth)BUT I receive not testimony from man; but these things I say that you might be saved.(He-John-was a burning and a shining light; and you were willing for a season to rejoice in his light)BUT I have greater witness than that of John; for the works which the Father has given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

And the Father Himself who sent me has borne witness of me...You have neither heard His voice at any time, nor seen his shape...John 16.7ff "It is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart, I will send him unto you. And when He is come he will reprove the world of sin and of righteousness and of Judgment.

(a)Of sin because they do not believe on me:

(b)Of righteousness because I go to my Father, and you see me no more;

(c)Of judgment because the prince of this world is judged...when He the Spirit of truth, is come, He will be your way-maker in to all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak, and He shall show you things to come(an indicator that the prophetic message is vibrant and sure within the New Testament and under the Spirit of Prophecy through the church era at the end of which He ceases to "hinder" the emergence of the final storm when Satan is unmasked when the scene is set for the judgment of the Prince of this world and the return of the King and Messiah of the Jewish people

This long exordium from the lips of Christ gives repeated testimony to the principle of "two and three" witnesses within the tri-unity of God to which our LORD referred as His court of appeal beyond His works or John's own commendation.

When an injurious witness stands up against a man of wrong [Hebrew SARAH "violation of law] two witnesses who belong to the crime (scene) shall stand before the LORD and the priest who are in office who are the judges of those days. Then the judges shall pursue the right and detect the false witness of him who witnesses falsely against his brother. They shall do to him as he intended [Hebrew ZAMAM "devised" or "purposed"] and purge the evil from your midst with fire. The remainder of the nation will hear and see and not repeat further like evil legal action in your midst. *The action proposed would spare the judiciary dealing with malicious cases.* Let not your eye be dark with grief-it shall be life for a life; an eye for an eye, a hand for a hand, a leg for a leg. *The LEX TALIONIS is quoted by our LORD Jesus Christ who adds, "But I say to you, "that you do not resist evil; but whosoever shall smite you on the right cheek, turn to him the left also. If a man sue you for your coat let him also take your cloak. Whoever will compel you to go a mile go with him two miles"(Matthew 5.38)*

CHAPTER 20 ENGAGING IN WAR

When you go to war against your enemies and see the horse and chariot (numbers) of the people are greater than yours do not fear them for the LORD your God is with you-the one who brought you up out of the land of Egypt. And it shall be when you are close to the battle the Priest shall draw near and address the people. He shall say to them, "Hear, O Israel you are come near today to war against your enemies. Do not fear [Hebrew JARECH -"smite your thighs in distress"] Do not let fear grip your hearts. Do not flee in alarm [Hebrew HAPAZ] Do not be terrified from the appearance of your enemies for the LORD your God is going with you to fight with your enemies for you and to bring about your Y'ESHUA salvation. And the commanders shall speak to the people saying, "Which man has built a new house and not consecrated it? He may go and return to his house lest he die in war and another man set it apart for his use. Again which man has planted a vineyard and not opened it? [Hebrew HALAL-literally "slain" vintage] let him return to his house lest he die in war and another enjoy his winepress. Again which man is engaged to a wife and has not yet married? Let him return from battle lest he die and another betroth her. And the commanders shall add as they speak to the people, saying, "What man of you is fearful and timid of heart let him go and return to his home lest the heart of his brothers faints like his. And it shall be that in when the commanders have finished speaking to the people they shall appoint captains of the hosts at the head of the people

DAY7(322)20.10-21.6 CONTENDING FOR THE RIGHTS OF THE UNBORN & THE SANCTITY OF LIFE

When you encounter a city to make war against it call to it to make peace and if they answer for peace and open the gates to you all the people you find within

- (a) Shall go under tribute [*Hebrew KASAS -have "polled heads" or "be numbered for tribute"*] and serve you.
- (b) When they do not accept peace terms but go to war with you shut the city up by siege. The LORD your God will give it into your hand and you shall smite every male before the sword.
- (c) Certainly you may take as prey the women and young children and animals and all the plunder that there is in the city as booty and you may use or eat the plunder of your enemy which the LORD your God gives you. Thus you shall do to all the cities which are distant from you-that are not linked to cities of those nations nearby.
- (d) Certainly from these fortified cities which the LORD your God gives you to inherit there shall not be a soul left alive. You shall devote to utter destruction the HITTITES, AMORITES, CANAANITES, PERIZZITES, HIVITES, JEBUSITES as the LORD your God commanded you. **This in order that they may not teach you to do all the detestable things which they do for their gods and you will sin against the LORD your God.** *The main purpose of this draconian "ban" is to end once and for all the abominable practice of putting children through fire and other idolatrous practices too shameful to speak of.*
- (e) When you lay siege to a city for many days to capture it do not destroy the trees by thrusting the axe; do not cut them down because you will eat of them. The tree of the field is not a man that it should come against you in a siege.
- (f) Certainly a tree you know you cannot eat you may destroy and cut it down to build siege works against the city which makes war with you until it falls. *The cutting down of timber in this case would hasten the fall of the city.*

CHAPTER 21

UNSOLVED MURDER STEPS TAKEN TO PURGE-BUT IT ALL FAILS

We read about a poor victim heifer and about elders washing their hands in sorrow and a public show of innocence which cannot be proven. We see the priests step up to the line to slay a victim that has no connection with the crime except it may have roamed in the valley feeding. Somewhere a man is hiding a burden of guilt. The water of the stream can wash away the blood of the heifer-but the blood of the victim remains. The problem of unsolved crime is that sin is un-atoned and guilt un-confessed. It must await the bench of God and the eternal judgement. If there is any hope for the felon it is in God himself-not man.

When a man is found wounded to death on the ground and fallen in a field which the LORD your God is giving you to possess and it is not known who struck him your elders and judges shall go out and measure the distance to the nearest surrounding cities to the victim. And the elders of the city that is nearest to the victim shall take a heifer which has not worked or been bound (to a yoke) and the elders of the city shall bring her down to a river valley which has not been worked or sown. In the stream they shall break the heifer's neck. And the priests the sons of Levi whom the LORD your God has chosen to minister and pronounce blessing in the LORD'S name and **shall step forward to offer sacrifice** [*Hebrew NAGASH*] and at their mouth every strife and every assault (shall be determined) And all the elders of the city nearest the victim **shall wash their hands** over the heifer whose neck was broken in the river. *This heifer takes us back in thought to the "red heifer" of Numbers 19.2. The scene is equally pitiful-a violent death is dealt to an animal which has had no other purpose-never having worked for man. The heifer's only living purpose was to "die" so that the felon's blood shed might be atoned*

SUMMARY 21 7-9

WHEN ATONEMENT IS BEYOND MAN'S POWER

ISRAEL SEEKS GOD TO CONTINUE CONTENDING FOR VICTORY OVER ALL SIN WHICH IS WITHOUT OTHER SOLUTION

And they shall testify and say, "Our hands did not shed this innocent blood and **our eyes did not see it shed.**" Continually *The construction here is Piel -entailing "ongoing atonement" for a felon who lives on and a matter beyond man's power to right* **atone for your people Israel whom You O LORD have redeemed** and **do not impute the blood guilt among your people Israel and You**

Yourself effect atonement for the blood that is their responsibility. *The grammatical construction used here I have not come across in the entire Torah. It is a "reflexive" and a "Hithpael" at the same time. And you WILL or SHALL purge the innocent blood from your midst for you have done what is just or righteous in the eyes of the LORD. The importance of the divine solution proposed to the priests must not be overlooked. The LORD is saying that He will undertake the "atonement" and the singular prophetic TORAH takes us straight to Calvary which holds an answer to the unsolved moral and spiritual issues of mankind-where they find their one and only solution. The recognition of "innocent blood" is within this statement-as is also the claim to be without guilt because it was not witnessed-but this is not the basis of righteousness. That basis is further stated as arising from the undertaking of the guilt by the LORD himself and by consequence as the people do what is righteous not in their eyes but the eyes of God by acting to purge themselves or take an interest in the atonement provided by the LORD.*

The End of Part 5"Contending for Truth"

PART 6

21.10-25.19 KITZEA "WHEN YOU GO TO WAR" "SPIRITUAL WARFARE" / "RELATIONSHIPS"

DAY 1(323) 21.10-21 RELATIONSHIPS IN A CROSS-CULTURAL SITUATION

When you go to war with your enemies and the LORD gives them into your hand and you carry of captives and you see among the captives a woman of beautiful form and you desire her[Hebrew HASHAQ "are united to" or "have a great love for " her] you may also take her as your wife. Cause her to come to the very heart of your home and keep shaving [Hebrew GILHAH] her head and she shall sacrifice her nails [Hebrew TZIPOREN] and she is to remove[Hebrew SOR "to neglect" or "put away"] the clothes of her captivity from her. When she has been dwelling in your house and wept for her father and mother daily for a month afterwards you may go in to her and you shall be her husband and she shall be your wife. It shall be if you are not pleased with her that you shall send her away with the freedom to act as she will; you shall not sell her at auction for silver [Hebrew "selling sell-"as by taking offers] and you shall not bind her as a slave since you have (already) humbled her. *The LORD allows natural attraction to persons from a different culture and He is most gracious to the captive to appreciate her natural grief for the loss of parents. He insists on the submission of the partner to her husband and in that way to godliness under Yahweh. The LORD also directs that clothing suited to holiness be worn. He further insists that nails be trimmed. If the cross-cultural marriage does not work the LORD allows of divorce and upholds the right of the woman to leave or re-marry.*

RELATIONSHIPS IN A POLYGAMOUS SITUATION

When there are two woman and two lives in a man's life and he loves one and hates the other. The one he loves and the one he hates both bear sons to him but it happens that the firstborn belongs to the one he hates. Still in the day that he distributes inheritance he shall not be permitted to make his firstborn the first son of the wife he loves over the rights of the firstborn of the woman he hates. For he shall cause the firstborn of the wife he hates to be recognised by giving him a double portion of all that is found to belong to him for he is the firstborn of his strength[Hebrew AhON "virility" or "power"] the rightful firstborn.

RELATIONSHIP WITH PRODIGAL /DISSOLUTE YOUTH

It will happen that a man has a stubborn [Hebrew SARAR-"untamed" "one who casts off restraint"] and he will not obey instruction through the bidding of his father or his mother and he continues to be refractory [Hebrew SARAR Piel construction "keeps or continues stubborn"] and will not listen or obey them. His father and mother shall seize him [Hebrew TAPASH "capture"] and cause him to come before the elders of the city and that at the gate of the town. *This is close to what we would call "legal administration" and the oversight of the court.* And they shall say to them, "This our son

is refractory and will not listen to the instruction of either of us"- a prodigal [Hebrew ZALAL "one who is dissolute " "a masturbater" and "voluptuous" hence in Luke 15 the first problem with the "prodigal" may well have been correctly diagnosed by the elder brother who knew him well-besides being "spendthrift" -he was also "voluptuous"]and a drunkard [Hebrew SABAh "a supper" who absorbs all the wine he can hold]These parents had little option but to call in help but the judgment left no option for the son to "come to himself" at home! This prodigal became a terrible example to the whole community. And all the men of the city shall cast stone (at him) and he will die. You must purge **the evil** from your midst. All Israel will hear of it and will fear that happening

DAY 2(324) 21.22-22.7

And when there is a judgment levelled against a man attracting **sentence of death** and his dead body is hung on a tree you must not leave his corpse [Hebrew NABEL "wicked" or "disgraceful" "corpse"] overnight on the tree because you shall put him in a sepulchre on that very day because his corpse is cursed of God.[Hebrew QALAL-"to be light" "lightly esteemed" "cursed"] You must not defile the productive red soil which the LORD your God is giving you for an inheritance. *The corpse does not appear to have been burned but it is certainly accursed because of adultery or murder or even dissolute living and a number of such corpses were hung on trees(not crucified-Israel did not employ this cruel punishment)The purpose was to be a serious deterrent to the breach of law and to induce self-discipline. The reference is picked up by Paul in Galatians 3.3 where he says, "Cursed is everyone who hangs upon a tree." The quotation takes us back to this **prophetic TORAH** of Messiah who was willing to be the "curse" to cleanse any believer, Jew of Gentile and causing salutary consideration of way of life of the whole world.*

CHAPTER 22: 1-12 RELATIONSHIPS AND LOST SHEEP ETC 1-4

You shall not see your brother's ox or sheep wandering and have yourself hidden from them. Turn them to go back to your brother .And if he does not live near you or you do not know who he is(that lost it) take it right into your household things and let it be with you until he seeks it and then return it to him. Do likewise for his donkey; likewise for his cloak and likewise for anything you pass which is found to belong to him. You are not permitted to conceal it. You shall not see watch your brother's donkey or his ox fallen in the way. Raise the lost (animal) up. *It is of relevance that in the gospel of Luke we have the story of the "Lost Son"(or prodigal) and then a story of the "lost sheep". The Hebrew community was given responsibility by the LORD for its "lost sons" and "lost sheep".*

RELATIONSHIPS AND CLOTHING 5

The weapons of a warrior shall not be upon a woman and a woman shall not clothe in the wide outer garment [Hebrew SIMLAH -of a man-it is the "night wrapping" and the garment with a kinsman's hem] for it is an abomination to the LORD your God to do any of these things. *The LORD did not desire women to engage in physical warfare or act as kinsmen and allow themselves to be exposed to danger at night. In our society these restrictions are not respected-women serve in the army and walk the streets at night despite the heightened threat of danger and the open invitations to promiscuity. Modern society does not teach ethics but rather sexual awareness-all at the expense of higher spiritual considerations.*

RELATIONSHIPS THAT DEVOLVE ABOUT THE LITTLE SPARROW 6-7

Whoever happens to see a bird's nest of fertile (eggs) along the road in any tree or upon the ground or a mother -bird crouched on white eggs [Hebrew BEZIM EPHRAHIM] shall not take the mother because of her young. Sending send off the mother and take the young that it may go well with you and that you may have a long life. *The LORD shows that spirituality is shown in our treatment of the dumb creature-and though the sparrow [Hebrew ZIPPOR] which is referred to in this context was used in sacrifice respect was to be shown to the mother bird. The Spirit of God uses the phrase "sending you shall send away" because the mother seeks to protect her young from being taken. Birds were reared in captivity for use in sacrifice. The permitted action belonged not to negligent bird nesting but to provisions for sacrificial arrangements -sometimes in connection with leprosy or sin. It would appear curious that prosperity and long life could hinge on such a small thing-but **God***

honours a compassionate heart whether it cares for **parents** in accordance with the 4th commandment or for the **little sparrow**. The LORD God Almighty "sees the sparrow fall." This truth was sweetly & assuredly sung by Ethel Waters in her rendition of

"His eye is on the sparrow and I know he watches me"

DAY 3(325) 22.8-23.7 RELATIONSHIPS NECESSITATE HEALTH AND SAFETY CONSIDERATIONS 8

When you build a new house construct a parapet [*Hebrew AAQEH "that which holds back" Arabic root*] that you may not set blood guilt in your house because someone falls to his death from it.

RELATIONSHIPS DEMAND RESPECT FOR VARIETIES OF SEED 9

Do not sow your vineyard with different or separate seed [*Hebrew KILAYIM "of distinct type"*] lest you **prostitute** the **plentiful nature** of the seed you have sown and the produce of the vineyard. *The use of the word QEDASH in this context may mean the vineyard owner will require allocating his produce for Holy use. The NIV suggests "use of the sanctuary". The original reading is preferable. The point is that the LORD has inclined nature towards fructification and to reduce yield by mixing varieties would be to run against rules and more readily to introduce disease. Were this done on a wide scale it would corrupt vintage and be prejudicial. In modern times we have developed hybrids and weakened the strains of many plants. Even Roses have lost the perfume they were noted for in earlier generations. We do many "man-made" so called scientific miracles but they pale by comparison with God's created species. The divine warning against what we call "natural selection"(more often "man-made selection") linked to the promotion of **evolution** and lies deep within this command. How we treat and understand the geniuses and species deeply affects how we relate to one another and to God.*

RELATIONSHIP AND THE UNEQUAL YOKE 10

Do not plough with an ox and a donkey yoked together *Paul makes reference to this in his teaching on marriage.(2 Corinthians 6.14) There is hardly anything less promising than compelling two who are naturally incompatible to spend time and engage in work together. It is a recipe for failure.*

RELATIONSHIP AND CLOTHING 11

Do not wear cloth of woollen and linen thread twisted together. *The cloth spoken of assimilates to SHANTENAZ-a type of Egyptian linen. Pure Egyptian cotton is one of the best washable fabrics in the world. Linen from Egypt [Hebrew PISHTAH] was even more famous than "Irish" linen. To this day Jewish people observe this statute and wear clothes of one distinct fibre-wool or cotton being preferable. The obvious problem with clothing of mixed fibre is that it promotes allergic reaction. When man-made fibres are added a substantial element of static is also added. It may well be that the lurid colours and dyes together with the serpentine and other symbols woven into Egyptian garments were also banned. Jewish women did not wear hip and thigh clothing. Egyptian men and especially male slaves wore the loin cloth but from Greek and later OT times a shirt like garment worn next to the skin replaced this. Clearly dirt and disease might more readily adhere to garments that did not wash easily as 100% wool and cotton garments do. The spread of disease or illness would also be a crucial feature for society and have obvious bearing on relationships. In our hospitals white garments of washable fabric are used and men's ties which might carry germs are discouraged.*

THE PRAYER CLOTHING AND RELATIONSHIP WITH GOD 12

Make twisted threads on the four wings or corners of the covering garment in which you cover yourself.

The tassels [Hebrew GADAL "strength" or "growing great" or "celebrating"] had several functions. They made the corners of the garment thrown over the head and shoulders strong-but more important they were a manner of representation of a "hiding place" or "secret place"-with four corners which probably touched the ground like pillars of a tent. Jews today still wear the prayer shawl which has tassels along its narrow edges which enumerate to the 613 statutes of God's law. This effectively does in detail what the original tassel did in a different fashion. The

number "four" for the Hebrew meant "door" and the word "edge" or "corner" meant "wing" (cf Psalm 17.8;36.8;57.2;61.5;63.8;91.4; and Ruth2.12) The Jew at prayer was in a "holy place" and the wing could represent both the extremities of the earth-so that wherever he prayed or "hid" God was present. The four wings could also cover hands and feet when the person who prayed as the cherubim kneeling low or more readily when crouching as was a popular and easy pose-hence "hidden"

MARRIAGE RELATIONSHIP (VIOLATION OF) 13-21

When a man takes a wife and comes in to her and hates her and establishes accusing words of bad deeds upon her and makes a detrimental reputation go with her and says, "This wife I have taken for myself when I came to relationships with her I found not to be a virgin. Then the father and mother of the girl shall take the girl and cause her to bring forth the BATHULIM or signs of her virginity to the elders at the city gates. *These proofs are described by Isaiah as "menstruous rags"-by the presentation of which the girl was humiliated but they served to show her purity and were related to the fact that "during the night of first embrace the covered hymen is stained with blood"*(NIEBUHR'S description of Arabia pp35ff)

The father of the girl shall say to the elders, "I gave my daughter to this man as his wife and he hated her. And behold he has set accusing words of evil acts upon her, saying, "I did not find her to belong to your house be your rejoicing or as you thought she was!" [*Hebrew LEBITHECH-"according to your thought" -i.e. as you thought she was*] but these are the "tokens" of my daughter and (in addition) they shall spread out the SHIMLAH -*the "night garment" traditionally wrapped around the body which would demonstrate the monthly cycle of virginity.* And the elders of the city shall take the husband and admonish him [*Hebrew JASAR-"chasten" and "teach doctrine"*] The husband shall give 100 shekels to the father of the girl because he has made her of bad repute among the virgins of Israel. She shall continue to be his wife and he shall not be permitted to divorce her all his days. If however this accusation is true and the tokens of the girl's virginity are not found the men of the city shall bring the girl to the door of the house of her father and stone her to death because she has done a disgraceful thing in Israel by being a harlot in her father's house and you must purge this evil from among you.

ADULTEROUS RELATIONSHIPS PUNISHED SO THAT SUCH ARE NOT TOLERATED 22 When a man is found sleeping with a married woman in the upper chamber of her husband -both of them shall die-both the man who slept with the married woman and the woman as well. **You shall purge this evil from Israel.**

RELATIONSHIPS OF PROSTITUTION NOT TOLERATED 23-24

When a girl who is a virgin pledged [*Hebrew AORASH "engaged"*] to a husband is in the city and a man meets her and sleeps with her you shall cause both to be brought to the gates of that city and you shall stone them both to death-the girl on the charge that she did not cry out for help in the city and the man on the charge that he humbled the wife of his friend. You shall purge this evil from among you.

RELATIONSHIPS-RAPE OF A GIRL TO BE MARRIED NOT TOLERATED 25-29

If a man finds the girl who is espoused in a field and forces sexual relationship the man who lay with her shall be put to death-the man only. Do not charge the girl for she has done nothing worthy of death. It is comparable to the case of a man who rises up against his neighbour and slays him-so is this case. *The innocence of the girl is compared to the innocence of Abel whom Cain slew. She was powerless to resist the violence done to her.* For the man found the betrothed girl in the country and though she screamed none rescued her. *There was no YESHUA Saviour. There is a sense in the revelation the Father heart of God and the saving compassion of Christ. Every time a tear falls or children cry the LORD is moved.*

PRE-MARITAL SEX BRINGS OBLIGATIONS WHICH ABIDE

When a man finds a virgin girl who is not engaged to be married and takes her as a captive and lies with her sexually and they are found the man who lay with her shall give the father of the girl fifty

shekels and she whom he humbled shall be his wife and he shall not be permitted to send her off in divorce all the days he lives.

CHAPTER 23 EXCLUSIONS OF ISRAEL'S ASSEMBLY

RELATIONSHIPS -INCEST 22.30

A man shall not take the wife of his father and shall not reveal "the secret" of his father. *The Father-Mother relation-ship is linked with "wings"-the marital canopy which the Jews call the Huppah. This mystery or secret alongside the "secret place" of prayer are the holiest relationships of mankind-in faith and in religion.*

EXCLUSION FROM THE NATION AND ASSEMBLY WITH REASONS 23.1-6

No-one who is a eunuch with crushed testicles and cuttings of the privy member shall worship [*Hebrew SHAPHACH "continually pour out prayer"*] in the assembly of the LORD. No one who comes from adultery or incest [*Hebrew MAMZER-"Offspring of sex outside lawful limits"*] shall come into the assembly of the LORD for 10 generations. No Ammonite or Moabite shall come to ten generations into the assembly of the LORD; they shall come into the assembly of the LORD until the age-or for ever. Because of that act when they did not come to meet you in your coming from Egypt with bread and water in the way and because they hired against you BILAAM son of BEOR from PETHOR of ARAM NAHARIM to curse you. But the LORD your God was not willing [*Hebrew HABAHA*] to listen to the curse of BILAAM and the LORD overturned [*Hebrew HAPACH-"to convert"*] the curse to become a blessing because **the LORD your God loved you.** Do not chase up a peace pact with them and please them [*Hebrew TOV-"be pleasant to"*] them all your days for an age.

DAY 4(326) 23.7 -24

RELATIONSHIPS WITH TWO ASSOCIATE PEOPLES 7

Do not continue to abhor [*Hebrew TAAAB "to detest"*] the EDOMITE for he is your brother. Do not abhor the Egyptian for you were a stranger in his land. The children who are born to them may come into the assembly of the LORD in the third generation.

SPIRITUAL WARFARE SEXUAL HYGIENE AND SEXUAL IMMORALITY 9-18

When you go to encamp against your enemies be sure you watch every noxious thing. When there is among you a man who is impure because of an issue of semen in the night let him go out from the camp and not come in to the midst of the camp. But as evening comes on he is to wash himself outside and at sunrise to come to the midst of the camp. You shall take that there is outside the camp a surrounded place where you may visit the toilet. And further you shall have a "trowel" in your hand and dig a pit outside for squatting and after squatting cover the excrement for the LORD your God goes about in the midst of your camp to deliver you and to give your enemies up before you and you shall be holy so that He may see nothing impure and turn away from you.

Do not deliver up [*Hebrew SAGAR*] a slave to his master who escapes to you from his master. He may abide in your midst for his own good in a place of his choice within one of your gates. Do not drive him out. [*Hebrew JANAHA-"vex"*] From the daughters and sons of Israel none is to become a prostitute devotee. You shall not bring the **wages** [*Hebrew THANAH-"hire of a prostitute"*] **of a harlot** and the **buying price of a dog** into the house of the LORD your God to pay any vow for both of these are abhorrent to the LORD your God. *Our creator has spoken straight in the text of scripture about these practices and his word for them is TOABATH {Hebrew "abominable" "shameful"}*

RELATIONSHIPS AND INTEREST ON MONEY 19-20

Do not exact usury[*Hebrew NASHACH "bite into" "lend for usury"*] from your brother-usury on money; interest on food or on any other commodity from which you earn interest. You may charge a foreigner interest but not your brother in order that the LORD your God may bless you in everything you put forth your hand to do on the land which you are going to possess.

RELATIONSHIPS AND VOWS 21-23

When you vow a vow to the LORD your God do not be behind to make peace with Him for the LORD your God will follow it up to seek it from you and there will be sin in you. And when you decline [*Hebrew HADAL*-"*cease*" or "*fail to*"] to make a vow there is no sin. Watch what goes out of your lips and do according to the vow to the LORD your God as you spoke with your lips.

DAY 5(327) 23.25-24.4

RELATIONSHIPS AND NEED-ESPECIALLY HUNGER 23.24-25

When you come into the vineyard of your neighbour you may eat grapes to your hearts content but you shall not put (them) into your container (for gathering). When you come into the standing grain of your neighbour **you may pluck off** [*Hebrew QATAPH*-"*Break off*" ears of corn (or) "*pluck off*"] ears of corn in your hand but you must not put a sickle to your neighbour's standing corn, *The LORD'S disciples found the good of this precise text which they may well have known-but the LORD quoted a different passage in their defence-1 Samuel 21.1-6. (cf. Matthew 12.1 & Mark 2.23)*

CHAPTER 24 RELATIONSHIPS AND RE-MARRIAGE 1-4

When a man takes a woman as his wife and if there is in her something he finds **not pleasant** [*Hebrew HEN* "*graceful*"] in his eyes because he finds a matter of nudity (literally "*uncovering*") and he writes her a certificate of divorce and places it in her hand and sends her away from his house. She rises from his house and goes to be with another man. The second man **hates** her and writes her a letter of divorce and puts it in her hand and sends her from his home or he dies the man who was the former husband takes her to wife. The first husband who sent her away is not permitted to return to take her to be his wife after she is defiled.-for this is abominable before the LORD and you shall not cause sin upon the land which the LORD your God is giving you to inherit. *God's law yields intimate protections and maintains the dignity of woman.*

DAY 6(328) 24.5 -13**When** a man has taken a wife recently he shall not go into war and he shall not have any other task placed on him. He shall be without reproach to stay at home one year and make his wife whom he has taken radiant with joy.

Do not take as debt pledge a pair of millstones [*Hebrew RAHIM*] -the upper one as well-as a pledge for this pledge is his very livelihood

When a man is found kidnapping the person of his brother amongst the men of Israel and binds him to continual service to him or sells him the kidnapper shall die and you shall purge this evil from the heart of Israel.

The very sight of a "touch" of leprosy should make you very careful to do exactly as the Levites-the priests of Israel direct. See that you do according to their command. Remember what the LORD your God did to Miriam on the way as you came out of Egypt.

When you give anything as a gift to your neighbour you shall not go into his house to retrieve a pledge [*Hebrew ABAT* "*to change your mind*" or "*borrow back*" or "*take pledge against it*"] Stand outside and let the man from whom you carried the pledge-gift be caused to come out and bring the pledge to you. If the man is poor you are not to sleep with his pledge in your house. (*i. e. spend one more day before you return it*) Return his pledge between sunrise and sunset and he will bless you and it will be a righteous act before the face of the LORD your God. *The Hebrew ABOTH* "*pledge*" is to be thought of as "*that which is interwoven*" -hence a "*cloak*" for use in the cold of night.

DAY 7(329) 24.14-25.16

RELATIONSHIPS AND THE WAGES OF THE POOR

Do not strive with a hired man who is very poor whether a brother or a stranger to you in your land within one of your cities. Give him **his wages** that day before the sun goes down for he is poor and his very life depends upon it. So that he will not call on the LORD against you and there will be sin in you.

Fathers shall not die for their children or sons for their fathers. Each shall die for his own sin.

Do not wrest the right of a stranger or the fatherless and do not take the cloak of a widow as a pledge Remember that you lived as slaves in Egypt and the LORD your God redeemed you from there. For this reason I command you to do this thing. *Saint James refers to this statute in James 5.4*

HANDFULS OF PURPOSE FOR THE POOR AT HARVEST

When you are harvesting your crop in the field and forget a bound sheaf [*Hebrew AMAR*] do not return to take it. It is to be for the stranger the fatherless the widow in order that the LORD may bless you in all the work of your hands. When you beat your olive branches do not repeat it. That is for the stranger the fatherless and the widow. Remember that you were a slave in Egypt-that is why I command you to do this. *The book of Ruth in its storyline alludes to this custom of caring for the poor.*

CHAPTER 25 BROKEN RELATIONSHIPS -ASSAULT WITH PROCEEDINGS 1-3

When men have a dispute they are to approach the court and judges shall decide the rightness of the righteous and the guilt of the wrong-doer. If the man who does injury is guilty the judge shall have him lie down and **cause him to be beaten** before his face according to the count of stripes for his injury. He may lay on him 40 stripes but not more lest if you continue to strike him with more on top of these you diminish the worth of your brother in your eyes. *This "caning" was apparently applied to the soles of the feet. It was called "Bastinado" by the Spanish.*

BAD WORK RELATIONSHIP: THE LABOURER IS WORTHY OF HIS HIRE 4

Do not muzzle [*Hebrew HASAS-*"stop" or "bind"] the ox that threshes the grain[*Hebrew DUSH "to tread under foot"*] In Luke 10.7 Jesus uses this provision of the law to state the case for the support of His ministers.

RELATIONSHIPS IN FAMILY: KINSMAN MARRIAGE 5-10

When brothers dwell together and one of them dies and has no son his widow shall not marry [*Hebrew "be for a man a stranger" TIHYEH LEAISH ZAR*] a stranger and outsider. The brother in law shall come to her and take her as his wife and continue to raise up family by her. And the firstborn she bears shall raise up the name of his brother who died so that his name is not destroyed [*Hebrew MAHAH-"wiped out"*] from Israel. But if the brother in law is not pleased to take her and raise children the sister in law shall go up to the elders at the gates and say to them, "My brother in law is unwilling to take me on behalf of his brother's name in Israel. He is not willing to be my brother in law. The elders of the city **shall stand and minister** and speak to him and say, "Are you not pleased to take her?" But the brother in law persists [*Hebrew NIGSHAH "wearies her" before the eyes of the elders*] the sister in law shall draw of his sandal from his leg and she shall spit [*Hebrew JARAQ*] in his face and say, "This is what shall be done to the man who does not build up the house of his brother." The house shall name itself, "The house of the man without a sandal" in Israel. *This provision proved critical to the growth of the line of David in the time of Boaz-a bachelor farmer who married Ruth because this provision served to bring her to his field under the guidance of God.*

RELATIONSHIP RUINED THROUGH STRIFE: THERE ARE PERAMETERS.

FEMININE RESPECT FOR MALE GENDER: A PENALTY WE NEVER HEAR OF AGAIN WITH THE EXCEPTION OF CHRIST'S REFERENCE 11-12

When two men are quarrelling and the wife of one gets closely involved to rescue her husband from his attacker and stretches out her hand and seizes his "secret parts" Then cut off her hand. Do not let your eyes be dark with concern (for her) *Jesus said, "If your right hand offend you cut it off. The offence intimated by the Master may easily be one of serious sexual indiscretion as may the offence of the eye in the same context*

RELATIONSHIP IN BUSINESS: WEIGHTS AND MEASURES-REGULATION VITAL 13-16

Do not let there be two weights in your covered bag [*Hebrew KOS*]-heavy and light stones. Do not have two measures in your house-a large and small Ephah. Yours shall be a perfect and righteous weight and a perfect and righteous measure in order that your days may be long in the land which the LORD your God is giving you. For the LORD your God abhors all who do these things-all who

act unjustly. *The LORD regards money's worth seriously. When someone is sold short it is seen by Almighty God and a life of "diddling" and a business life of impropriety appears to forfeit the right to long life. It would be interesting to annotate this principle anecdotally from the life of modern fraudsters.*

SUMMARY 25 17-19

THE ULTIMATE CALAMITY FOR RELATIONSHIPS-TOTAL ABSENCE OF COMPASSION

THE TOTAL LACK OF COMPASSION OF AMALEK ATTRACTED TOTAL ELIMINATION BY DIVINE JUDGMENT

Remember what AMALEK did to you as you made your way from Egypt. Who fell upon you in the way and cut off your rear-all the feeble ones who lagged behind-the hungry wearied ones and the exhausted ones-they did not fear God. It shall be when the LORD your God gives you rest in the land He gives you to inherit from all your encircling foes you shall blot out remembrance of AMALEK from under heaven-do not forget [Hebrew SHAKAH "disregard "] *Saul did well to smite the AMALEKITES (1 Samuel 1.1) but offended God and Samuel in leaving alive AGAG whom Samuel smote before the King's eyes. When Saul died it was ironically an AMALAKITE who ran to tell David the news. Under king Hezekiah-6 centuries later the remnants of the AMALAKITES were destroyed by 500 men of Simeon 1Chronicles 4.43*

The End of Part 6 "Relationships"

PART 7

26.1-29.8 KI TABOA "WHEN YOU HAVE ENTERED"

God's harvest or wealth "Spiritual wealth"

The 7th section of Deuteronomy is one which lays emphasis on Israel as a nation being "brought in" much as harvest is brought in. Israel is God's "wealth" or "'produce". From that produce on his labour he seeks a modest return-a tithe. It is when we think of ourselves as "God's wealth" that the "eyes of our understanding are opened and we begin to grasp what is the hope of our calling and the riches of the glory of His inheritance in the saints" Ephesians 1.18 This riches is to be understood alongside His power in us to begin with the seed of His word in us into the full fruit of His character in us. The temple at Ephesus was a primitive "world bank" centre in the first century. The people of God in the Old Testament were God's "wealth" on which he sought annual interest and through whom He sought and the "temple in which He stores and develops that which is of real value. Ephesians 2, 6-10 develops the theme of God's glorious riches being displayed in "good works" during our lifetime -fired by that unbounded love and indwelling Holy Spirit. This "bestowing of wealth" [Greek CHRESTOTES] continues though the eternal ages. It is to redound to His glory-as we will never forget we were "children of wrath" and "dead in sins". The wealth of Christ is not wealth "lent" but permanently bestowed. We will not talk about being the "church" in the ages to come-but about "being taken out" from such degradation and sin and made Christ-like-to the glory of God.

DAY 1(330) 26:1-12

FAITH BASED WEALTH-RELATIONSHIP (WITH GOD) IS WEALTH

When you are come to the land which the LORD your God is giving you and you possess it and dwell in it then take of from **the first things of all the fruits** of the fertile land where you will go-from the land the LORD your God is giving you and place them in a **woven basket** and go to the place where the LORD your God has chosen to place His name. Go to the priest who is there in those days and say to him,

(a) FAITH THAT BELIEVES THE PROMISES

"I confess or declare the mystery solved today concerning the LORD your God for I have come to the land which the LORD our God swore to our forefathers to give us."

So the priest shall take the basket from your hands and cause it to rest before the altar of the LORD your God *These words that Moses taught Israel equate to a "confession of faith" that the LORD who was well known to the priest is personal and loved by the Israelite who brings his first fruit offering.* Then you shall "answer [*The Hebrew is Piel of ANAH which is used of "singing" so this is a praiseful or poetic statement*] and say before the LORD your God,

(b) BELIEVING PRAYER THAT RECEIVES GOD'S ANSWER

"My father (Jacob) was a perishing ARAMEAN (Syrian)

And he went down to Egypt and sojourned as a stranger there

In the house of few men but there he became a great strong numerous people

And the Egyptians were cruel and afflicted us with hard twisting

(This word QASHAH is used of "taking off the bark" and "twisting" and so would be reflected in the basket which required like painstaking work as making straw bricks)

So we cried out to the LORD our God and the LORD heard our voice

And saw our affliction and weary travail [*Hebrew AMAL*] and pressure [*Hebrew LAHATZ*]

And the LORD brought us out of Egypt with a strong hand and outstretched arm

And with great fear and sign proofs and shining wonders

And He brought us to this classic place and gave us this land flowing with milk and honey

And now behold I am caused to bring the first-fruits of the land God gave me."

And you shall cause it to be placed before the LORD your God and you shall have bowed continually. [*Hebrew Hithpael HISHTAWITHA in worship before the face of the LORD your God*] *During this poetic discourse the Jew would be bowing low and worshipping over and over again.*

DAY 2(331) 26:12-15

THE WEALTH OF A "CONSECRATED" LIFE

When you have completed the tithe of what comes in the third year -the year of the tithe-give to the Levites for the stranger fatherless and widow that they may eat within your gates and be satisfied. Then say before the LORD your God,

(c) FAITH BASED HOLINESS THAT CAN STAND BEFORE GOD

"I have removed from my house the consecrated portion and given to the Levite, the stranger, the fatherless and the widow according to all which you commanded me I have not passed over or forgotten. I have not eaten any of it in my affliction; I have not continually destroyed any of it by defilement; I have not given any portion of it to the dead *No part being used to provide a coffin or to send presents to friends of the dead which was an ancient Jewish funeral custom.*; I have listened to the voice of the LORD my God and done according to all You commanded me."

Cause You to look over the balconies of the windows of the fortress of your holy place in heaven and bless your people Israel and the land which You gave to us as You swore to our fathers-a land flowing with milk and honey

DAY 3(332) 26:16-19

ISRAEL IS GOD'S WEALTH

This day the LORD your God commands you to do these statutes and judgments and to watch and do them with your whole heart and soul. You have said this day that the LORD is you're God-personal to you; that you will walk in His ways and keep his statutes and commandments and judgments and listen to his voice. And the LORD has caused Himself to tell you today that you to Him a **people of wealth** [*Hebrew SEGULAH-His "private property" or "wealth"*] **as He promised** you Himself-a people to keep all his commands. He has promised He will place you whom He made for His praise, His name and his honour high [*Hebrew ELYON*] over all the nations-a holy people to the LORD your God **as He promised.** *This very great promise entertains the thought*

that Israel would be as God Himself in the latter day. This is readily possible since the son of God will live amongst them as their king and thus He who "will not share his glory with another" through His people made in his likeness-holy and obedient-is glorified in Israel who are HIS WEALTH AND SO CHRISTLIKE AS TO BE "AS CHRIST TO THE NATIONS"

DAY 4(333) 27.1-10

HAPPINESS IS WEALTH

THE PROPHETIC TORAH PROMISES -A TORCH TO CHEER GOD'S PEOPLE

So Moses and the elders of Israel commanded the people "Keep all the commands which I have commanded you today. And it shall be when you pass over Jordan to the land the LORD your God is giving you, you shall cause great stones to be raised up connecting to your passage and cover them with lime plaster. Also **write for yourselves all the promises of this prophetic TORAH** when you cross so that when you come to the land which the LORD your God is giving you-a land flowing with milk and honey-as the LORD your God promised your fathers for you. And it shall come to pass when you cross Jordan you shall raise up these stones which I command you today at Mount EBAL and plaster them with lime plaster. Also build there an altar to the LORD your God. Do not lift up noisily any iron (tool) on them. Build the altar of the LORD your God of whole stones [*Hebrew SHELEMOTH-"complete" or "finished" or "peaceable" stones*] and offer upon it an offering to the LORD your God. Slay peace offerings and eat them there and **rejoice radiantly** before the LORD your God. Cut out in stones all the words of **this torch like** [*Hebrew BAAR continually burning*] **TORAH to cheer or do (you)good** [*Hebrew HEJTEB*]*Two copies of the TORAH promises were to be written-one which Israel carried and the other which was carved in the white plastered stones.*

And Moses and the priests -the Levites spoke to all Israel saying "**Be silent** O Israel and listen this day; **you have now become the people of the LORD your God.** Obey the voice of the LORD your God and do his commands and His statutes which I command you today. *Those who did not believe had died in the wilderness-these were now people taught to show their faith by confession.*

DAY 5(334) 27.11-28.6

THE WEALTH OF EXPERIENCE 28.11-26

THE TRIBES WERE BACK WHERE THEIR PROGENITORS DISPOSED OF JOSEPH- THROUGH WHOM THEIR FOREFATHERS WERE INVITED TO EGYPT LONG AGO. AT THIS HISTORIC PLACE OF FAMILY SHAME THE PEOPLE AFFIRMED THEIR FAITH IN THE RIGHTEOUS WAYS OF GOD

First Israel has to acknowledge the seriousness of those individual and personal acts that put at risk a nation's future. The Rabbis taught that the Levites and priests stood in the valley between the mountains at the eastern end-where the spoken word was carried sharp and clear. The valley is 300 metres wide

And Moses commanded the people that day saying "These shall stand as ministers on Mt GERAZIM to **bless** the people when you have crossed over Jordan-Simeon Levi Judah ISSACHAR Joseph and Benjamin; and these shall stand for **the curse** on Mount EBAL-Reuben Gad Asher ZEBULUN Dan and NAPHTALI. And **the Levites** shall answer and speak to every man of Israel-a high voice. *This dramatic enactment highlighted severe breaches of the law which were voiced in the hearing of every Israelite. No such dramatic stage-managed event was ever enacted elsewhere-so that the Jew of that time was placed literally on the moral HIGH GROUND. The children of Rachel and Leah stood on the ground of blessing and the children of the bondmaids on that of cursing with Reuben the displaced firstborn and Zebulun Leah's last son. It has been observed that the curse occupies 54 verses and the blessing 14. GERAZIM means "dwellers in a desert land" and EBAL means "void of leaves". GERAZIM was sunny and EBAL shady-that's all there was to choose between the two locations-but that is enough for one to be inhabited with pleasure and the other to be left to scrub but without trees. The Samaritan temple is built on GERAZIM-within which the*

oldest Torah in the world is housed. **We all are blessed when we "live in the light (of God)" and under curse when we "live with dark secrets (of Satan)"**

(1)Cursed is the man who makes an image or weaves

**Or casts [Hebrew SAKAH-"weaves" or "shuts in a mould"] (an idol) abhorrent to the LORD
The work of the hands of a skilled workman-and places it secretly.**

Then the whole people shall answer in a high voice, "**Amen**"

**(2)Cursed is the man who despises [Hebrew QALAH renders "shameful" or "ignoble"] his father
or mother-and they shall say "Amen"**

**(3)Cursed is he who moves [Hebrew NASAG "removes"] the boundary of his neighbour
And the whole people shall say, "Amen"**

**(4)Cursed is he who causes the blind to err [Hebrew SAGAH "to stray by ignorance] in the way
And the whole people shall say, "Amen"**

**(5)Cursed is he who turns back justice from a fatherless stranger and widow and the whole
people shall say "Amen"**

**(6)Cursed is he who lies with the wife of his father and reveals his father's nakedness [literally
opens the wings or garments of his father] and the whole people shall say "Amen"**

(7)Cursed is he who lies with any beast and the people shall say "Amen"

(8)Cursed is he who sleeps with his father's daughter or mother - the people shall say "Amen"

(8)Cursed is he who sleeps with his mother in law and all the people shall say "Amen"

(9)Cursed is he who strikes his neighbour (dead) secretly and all the people shall say, "Amen"

(10)Cursed is he who accepts a bribe to secretly slay the innocent and all shall say "Amen"

(11)Cursed is any who does not lift the words of this torah to do them & all shall say "Amen"

The eleven pointers distribute curses in a spectrum of 8 calamitous acts:

*1. Idolatrous acts 2.Acts that dishonour of parents 3.Acts of disrespect for property 4.Acs of
disrespect for Disability 5.Acts of injustice to the poor 6.Dishonouring sexual acts 7. Malicious &
violence acts and 8. Disregard for God's law. Even "Amen's" echoed across the valley from either
side as both sets of tribes expressed abhorrence of the plain sins they must avoid.*

CHAPTER 28 1-6

THE WEALTH OF ISRAEL AS GOD'S SUPREME MODEL

**IN CHRIST-LIKE OBEDIENCE -ISRAEL TO BE ELYON (THE TERM USED FOR
"SUPREME" AS GOD IS SUPREME OR "MOST HIGH")**

And if you consistently listen and obey the voice of the LORD your God to keep and to put into
action all His commands which I command you today then the LORD your God will give you to be
"**high**" above all the nations of the earth. All these blessings will come upon you and reach you
[Hebrew NAS'AG to "reach" as the hand "reaches" the mouth] when you obey the voice of the
LORD your God.

(1)You will be blessed in the city and in the field

**(2)You will be blessed in the fruit of your womb, your land, your animals, off spring of your
cattle and the produce of your flock**

(3)You will be blessed in your basket and your bread-kneading bowl

(4)You will be blessed when you come in and go out.

*These blessings encompass life in the urban and rural environment-it makes no odds; blessing
enters all reproductive and life-giving areas of Israel; blessing lies upon her crops and her
cooking; blessing attaches to the beginnings and ends of her activity. Moreover the manner in
which Israel when obedient to God is to be blessed reaches far above that of the other nations.*

DAY 6(335) 28.7-69

GOD'S WEALTH -HIS HOLY PEOPLE "DECLARED PURE"(BY GOD) 7-10

*Now we enter the "Valley of Baca" of biblical prophecy -the long notices of the nation's future
miseries concomitant with her many national defections from the judgments and statutes of the
LORD.*

(1) May it be the LORD'S gift to you that your enemies who rise against you may fall before your face and that they who come one way to you may flee seven directions from you! The LORD will command the blessing upon you in your storehouses [*Hebrew ASAM*] and over the whole mission of your work and will bless you in the land the LORD your God is giving you. *Over and over again Moses tells Israel "God is now giving you the land"-the grammar of the expression is "active participial"[Hebrew NOTHEN]. The active giving of God was going on over time and it has to be recognised in all our lives.*

(2) **The LORD will raise you up for Him a holy people**-as He swore to you when you listen to the commands of the LORD your God and walk in His ways.

(3) And all the peoples of the earth **will see** prophetically and actually that the name of the LORD is setting itself upon us and they will stand in awe of you.

SPIRITUAL AND FINANCIAL STABILITY OF THE LAST AGE 11-14

(4) And the LORD will cause you to excel [*The Hebrew JATHAR could be taken to mean that the LORD means that in latter days Israel's greatness would "remain" or be "residual"*] for happiness in the fruit of your womb in the offspring of animals and in the produce of your fertile earth-the earth which the LORD your God swore to you.

(5) The LORD will fling open for you His treasuries or "store-houses" of the Good One or "goodness" -the heavens-to give the rain of the earth in its season and to bless the work of your hands. Great nations will borrow from you but you will not borrow. *The phrase might also be rendered "Great nations will adhere to you [Hebrew LAWAH "join"] you but you will not join yourself to them" This prophetic TORAH is hardly true of time to date excepting the few years of AHASUERUS support of Nehemiah-but even then the nations were gross providers. The day of Israel's great provision relates spiritually to the "Opening of heaven" when Christ was sent and the Holy Spirit promoted the gospel worldwide in the "former rain" of blessing and to the Re-opening of heaven when He comes again in the day of the "latter rain."*

(6) The LORD will make you the gift of being **the head and not the tail** DEUT 28.13 (*A Nation at the head (ROSH) of nations not despised (ZANAB) by nations.*

(7) And you will live without exception at the top and you will not live at the bottom for you will obey the commands of the LORD your God which I command you to keep and do this day.

Do not turn aside [*Hebrew SUR "to cut off as a degenerate branch"*] from all these words which I command you today to the right or left to walk after other gods and serve them.

EVENTS CLIMAZING IN THE BABYLONIAN CAPTIVITY 15-44

And it shall come to pass if you do not obey the voice of the LORD your God to keep and do all His commands and statutes which I command you today then all these curses will come upon you and be caused to overtake you **or acquire your riches**[*Hebrew NAS'AG*]

(1) **You will be cursed in the city and cursed in the field**

(2) **Your basket and baking bowl will be cursed**

(3) **You will be cursed in the fruit of your womb, the offspring of your cattle, the produce of your field the calves of your herds and the lambs of your flocks**

(4) **You will be cursed in your going out and coming in.**

(5) **The LORD will send misfortune**(*Often connected to enchantment*)**sighing** [*Hebrew HAMAHA-"rage"*] and restraint against every mission you set your hand to until you lay yourself waste and until you are destroyed hastening from the face of your evil abominations for which you forsook me

(6) **The LORD will solder disease to you until it finishes you from off the land which you came to possess**

(7) **The LORD will smite you with**

leanness [*Heb SHAHAPH*]; **fever** [*Heb QADAHATH*]; **burning rash** [*Heb DALEQATH*]; *with dehydration [Heb HARHUR-"drying up from burning "]; with the sword [Heb HEREV perhaps "drought"]; with blasting ("of grain" hence famine and hunger) by the wind [Heb SHIDAPHON] with jaundice [Heb "yellowness" JIRQON]-they will pursue you till you are destroyed All these*

seven conditions affect the human body in one way or other. Several are frequently linked to excessive temperature

(8)Your heavens above will become brass and the earth beneath your feet iron. *The intense heat of the skies is compared to brass doors that are impenetrable and the caked earth to iron which is unworkable.*

(9)The LORD will give you land the gift of raining fine and thick dust from heaven. It will fall upon you until you are laid waste [*Hebrew SHMADH-"like an empty altar"*]

(10)The LORD will smite you before your enemy. You will attack him in one direction and flee from him in seven flight paths.

(11)And you will live as "terrors"[*Heb ZUA "trembling" "disquiet"*] **to the kings (or rulers) of the earth**

(12)And your dead bodies will be food for all the carrion birds of heaven and the beasts of the earth and there will be none to frighten them away. *The allusion is to the horror of the night in which Abraham defended the sacrifice-as if to defend that which is associated with Christ-the covenant One (Genesis15.11) The prophetic TORAH allusion is to Jews being slain in horrendous future debacles.*

(13)The LORD will strike you with the boils or ulcers of Egypt [*Heb SHEHIN*] (*plague No.6-arising from dust that contaminates the skin*) **with tumours or swelling** [*Heb APALIM*] **with scabs** [*Hebrew GARAB*] **itch** [*Heb HERES*] **which will not be able to be healed.** *These were incurable mainly external diseases.*

(14)The LORD will smite you with madness [*Heb SHIGAON*] **with blindness** [*Heb AIWARON*] **and the fearful mind of senility** [*Heb TIMAHON*]

(15)You will be living and groping [*Heb MASHESH*] **in the splendour of daylight as a blind man gropes in the dark and you will not have success as to direction. You will definitely be injured** [*Hebrew ASHUQ*] **and robbed** [*Heb GAZEL*] **and there will be no Saviour.**

(16)You will erect a wedding canopy for a woman and another man will ravish her [*Hebrew SHAGAL*]

(17)You will build a house and not dwell in it; plant a garden or vineyard and not begin to benefit.

Eugene Petersen has "never eat a carrot!"

(18)Your ox will be slaughtered before you and you will not eat of it *Petersen has "a single steak"*

Your donkey will be stolen from in front of your face but will never return. Your flock will be given to your enemies and none will save it for you.

(19)Your sons and daughters will be given to another people and in searching for them all your days your eyes will grow dim (as you age) and none will know anything about it. *This prophecy was realised both during the Babylonian captivity and during the time when slaves were taken to Greece. I have visited an ancient mining centre in southern Greece where hundreds of Hebrew slaves worked.*

(20)The fruits of your fields and all you laboured for [*Heb JAGA*] **will be eaten by a people you did not know and you will live on defrauded or taxed and accepting it or pleased to be able to do that for the rest of your life.**

(21) You will become ignorant or grow mentally confused or become apostate from what you see with your eyes.

(22)The LORD will strike you with sore boils on your knees and on your legs [*Heb SHUQ cf "shank"*] **from the calf of your foot to the crown of your head which will not be able to be healed.**

(23)The LORD is leading you and the king you will set over you to a gentile nation neither you nor your fathers have known and there you will serve other gods of wood and stone. *It is not possible that Moses knew of the Babylonian captivity but God did and the Spirit of God set it down in this prophetic TORAH*

(24) **And you will live for the purpose of a desolate one** [*Heb SHAMMAH "waste of lives" (To show how rebellion leads to such waste)"astonishment"*] **for the purpose of a proverb**[*Hebrew MASHAL "parable" or "dominion"(not an ordinary teaching-but one that shows the LORD'S sovereignty in parallel with that of the world)*] **and for a "byword"** [*Hebrew SHANINAH-"a saying with which to assail" cf "Judi" in the Third Reich*] among all the peoples where the LORD your God will lead you[*Heb NAHAG "lead as a shepherd" or "drive you panting" "take panting"*]

(25) **You will sow seed and more seed in the field but it will add very little; for the locust will devour it.**

(26)**You will plant vineyards and tend them but not drink wine and not "collect produce"** [*Heb. AGAR which relates to the Latin AGER and to our "agrarian"*] **grapes because the worms will eat them.**

(27)**You will have olive trees throughout your territory but you will not anoint yourself with oil because the olives will drop off** [*Heb NASHAL "slip off like a head from a handle"*]

(28)**Sons and daughters will be born to you but they will not be long with you for they will go captive.**

(29) **All your trees and crops of the soil the flying locust or clinking armed men will take over,**

(30)**The stranger who is in your midst will rise above you higher and higher and you will go down wards and downwards; he will lend you and you will not lend to him; he will be the head and you will be the tail.**

SIGNALS AND PROOF OF DIVINE SOVEREIGNTY 45-47

All these curses will come upon you and chase you (*Petersen translates "hunt you down!"*) and reach you until you are laid waste [*Hebrew SHAMADH -used of "ruined crops"*] because you did not obey the voice of the LORD your God to keep his commands and statutes which I commanded you. They will be signals and divine portents or proofs for you and your seed for a long era. Because you did not serve the LORD your God with joyful radiance and in happiness of heart when all was great

ROMAN TIMES 48-68

(31) **You will serve your enemies whom the LORD will send against you amid famine and drought nakedness and want and he will put an iron yoke on your neck till he has destroyed you.**

(32)**The LORD will lift up over you a nation from the extreme distance of the earth or continent according to the place the eagle will fly**[*An express allusion to the Roman empire*]-a nation whose language you have not heard [*Latin was not yet a lingua franca*]; a nation fierce of countenance which will not lift up his face in pity on the elderly or children; they will eat the progeny of your livestock and the crops of your fields until there is nothing left to you-no grain wine oil calves or lambs until he has caused you to perish. He will lay siege to you in all your gates until the coming down of your proud fortified walls in which you will be trusting. He will be pressing you in the whole land and in all your gates which the LORD your God gave you. [*This was precisely fulfilled on or before 70AD*]

(33) **You will eat the fruit of your womb, the flesh of your sons and daughters which the LORD your God gave you in the siege and distress with which your enemy will oppress you. The man who is delicately raised and one of very soft heart will be of menacing against his brother and against the wife of his bosom and against his surviving sons; against sharing with one of them the flesh of his sons which he will eat -all he has left in the "siege" and "distress" [*Hebrew TZOR & TZOQ*]** when his enemies distress him in all his cities. The most delicately raised and luxuriously brought up woman among you who would not keep attempting to set the sole of her foot on the ground - tenderly brought up and delicate as she is will be of menacing eye against the husband of her bosom and her own son and daughter that she may eat in secret the afterbirth from her womb and her children because of her own need in the pressure and want with which the enemy press you in your gates.

(34)**If you are not vigilant to do all the words of this Torah written in this book to be in awe of the glorious and shining name -YAHWEH YOUR GOD the LORD will distinguish your calamities and**

those of your seed -great self-sustaining disasters and serious lingering illness. [*The Hebrew AMEN "sustained" is used of both calamity and illness in this context*]

He will cause to return all the regular sicknesses of Egypt [*Heb MADEWEH is as monthly sickness a regular malady-perhaps malarial or other repetitive fevers*] which you feared and they will cling to you [*Heb DABAQ "be damasked" or "welded" to you*]

THE LORD will also bring upon you every sickness and calamity not written in this book of the **TORAH** until you are laid waste (*Heb SHAMADH "as ruined crops" -A nation in ruins*)

You who were as the stars of the heavens for number will be diminished by death till you are a small remnant because you did not obey the voice of the LORD your God.

Just as it rejoiced the LORD your God to make you happy and to cause your increase so it will please the LORD your God to make you serve and to lay you waste (as a people) and tear you away from the land which you are going to possess. Then the LORD will cause you to be scattered [*Hebrew PUTZ "dispersed" "broken in pieces" "poured abroad"-hence we call this post Roman phase the "dispersion" or "Diaspora"*] from one end of the earth to the other and there you will serve other gods of wood and stone whom neither you nor your fathers have known. *During the early days of dispersion the Jews would have served through building temples etc even though they may not have worshipped idols readily.* Among those nations there will not be a wink of sleep and there will be no rest for the sole of your foot. The LORD will give you there a trembling agitated perturbed and troubled heart [*Hebrew RAGAZ*]; wasting tearful and pining eyes [*Hebrew KALAH*] and a melting distressed anxious soul [*Hebrew DAAAB*]

And you will live your lives in suspense [*Hebrew TALAA "uncertainty" "hanging on tenterhooks"*] aloof [*Heb MENAGAD*] and terrified [*Hebrew PAHAD "making haste" "trembling"*] day and night-unsure of your lives. [*Literally with no "AMEN"*] In the morning you will say, "Who will receive the gift of living to the evening?" In the evening you will say, "Who will receive the gift of morning light?" from the terrors that will terrify your hearts and the sights your eyes will see. And the LORD will cause you to return to Egypt in ships through a path which I said you would not add to your sights again. There you will offer yourselves as male and female servants and none will hire you. **This prophetic TORAH** was literally fulfilled when Titus neglected his orders to slaughter Jews and the Romans at the siege of Jerusalem grew tired of killing and hoped to get money from sale of survivors and deserters as slaves. Multitudes were sold "at a very low price and because such as were sold were very many and the buyers were few...the number that were sold was immense but of the populace about 40,000 were spared who might go wherever each one of them pleased."

These are the terms of the covenant which the LORD commanded Moses to make with the sons of Israel in the land of Moab besides the covenant He made with them in HOREB

DAY 7(336) 29.1-5

CHAPTER 29: A SPARTAN LIFE-STYLE to bring ISRAEL TO KNOW GOD

Moses called all Israel and said to them "You have seen all that the LORD did before your very eyes in the land of Egypt to Pharaoh and all his servants and his land. There were great calamities that you eyes watched; there were signs and there were those great openings [*Hebrew PATHAH-"liberations" and "open doors"- e.g. the way in the sea*] but to this day the LORD has/had not given you a heart to know that experience ...eyes to see and ears to hear till this day.

During your journeying of 40 years in the desert **your garments did not waste away** upon you nor were **your fastened sandals worn out**. You ate no bread nor drank wine or fermented drink in order **that you should have that intimate experience** for I am the LORD your God. *After the prolonging teaching and proclamation of Moses on the plains of Moab the prophet claimed some success in seeing a people prepared to enter the land buy faith. The remarkable session of lessons rehearsed statutes and addresses had been owned of God to inspire faith*

SUMMARY 29 6-8

VICTORY IS GOOD AND THE WEALTH OF BOOTY IS SWEET BUT WISDOM IS BETTER

You came to this historic place and SIHON king of HESHBON and OG king of BASHAN came out to encounter us in war and we smote them. We took the land and gave it as inheritance to the REUBENITES, GADITES and the half tribe of Manasseh.

But keep the words of this covenant and do them in order that you may be prudent and successful in all that you do. *Moses final observation on the East bank experience is that despite the victories and the very considerable gains and booty wisdom [Hebrew SHACAL "godly piety" and "devotion" was of the essence of spiritual wealth.*

The End of Part 7 "Spiritual or true wealth"

PART 8:

29.9-30.20 NIZABIM "STANDING READY"

"Standing" has a number of significant connotations. We are not considering a nation standing as those waiting for a bus. They are standing ready to possess their possessions and are well aware that they must wage warfare to do so. They are "standing" also in the sense of "sound" persons. The "soundness" of faith is seen even before it is severely tested in the conquest. They are thirdly a people "fixed" in their relationship to God. They understand the nature of the Covenant and have been fed its promises again and again. Despite the dangers ahead and the dispersions of the latter years the Son of Israel are ready for the next step in the plan of God and as the 21st century after Christ opens and the year 6000 from Adam has come we too must be ready for the coming of the king and our entry with Him to a kingdom greater than all.

DAY 1(337) 29:9-11

You are all standing at the ready and fit and established today-your princes your tribal leaders your elders your magistrates or writers-every man of Israel. *This remarkable statement can be made after 40 years in the wilderness and months of warfare. The widespread health and wholeness of the men of the nation is unprecedented and unparalleled even in this modern time. Would that the church of God were in this state! Even in the golden era of NT times Paul could say "there are some sick" among you. Your children and wives and your strangers who are in the midst of your camp from those who hew and carve your wood[Hebrew HAFTAB "woodcutters" and "artisans"] to those who draw your surface water [Hebrew SHATAV-"draw from the surface" not deep wells-because it was Jordan river water they were now using]You are standing in order to pass into the covenant of the LORD your God and you are standing between these[the blessings and curses]The NIV has "sealing it with an oath" and as they stand solemnly they are symbolically doing just that as Abram did when he "passed between the pieces" of his sacrifice along with the LORD. However there appears to be no sacrifice offered excepting the **morning approach whole burnt offering** so this is a pure and spiritual covenant well understood-and the absence of sacrifice must entail the fact that the LORD was offering to be that sealing sacrifice-this is prophetic **TORAH... which the LORD your God is establishing**[literally "cutting"] **with you today.** *Moses causes the people to cast their minds forward to EBAL and GERAZIM and to think of themselves as consenting to the covenant with its blessings and curses at this vital time. Their fathers stood at Sinai-they stand much better instructed at Jordan. Their existence and fitness are a tribute to the LORD who saved and kept them and prepared them for warfare.**

DAY 2(338) 29:12-14

READY TO BE CONFIRMED AS GOD'S OWN PEOPLE

You are standing...in order that you may confirm or establish to day that you are His people and He is your God in line with the word He swore to your Fathers Abraham Isaac and Jacob about you. And it is not with you only that I am making this covenant and these oaths (*consent to the curses &*

blessings in balance) for this which I have cut is for those who will fall asleep and **unanimously** [*Hebrew PEH "without anyone's further intervention*] for those who stand here before the LORD our God and **unanimously** with those who are not present here with us today i.e future Jews. *The covenant had obligations for those who would see little of the benefits-like Moses himself-and for those who would battle the adversary in Canaan and for those who would later inherit the peace till the time of Messiah.*

DAY 3(339)29.15-28 READY TO RETURN TO THE HOMELAND

For you know well what it was to live in the land of Egypt and what it was like when we passed in the midst of the nations through whom we passed. You saw their abominable or polluted things; the idol circles [*Heb GALAL*] of wood and stone of silver and gold which were among them. Be aware if there is a man or woman, a tribe or clan **whose heart** today faces away from the presence of the LORD our God to follow these gods of the gentiles or if there is among you a fruitful root a source of bitterness [*Hebrew LAANAH "wormwood"*]

And it will be so that someone who hears these words of this oath will have blessed himself in his heart saying "there will be peace or safety for me!" when or as I am under the rule of my own heart. *The idea is "I can govern my own affairs and still be under the covenant. I am in control of my destiny" "I am the captain of my soul" thus bringing a termination [Hebrew SUPH "a whirlwind"] on the satiated or "well watered" [Hebrew RAWAH] and on the ones who desire (the right) earnestly or "the thirsty land" [Heb. ZEMAH]The imagery speaks of two types of person who take the covenant lightly-those who are "provided with every good" or those who are at first "delighted"-person like those in the audience of Jesus who "received the word with joy" but had no root" and the second group who are genuine in their desire but short on fulfilment of their intent. The storm comes in both cases because the "root" is lacking. Bitterness is not far below the surface. The LORD will not be willing [Hebrew ABAH] to pardon him because at that time the anger of the LORD and His provoked jealousy or zeal [Hebrew QINEA] will smoke against that man. God who sees the heart observes the "source" and "root" of failure and such an attitude as this forfeits His good pleasure.*

All the curses written in this book will rest upon him [*Hebrew RABATZ "crouch as a beast of prey ready to take his life" or "lie down as an animal crushing him"*] and the LORD will wipe out his name from under heaven. And the LORD will separate him for calamity from all the tribes of Israel in accord with all the curses of the covenant written in this book of the **TORAH**. And he said "**Later generations of your children** who will rise after you and **strangers who come from a distant land** will see the afflictions of this land and the diseases [*Hebrew TAHELOA from HELAAH*] with which the LORD has afflicted this land. The entire land will be a conflagration of resinous pitch pine or **cypress and salt**. [*Presumably the fire is combated by salt but both act in unison to prevent cropping at that time*] You will not sow seed -nothing will be sprouting to life-there will not be any green herb growing up in it. It will be as the "overturning" or "sea-change" of Sodom and Gomorrah-the land of gazelles (ZEBOIIM) which the LORD overthrew in His wrath and hot anger.

PREPARED FOR WAR AND TROUBLE IN THE LATTER DAY AN ULTRA MODERN OR YET FUTURE INTERNATIONAL ASSESSMENT OF ISRAEL'S HISTORY AND ITS CULMINATION AT THE TIME OF A FINAL STROKE OF DIVINE ANGER

And all the nations will say "For what reason has the LORD done like this to this land? Why was this great anger kindled? And they will say upon that topic "They abandoned the covenant of the Lord God of their fathers who made a covenant with them when they left the land of Egypt. They went and served other gods and worshipped them -gods whom they did not know by experience who were not the "portion" of each of them. So the anger of Yahweh "**will burn**" against this land to bring against it all the curses which are written in this book. And the LORD will tear them from this

fertile land in fury hot anger and immense provocation [*Hebrew QAZAPH "splintering" or "breaking"*] and **will send them** [*The word "send" has a rare enlarged LAMBDA -a very notable textual feature which comes from Jewish consideration of the passage. The Hebrew "L" means ox-goat and indicates that God will goad the people like cattle to this land ...apparently to the United States*] to a "western" land [*Heb AERETH- "western" or "a land retarded" or "hindered" as in the days of Moses*] as at this day. As of the time of Moses the United States and even Europe represented lands still backward in development. The speech however is of more modern time and speaks not of Babylon which was eastern and of very ancient development. The fact that the speakers realised America was in view suggests this speech is ahead of now (2009) because "all the nations" have not come to see America's role as referred to in this scripture by Moses but under the vastly changed circumstances following the next short world war this awareness will break on the world.

Moses adds "The things that **conceal themselves** belong to the LORD our God and **the things that are to reveal themselves** belong to us and to our children for the "AGE "that we may do all the words of this law." *This statement is in itself a declaration that the revelation of scripture has a notably Jewish context of interpretation. The foregoing prophecy is housed within this declaration as a matter of long prediction whose outworking will be hidden through millennia but released in the days when the empire long "retarded" takes its place among nations and enlightenment as to scripture and the work of Yahweh is of a broadcast order in the world.*

DAY 4(340) 30:1-6 CHAPTER 30

READY FOR GODS WILL IN THE LATTER DAYS

And it will happen when all these words which I have spoken and the curses which I have given out before your faces come upon you and you cause them to return to your heart and mind among all the Gentiles where the LORD your God shall cause you to be thrust [*Heb. NADAH "driven" or "impelled"*]

And you return to the LORD your God and obey his voice concerning everything I have commanded you today you and your children with all your hearts and souls **the LORD your God will return your returning and have mercy** [*Hebrew RAHAM "soft" "tenderest compassion" "a father's love of his children"*] and turning He will quibbutz you from all the peoples from where the LORD your God caused you to be scattered-from where He took you. And the LORD your God shall cause you to come back to the land your fathers possessed and He will cause you to possess it, he will make you happy and successful (there) and he will cause you to be greater than your fathers. The LORD your God will **CIRCUMCISE YOUR HEART** and the hearts of your offspring to **LOVE YAHWEH YOUR GOD WITH ALL YOUR HEART AND WITH ALL YOUR SOUL THAT YOU MAY LIVE THE LIFE OF GOD**

Israel's re-gathering subsequent to the last dispersion-in the main from the west and this great nation of later time is essential to two matters presented:

(a)*It is necessary to bring numbers beyond those of the period of Christ when at least a million souls were cooped up in Jerusalem in 70AD and Galilee had a massive population. The American Jews alone by aliyah could fillip the numbers beyond those of the first and early 21st centuries.*

(b)*It is essential because the nation is not yet circumcised in heart in the manner Jeremiah and Paul spoke of-this great turning to God is still to be expected.*

DAY 5(341) 30 7-10

READY FOR THE RETURN OF MESSIAH

The LORD your God will deliver all these curses against your enemies and against those who hate and persecute you and you will return and obey all the commands which I command you today. And the LORD your God will cause you to abound [*Hebrew JATHAR "to excel" "to be very great" "to gain the victory"*] in everything your hand does to succeed and prosper and be happy the fruit of your womb, in the offspring of your animals and the fruit of your land **for the LORD will return**

to exult over you with joy... *This appears to be a prophecy of nothing short of prophetic TORAH of the return of the LORD JESUS CHRIST and of His great good pleasure in Israel ...and to make you happy and prosperous as when He rejoiced over your fathers. You will obey the voice of the LORD your God to keep the commands and statutes which are written in this book of the torah for you will return to the LORD your God with all your heart and with all your soul. This prophetic TORAH predicts the return of Christ and the return of Israel to the faith of the patriarchs in the LORD not of the rabbis in the Talmud.*

DAY 6(342) 30.11-14

READY TO RECEIVE THE WORD PREACHED

Because this commandment which I command you today does not render itself beyond you[*Heb PALAA "extraordinary" "miraculous" "separated at a distance"] It is not remote and a long time ago. It is not in heaven so that he should say "Who will go up to heaven to take it or unite it to us and make us hear it that we should get ourselves to do it. And it is not across the sea that he should say "Who will go across the sea for us to the other side of the sea to receive it for us and make us hear it so that we should get ourselves to do it for THE WORD IS NEAR -ACCESSIBLE TO YOU [Hebrew MEAODH-"surrounding" "easy of access"] " IN YOUR MOUTH AND IN YOUR HEART TO DO IT. The Apostle Paul in Romans 10 6-10 speaks of the "word" on the lips and in the heart-the word of salvation.*

DAY 7(343) 30 15-17

READY TO GAIN BLESSING

See that I am offering before your face today life and happiness death and calamity. What I have commanded you over and over again today is to love the LORD your God ; to walk in His ways; to keep His commands and statutes and judgments and you will live(His life)and grow and the LORD your God will bless you in the land where you go to possess it. But if you turn away in your heart and do not obey and you thrust away [*Heb NADAH. either by "urge" of the flesh or the "chase" of the world" or "seduction" of the devil]* and cause yourselves to worship other gods and serve them...

SUMMARY 30 18-20

READY ABOVE ALL TO MAKE THE SIMPLE AND VITAL LIFE-GIVING CHOICE

I am explaining to you today that as you destroy yourselves you will be destroyed. You will not lengthen your days in the land you are crossing Jordan to arrive in and possess. I am causing heaven and earth to witness solemnly or **repeatedly** [*Hebrew AUD*] that I am offering before your face life and death blessing and cursing

- (a)So choose life in order that you and your offspring may live.
- (b)Choose to love the LORD your God;
- (c)Choose to obey His voice;
- (d)Choose to be bonded to Him.

For He will be your life and your length of days to dwell upon the land which the LORD swore to give to your fathers Abraham Isaac and Jacob.

Moses again and again was speaking about details of God's plan in this address. The Messiah was listening in heaven and the people on earth. It was a covenant between God and the Jewish people. It involved a simple choice to LOVE THE LORD and show that obedience that proved it. It held out a union which was a "life-long union" of faith. It is a definite Haggadah-a preached word-with full explanation and set forth for acceptance.

The End of Part 8"Ready"

Part 9

31.1 -30 "Moses walked on" The winning walk

Introduction

The title of this section is "Moses' walk" and though he was 120 years of age Moses was still getting about. Moses would shortly climb Nebo. It was a massive effort but it showed his obedience to the LORD did not exclude attempting difficult divine directives. Moses had walked for 40 years at the head of this emergent nation. In his walk he went "forward" with God. The Christian life has been described as a "walk with God". We read that "Enoch walked with God" as did other O.T. saints. The N.T. book of "Ephesians" has been entitled "The walk wealth and warfare of the Christian". This section highlights Moses' spiritual intercourse with God.

DAY (344) 1 1-3

MOSES COMMENDS "WALKING WITH GOD"

Moses "went out" and spoke these words to all Israel and said to them "I am the son of 120 years today. I am not able any longer to go out and come in and the LORD told me that I would not pass over this Jordan. The LORD your God himself will pass over before your face. He will devastate these nations from before you and you shall dispossess them. Joshua will lead you across as the LORD said. *This is one of the shortest readings in the Torah but it speaks of Moses last birthday. He encourages the people to believe in the companionship of the LORD and to continue to walk with God as he walked. He also showed them that the LORD goes ahead and "fights our battles" and deals with our enemy.*

DAY 2(345) 4-6

The LORD will do to them as He did to SIHON and OG -the Amorite kings to bring destruction upon them and their land. The LORD will deliver them to you and you shall do to them all the commands that I commanded you.

Be strong [*Heb H.AZAK "press on" "stand firm"*]

Be courageous [*Heb. AMATZ "be restored" "alert in mind" and "swift of foot"-opposite to "feeble knees"*]

Do not fear [*Heb. JARA "tremble" -related to the Arabic "to hide"*]

Do not be terrified before them [*Heb. 'AARATZ "terrified" as being at the point of a spear*]

For the LORD your God the One who is going with you...

Will not leave you [*Heb. RAPHAH "relax His grip" "let you down" "desert" "let go"*]

And He will not forsake you [*Heb. 'AAZAB "loosen your ties" of service "set a servant free"*

"break a union"] The very considerable affirmation in these promises and exhortations show the self-same practical exhortation in Moses as in the writer to the Hebrews (12.12) who would have the Hebrews of the dispersion "bind up the feeble knees." The promises given by Moses are again quoted by the Hebrew writer (13.5) "Be content for I will never leave you nor forsake you." It is of the essence of walking with God that we are fully assured that

(a)He will never slip His hand out of ours and abandon us as to fellowship and His good will and grace. (b)Nor will He loose us from His service any more than a farmer would abandon his ox which draws his cart and plough or his ass which conveys him day in day out where he would go. While you live, says Moses, the LORD will be your companion to support you and He will be your Master to use you.

DAY 3(346) 7-10

MOSES REMINDS ISRAEL, "THE LORD WILL WALK WITH YOU"

And Moses called Joshua and said to him before the eyes of all Israel "Be strong and courageous for you will bring this people to the land which the LORD swore to their fathers to give them and you will apportion it to them as an inheritance. **And the LORD will walk before you;** He will be with you; He will not leave you or forsake you. [Slip His hand from yours or loose you from service] Fear not and don't get down-hearted [*Heb NAH.ATH "bend down as a bow being strung under foot" -which if it could speak might say, "Why are you standing on me?" Why are you putting me in to (this) shape"?*]

And Moses wrote this torah and gave it to **the priests**-the sons of Levi who lifted up the Ark of the Covenant of the LORD and also to **the all the elders of Israel**. *This group of 16 were trustees of the torah which comprised of the divine commands and statutes with his addresses and directions-the second law-and this book was lodged in the ark.*

DAY 4(347) 11-13

WALKING WITH GOD MEANS SEEKING MESSIAH'S COMING

So Moses commanded them saying "At the end of seven years in the year of release of debt at the festival of Tabernacles when all Israel shall come for "sightings of" the face of the LORD your God to the place which He shall choose you shall recite **this TORAH** in their ears before all Israel-before the congregation of Israel-men wives children and strangers within your gates-in order that you may hear and obey and in order that they may learn and fear the LORD your God and keep and do all the words of **this (prophetic) TORAH** *The Torah which Moses had written was based on a Covenant which entailed the LORD substituting himself as a sacrifice for sins and was founded on the principle of obedience from a relationship of love. The Torah also contained many promises to the nation concerning their heritage and in this immediate context the promise that the LORD would walk with them and was to be sought every year at tabernacles until of course "the Word was made flesh and tabernacled among them."* This directive of Moses was geared to "seeking God" and ultimately finding His incarnate companionship and work in the person of the Messiah at His first and second advents.

Their children who do not know the LORD must hear it and learn it in order to fear the LORD your God all the days they live on the land which you are going over Jordan to possess.

DAY 5(348) 14-19

OUR WALK WITH GOD ANSWERS HIS CALL TO MEET HIM AND BRING OTHERS TO HIM

(163)And the LORD spoke to Moses *The last direct speech of the LORD is recorded in Numbers 25. Now the LORD says solemnly to the great leader lawgiver and prophet, "You are nigh to death". "Behold your days that belong to death are drawing near-call Joshua and cause yourselves to have been stationed at the tent of meeting and I will continue to give him my commands. Then Moses walked and Joshua too and took their station at the tent of meeting. The LORD appeared in the tent of meeting in a pillar of cloud and the pillar of cloud remained at the open door of the tent. And the LORD said to Moses, "See yourself lying to rest in the company of your fathers and this people is soon [Hebrew BEKIREBO-"close to"] to rise and prostitute itself after the strange gods of the land when it gets there.*

It will forsake me *[The term means to no longer use one "who serves" you-to "turn the LORD free"] and break or continue as breakers of the covenant I made or am making with it. My anger will kindle against him in that day and I will be their "forsaker" and "hide my face from them..." The LORD is speaking both sadly and in an anthropomorphic form which has also prophetic significance. He will adopt the role of being of no use to them since they have loosed their ties with Him and He will hide not in fear but because they do not wish His company ...and he will be consumed. Great calamities and adversaries will meet them and he will say in that day "Is it not because there is nothing of God close to me or approaching me that these calamities have befallen me?" And I will continue to hide my face from them in that day because they "turned" to other gods*

MOSES SONG -A PROPHETIC TORAH RESPONSE TO ISRAEL'S LATER SEPARATION - FROM THE LORD WHO APPEARS- FORETOLD BY THE LORD

Now write for yourselves this song and teach the sons of Israel to place it on their (two) lips that this song may be **my witness against the sons of Israel**. *The serious prophetic relevance of this song is that it spaces Moses from the immediate idolatry and from the breach with Christ who substituted Himself for the sin of the people.*

DAY 6(349) 20-24

THE PERFECT END OF MOSES LIFE-THE SONG OF MOSES & THE LAMB

When I have brought them to the land which I swore their fathers-a land flowing with milk and honey and they eat and are satisfied and grow fat they will turn to other gods and continually reject me [Hebrew Piel tense of NAAAZ "blaspheme" or "insult" or "reject" continually] and break my covenant. and they encounter great calamities and adversaries then this song will be testify against their face as a witness because it will not be forgotten by my mouth of their seed because I know what he will think to do [*Heb. YATZAR "meditate" or "devise" or "plan"*] on the day before I cause him to come to the land I swore to them. *The LORD as the inspiration of the song was telling Moses that He would us the song as a reminder to later generations of Jews.* Then Moses wrote this song on that very day and taught it to the Sons of Israel.

THE LORD SPEAKS TO JOSHUA

And THE LORD commanded Joshua son of Nun and said "Be strong and courageous [*press forward and be restored in mind or alert*] for you will bring the Sons of Israel into the land which I swore to them and I will be with you. And it happened that after Moses had completed writing the words of this song in a book right to the perfect end:

DAY 7(350) 25-30

THE BOOK THAT TURNED UP AT PASSOVER

And Moses commanded the Levites who bore the ark of the LORD saying "Take this book of the law and place it by the side of the ark of the covenant of your God and it shall be there as a witness against you for **I know your rebellion** and your unbending neck [*a synonym for "hard-headedness"*] Surely you have been rebellious while I am alive with you today you will be rebellious with the LORD also after my death." *Moses directed that this written law be placed alongside the ark. It was a witness to Moses stance with the LORD as distinct from the peoples' position in apposition and it witnessed to future generations. It might be seen once a year-but other copy may well have been made for the Jewish tribal princes. The day of Passover when "sin" and "rebellion" were under the microscope and forgiveness was earnestly sought the priest on entry to the Holy Place was reminded of the "hardness" of the people and their opposition to the LORD. It is to be doubted that this book survived the captivity. Certainly if this was the book of the law found in the days of Josiah 2 Chronicles 34-the book has a 600 year provenance and upon its discovery it sparked a spiritual revival.*

SUMMARY 28-30

THE WONDERFUL "WAY" MOSES WALKED RIGHT TO THE END.

THE HIGHEST REVELATION OF MOSES' LIFE AS HE NEARED HIS OWN DEATH

Cause to be gathered to me all the elders of your tribes and your magistrates or writers [*It may be that these scribes could take down what was written in their hearing*] and I will speak in their hearing and call heaven and earth to witness against them. For I know that after my death you will continue to be corrupt and will act corruptly and depart from "the way" I commanded you. *Moses' way was the path he walked and that path led daily toward God and the Tent of Meeting. His way was prepared by daily sacrifice and so it spoke of Christ-the only sufficient blood sacrifice for sin. Thus "the way" Moses walked was his ultimate testimony.*

In the latter days there is "**a meeting**" [Heb. QARAH "a meeting" singular agrees with the singular noun for "calamity" (Heb. HARAAAH)] **of calamity** with you (plural) because **you will do evil** in the very eyes of the LORD to vex him [Heb. KAAAS "grieve" or "provoke"] through the preparing of a victim or sacrifice [Heb. ASEH-used of "sacrificing" or "preparing a victim"] by your hands. *This is a solemn but absolutely humbling reference to the treatment to be meted out to the Lamb of God in the latter days-a mighty is prophetic TORAH.*

And in the hearing of all the congregation of Israel Moses **spoke kindly**... [Heb. DABAR- a word that frequently used with this gentle inflection used to benefit here to show something of the heart of Moses despite his awareness of worse to come-he is even at the end zealous for the souls of the people of all ages as was Paul the apostle...] the words of this song to the end or **with approach to perfection**. There could not have been a more fitting conclusion to Moses' instructive urgent and prophetic ministry.

The End of Part 9 "The winning/winsome walk"

Part 10 32.1 -52 "Listen" Meditation on the future.

"Listen" [Heb. AZEZ] connotes "to sharpen attention" or "'prick up the ears." The acute faculty of the nervous rabbit comes to mind. The tense of the word that defines our 10th topic in this section is hiphil- "Cause you to give acute attention". The whole idea is to "ponder truth." This Song of Moses is referred to in the Apocalypse-Moses is in his deep prophetic inspirational state as he composes and his delivery was no doubt a combination of the august and the devout speaking to the heart which we associate more often with David. This penultimate section of Deuteronomy calls us to meditate on the state of faith in the last times. Jesus said, "when the Son of man cometh shall He find faith on the earth-the land He loved being first and foremost HA-ERETZ-"the earth"

DAY 1(351) 32.1-6

MEDITATE ON GOD HIS WAYS AND COVENANT MOSES CALL TO HEAVEN TO CENTRE ON HIS WORDS

Listen acutely O Heavens and I will speak to you on [Heb. AADABERAH "heavens" with paragogic which suggests Moses would "persuade them" "wheel them from column to line" "introduce a delay" or "something foreign to them" or "bring a matter to the centre of heaven's interest" "to bring a witness centre stage" and perhaps to do it "protractedly". In some such manner as this we are to understand the "paragogic" nature of Moses speech] and you continue to listen O earth to the words of my mouth. The momentous nature of what Moses has to say makes it little wonder that the song is actually adapted to be sung in heaven as scripture tells us in Revelation 15.3. This original song of Moses encapsulates the wars of the end times-in particular the wars with Rome and with Rosh.

Mighty your acts and marvellous
O God the Sovereign Strong
Righteous your ways and true;
King of the nations!
Who can fail to fear You, O God?
Give glory to Your Name?
Because You and You only are Holy,
All nations will come and worship You.
Because they see Your judgments are right.(Petersen)

THE SONG

Let my captivating speech pour down from the heavy dark skies: Let my words stream down or distil gently as dew

Moses was intent on introducing rain and dew to heaven-the frightening downpour and the gentlest glistening dew

As the "opening"(of heaven) or "opening of fissures" "clothing" and "burdening" the sprouting herbage:

As abundant showers upon green vegetables

For I was proclaiming or will proclaim a name "**Yahweh**" O come on, Greatness-majesty-magnificence- belongs to our God.

Moses is so enthusiastic about the "Life" that comes from dark clouds and clear alike-life that seems at once to flush like rivers through the young grass-he shouts out God's holiest name-which Jews so revere they will not speak. The race he lead might well feel their great teacher and lawgiver had become incautious in his old age and was taking this name too easily upon his lips-but no! He is giving glory to the Living God who brings life from the dead-who with the suddenness of the former and latter rain commands the sandstone landscapes of the land of milk and honey to undergo a sea-change in a day.

The Rock-His huge undertaking is perfect-complete-one great "whole" The word "Rock [Hebrew ZUR] in the Hebrew text sports an enlarged first letter "Z" which is the symbol for "fish hook". **Josephus** makes the important point that the book that had been laid up in the "holy house"(a copy of Deuteronomy) told of God prophesying "water from the rock". This prophecy is not a desert idyll but a grand **prophetic TORAH** of the life-giving Christ. It was for such reason-where Moses muted his glory for the glory of Christ in providing salvation that he was dealt with in such stern manner. In His great song His first humble deliverance is to say categorically that the **LORD'S ROCK WORK**- central to this ancient torah- is "complete"-nothing can be added to it-it is "the whole"-and as we know it is **CALVARY'S SALVATION PROVISION**.

For all his ways are just

(1)Moses uses the word for "setting straight"-like the testament or evidence as a judge sets it out. The word is that used for "judge-deliverer" in the book of Judges-so the LORD is spoken of as one whose ways are those of a judge deliverer-who single handed and at the expense of his life like Samson delivers His people. Other images of Christ will be recognisable in the book of Judges-to which this usage of Moses is a very nice introduction.

A Mighty God of faithfulness and absolutely nothing of "turning aside" from truth:

He is righteous and just

(2)Moses pays tribute to the **LORD'S** steadfastness and to his "equitable administration" and "**just cause**".

(3)Moses as a prophet is aware the LORD has a great cause and it is just. **The "straight" ways of God are "courageous ways"** too as the Hebrew **YASHER** has connotations of valour besides tranquil evenness.

They have continually been corrupt as putrid sepulchres-morally blemished-not sons: a generation perverting God's cause, wrestling with God

(4)Moses describes ancient Israel as "dying bodies" It is not an overstatement-He had seen numerous deaths in the wilderness-there may have been towards 3 million-an average of over 200 deaths per day.

Second he describes Israel as trying to turn God's plan on its head by wrestling with Him without gaining his approval-silent wrestlers who did not admit spiritual need.

Is this **THE** repayment or cherishing for **Yahweh!** : O you great fool of a people and not "spiritually" wise i.e. with no prophetic discernment

(5)Moses is aghast at the tragedy of a covenant partner treating his best ally as an enemy. The definite article "The" in the Hebrew is writ large as if the windows of heaven are now open and its company stunned by the waywardness of God's people

Is He not your Father and your Possessor? [Hebrew QANAH "your owner"]

(6)Moses reminded Israel that gave Israel spiritual life and also "acquired" the enslaved nation.

He made you and formed you.

(7)These are the Genesis 1 words for the labour the LORD put into preparing for man and for Israel and the loving-kindness He has shown to foster His likeness in man and Israel.

DAY 2(352) 7-11

MEDITATE ON YOUR HISTORY

Remember the years of an age: consider as you umpire years of generation upon generation.

Ask your father and he will explain to you: ask your elders and they will tell you

In Elyon's giving inheritance to nations: in His causing sons of Adam to disperse

He was setting up boundaries of peoples to the division of the sons of Israel.

(8) *Moses is telling us that there were 12 great divisions of the human race answering to the twelve sons of Israel-so there would have been twelve distinct language groups in that time. We have no absolute evidences extant but Moses spoke of this as a widely recognised fact of the 14th century B.C. To take the 3 sons of Noah and follow the immediate colophons is to discover this virtually proven in the emergence of GOMER, MAGOG (with TUBAL & MESHECH) and JAVAN; CUSH, MIZRAIM, PHUT and CANAAN; ELAM ASSHUR LUD and ARAM. This simple fact is part of the learning of Moses we are in no position to challenge. What is very wonderful is that about 2000 years before the appearance of national Israel God divided Mankind in twelve parts over the one world which is now 5 continents to be a mirror of Israel's heritage*

For the LORD'S share (of mankind) is His people: Jacob is the **tract of land** of his inheritance. (9) *Moses is telling us that the people named after Jacob are his lot cast and his chain to measure by. He found cast the lot and extended the chain and that is His sovereign purpose.*

He found Jacob in a land of desert wilderness -in an empty waste [Hebrew TOHU-a word used in Genesis for the earth's primeval state] in a howling lamenting JESHIMON [The word of the Dead Sea after the judgment of Sodom]

(10) *God met Jacob at Bethel and PENIEL-both pleasant productive places. But God spoke of him as "the seed of Abraham" and so in a sense he was acquired or found close to the time when God destroyed Sodom and Gomorrah. God sought him out in the house of LABAN in Syria so he was reached like a wandering sheep and a lost prodigal by the LORD*

He was constantly compassing him; leading him round; making changes in his affairs, constantly umpiring and instructing him: He was watching or keeping him as the little man of His eye (11) *Moses is aware that like himself Jacob received God's regular guidance and instruction. He found his life like that of Moses a "pilgrimage" with a kaleidoscope of changes. God amid all kept him as carefully we guard the pupil of our eye.*

Like an eagle that causes its nest to rouse or bestir itself [Heb. Hiphil of AOR]; that cherishes and broods over its "plucked" or incompletely feathered young

He will stretch out his wings and take one of them on wing feathers as he soars up on pinions

The LORD alone guided him: and there was no strange god with him.

912) *Moses is deriving one of life's great lessons-God is not content with stagnation spiritually. He lead us on-He challenges, changes everything around, redirects. Nevertheless his love is unmistakable even though his children do not look lovely and are very unsure in the realm of the Spirit. The LORD Jesus as He rescues his Peters enables us to become familiar with the uplift of the Holy Spirit and presently we gain likeness to Him and walk run and mount up with wings as eagles under the thrust of the Holy Spirit. There was absolute adherence to Yahweh with Jacob-he never faltered on his promise to put the LORD at the helm. Moses is deeply affected by the life of Jacob as was David. Elsewhere he refers to Penuel as being "His" experience as well as Jacob's.*

DAY 3(353) 13-18

MEDITATE ON YOUR FAMILY PAST & PRESENT TRENDS

ISRAEL'S PATRIARCHAL WELL BEING GUARDED BY THE LORD

He caused him to ride as a horseman on the heights of the earth: and he ate the produce of the field He made him suck honey like an infant from the SELA-soft rock; and oil from the flint stone rock. *The patriarchal families moved on the peaks and gained the vistas. They ate natural products and made use of the olives and honey produced on the rock strewn mountains. Theirs was a healthy life.*

ISRAEL PRIOR TO THE CONQUEST IS CHIDED FOR INDULGENCE

With curdled milk of the herd and milk of the flock (goats' milk); with fat lambs And rams of BASHAN and he-goats: with the kernel heart (flour) and double yield of wheat. You drank the fermenting blood of the blood red grape: and JESHURUN was becoming fat and kicking.

The sequel to conquest of BASHAN and the Golan was that the men of Israel were eating well and through feasting on excellent bread and fine "little beloved Israel" [Heb JESHURUN from JEISRAELON-a diminutive of affection] became like a stubborn bullock.

You are prosperous robust nourished -thick with fat-CUSHITE.

Moses was a disciplined man who viewed the people as well nourished-which flew in face of their military mission -soon to be undertaken- and demanding athleticism and superb fitness. Booty of vintage wine and granaries full of wheat had altered the look of the people within a few short months. The reference to CUSHITE indulgence is curious-Moses himself had an Ethiopian wife whom he loved-yet he disapproved of the indulgence typical of the CUSHITES. We get what must be a genuine impression of Moses as a highly disciplined man.

ISRAEL'S RECURRENT TENDENCY TO FORSAKE THE GOD OF HER FATHERS

He abandoned [Heb NATASH by "spreading out" or "dispersing from" God's presence.] God who made him and he accounted a "fool" the Tyre-like rock of his salvation. They made him jealous with their foreign gods: they displeased or irritated him with their abominable (idols); they were sacrificing to demons [Literally "lords] who were not God-idols that they did not even know-who had come newly in their midst. Your fathers did not shudder in terror. [Hebrew SHAAR] You have left behind the Tyre-like ROCK that begat you as a parent might leave a child behind; you forgot the God who kept writhing in pain or was constantly grieved over you. *Moses is rounding on the current idolatry developing within the nation.*

(1) *It began by men "dispersing" from the camp with the LORD in the centre. Take away the "centrality of Christ" and trouble begins to brew up.*

(2) *The departure continued by speaking disparagingly of God and despising the shelter of His salvation from the raging dangers around.*

(3) *Marriage led them to house foreign gods and to enter the demonic realm unsuspecting of the Satanic rule that was taking hold upon them.*

(4) *The nation became a "fearful" not a "faithful" people where these terror demons had sway.*

(5) *The LORD was neglected-His house no longer visited; the grieving heart of God meant nothing.*

DAY 4(354) DEUTERONOMY 19-28 MEDITATE ON YOUR LATTER END

The LORD saw this and despised the sad vexation of his sons and daughters
And said, "I will cause my face to be hidden from them

And see what will be their latter end.

For they are a **changeful** or perverse generation-

Sons with no faithfulness of character in them.

They continued to provoke me by **Atheism** [Heb. BELOA EL]

They irritated me with their empty idols

And I will make them jealous by those who do not (yet) exist as a people

THE CHURCH, THE ROMANS & THE HOLOCAUST FORETOLD BY MOSES

*This prophetic TORAH looks to the latter days when God has a mighty corrective in mind for a people some of whom even embraced Atheism to His consternation. The latter day Carl Marx-Jewish co-founder of Marxist Leninism-is a striking fulfillment of this prophecy. **The people as yet unnamed are God's church of the Gentiles of whom Paul says, "I will provoke them to jealousy by them who are no people"-Romans 10.19. The apostle Paul saw the long-term relevance of this ancient prophecy.***

I will cause them to be provoked by a nation of foolishness

For a fire has kindled in my anger

It will be kindled to Sheol below

It will devour earth (land) and **those it carries** or its produce

It will engulf in flame the foundations of the hills

I will add **calamity upon calamity** on them

I will empty my quiver of arrows against them

Exhausting famine [*Heb. MEZI RHAAB*] and consuming or warrings of **lightning bow** and (a) **my** bitter sadness or cry of lament or "gall" or (b) poisonous destruction or "cutting off" [*Heb MERIRI-used of poisonous snakes-Job 20.25 and with the meaning "distilling"*] *This prophetic piece takes us to **the latter days** beginning with the "exhausting" famine that brought the defenders of Jerusalem to the depths of despair. Jewish zealots had provoked and fought Rome and brought their nation to its temporary nemesis with the death of 2million Jews. The "lightning bow" describes well the extraordinary engines of the 10th legion which cast stones of a talent weight and great destructive darts or missiles 2 furlongs into the city. As these rained down the Jews ironically called out "The Son cometh"(this saying is confirmed in both Josephus Chaldee edition for Jews in Babylon where it is "BAR" and in his Greek edition for the western dispersion where it is "HUIOS") Incendiaries from the Roman legions burned and pillaged. Jerusalem with its temple went up in flames and thousands fell by the bows and slings of Rome. Then as the later era of the Gentiles came in the terrible "poison gas chambers" of the Third Reich were the setting where 3million Jews died. Thus the LORD allowed two great tragedies precipitating millions of Jews to Sheol. Paul the apostle lived near to the first and we whose lives were set in the 20th century have lived through the second.*

THE HOLOCAUST

The "Gas Chambers" may be described as Christ's second Calvary-in the sense that the LORD is represented as being offered "gall" there as each Jew was shut in to poison. As He died without resistance Heaven remained passive at this terrible pernicious event of the latter days. When Israel was treated in this inhuman way it was Christ who was so treated also. As the cross resulted in a worldwide gospel of shalom so the holocaust moved the world into another era and the realisation Christ's words "the generation that sees these things will not pass away till the purpose is complete-and God's kingdom of shalom breaks in upon men.

"I will let loose against them 'the tooth' of beasts

"with the anger [*Heb JAHAM*] of serpents of dust

"In the street the sword will bereave them of children and **there will be terror in their inner chambers**

"Young men and also young women, child in arms and the man of grey hairs will be there" *Shadows of the coliseum and many ignominious acts over the millennia are cast across the history of the Jewish people. He allowed beasts to be released on Daniel but he "shut their mouths". The word "Beast" in Hebrew BAHAM means "to shut the mouth" and Daniel's God who chastises his people in Babylon is Israel's defender too as the story of the 3 brave youths and of Daniel and Esther and Nehemiah show so superbly. The subtle power of the serpent has but one foil-the "uplifted pole of Moses and the cross of Israel's precious Messiah-the all atoning lamb. Through the latter days the ferocity of nature would be used by man to add terror to the plight of the Jews-and Satan would pursue this people like no other with persecution and pogrom and over the so-called Christian centuries many deep injustices have been perpetrated against the nearest kinsmen of Christians -enormities of evil which continue that enmity of the ancient Serpent of Genesis 3.15 into these late ages **but God** has planted the fig tree and we are in times of refreshing and close to the restitution of all things and the dawn of the greatest kingdom in all human history.*

THE DISPERSION TO THE ROMAN WORLD

I said **"I will cause them to be blown away** (like chaff)

"And cause their memory to cease [*Heb SHABATH*] from mankind.

"If it were not for the provocation or contention of the enemy Assembler
"Lest their adversaries who distress them should continually put it down to their gods or dissimulate

"Lest they should say 'Our hand is victorious'

"The LORD has not prepared all this-there is no one of understanding among them"

Moses continues with this prophetic word speaking of the international dispersion of the Jews and as in his own day of a further occasion when the LORD would not wipe out the memory of His people despite their resistance to His will. The "Great Assembler" in this context is the Devil who will bring the nations against Israel-in Ezekiel he is known as God the Prince of MAGOG-the age-long foe of God's purpose.

DAY5 (355) 29-39

MEDITATE ON ISRAEL'S

LATEST PERILOUS HOUR WHEN THE LORD RE-ENTERS

THE VALUE OF CHRIST THE MEDIATOR THROUGH FAITH IN WHOM THEIR TROUBLES MIGHT LONG SINCE HAVE BEEN DIMINISHED

They **must become** wise to this: **would that** they had godly prudence as to these things
Moses uses a future optative and an imperative to express the hope that Israel will gain insight.

That they might understand by mediator [*Hebrew BIN*] their latter end

How will one of a number chase a thousand and two put to flight ten thousand?

If their Rock had not sold them [*Gesenius "to deliver to the power of an enemy Heb. MACAR]*

And the LORD had **caused them to be shut up**

(a)*Josephus records "the document of sale" of Judea in fulfilment of this prophetic TORAH. Caesar sent a letter to BASSUS and LIBERIUS MAXIMUS (procurator at the fall of Jerusalem) and "gave orders that all Judea should be exposed for sale."*(Josephus: Wars of the Jews 7.6.6) *It was normal for the Romans to re-populate a conquered land but to fulfil scripture Judea was ordered to be sold and was never properly peopled till the 20th century.*

(b)*The declaration of the Roman general Titus at the fall of Jerusalem fulfils prophetic TORAH of the divine deliverance of the nation to its conquerors to the letter. He says, "We have certainly had God for our assistant in this war, and it was no other than God who ejected the Jews out of these fortifications; for what could the hands of men or any machines, do towards overthrowing these towers!"*(Josephus: Wars of the Jews 6.9.1)

It had been in May-June of 7) A.D. that the priests at in-gathering when ministering in the temple which came under attack in July August heard a sound as of a great multitude saying, "Let us remove thence."

(c)*The prophetic TORAH about their being "shut up" by the LORD is exactly so because those who came for Passover in March April remained in the city. The number regularly attending was of the order of 3 million. The actual number of captives after the end of the siege on 8 Elul-September was 97,000 and the number of slain 1, 100, 000-accounting for about 2 million persons were entrapped-the great bulk of which number came to observe" the LORD'S PASSOVER. Never before had the Jews been attacked on a biblical feast in their land (the plot of Haman during the Captivity in the days of Esther being a notable exception) Josephus writes, "This vast multitude is indeed collected out of remote places, but the entire nation was now shut up by fate, as in prison, and the Roman army encompassed the city when it was crowded with inhabitants. (Wars: 7.1.4)*

For their Tyre-like Rock is not like our Rock

But our enemies are judges in tribunal or inflictors of vengeance

Moses is referring to the stern justice of the enemies of the Jews as opposed to the throne of intercession and judgment of the God of Israel. The Romans of the future were indeed to be a nation of lawyers with a type of jurisprudence that seeded law-giving throughout Europe-but it was not noted for clemency and could be draconian. Israel's LORD by contrast would act with mercy-the Lord rejoices in mercy.

For their vine is the vine of Sodom
And from the field of Gomorrah

Israel's enemies are of "ignoble quality" and degenerate and they are indicted under this image.

Their grapes are grapes of addiction [Heb. ROSH "poppy" cf. opium]

Their clusters a bitter alcoholic flow [Heb. MARAR]

It would appear that Sodom and Gomorrah had the addictions we have re-discovered-drugs and also alcohol had reduced the people to a very corrupt and violent way of life. The Romans also used opium and heavily fermented wine.

Their wine is the poison of serpents: and their prince or chief as the fierce or virulent head [Heb. ROSH] of cobras.

*Israel's enemies are now characterised by the fierceness of their leadership. **The senate of the Romans desired the death of all Jews in the city-but Titus relented.** According to the prophetic oracles of Ezekiel Russia without doubt (Heb ROSH) will prove one of Israel's "fierce" latter day foes.*

Is it not sealed up with Me? a sealed matter under my seal ring in my treasures ?

Mine is **vengeance** and "completion" or "restoration" **making peace with a friend** [Heb. SHALAM] and recompense

At the proper or opportune or time (usage "as known to astrologers"-so to God) their foot will totter for the day of their heavy load of calamity is near or is a "short day"

This reference is to the "completion" of the LORD'S vengeance against Israel's foes. This is at the margins of the restitution of all things which is heralded by a short but terrible calamity that befalls modern Russia and other foes which will yet be ranged against what is now modern Israel.

And the things that are destined [**The Heb. word is ATHADH a cognate of ATHUDH the "He goat"**-a subtle usage of the Spirit of God which entails the divine awareness of the deepest secrets of the modern age] rush for him at "excited speed" or "flight speed"[Heb. HUSH-an onomatopoeic word spoken as "Whoosh"]

For the LORD will judge His people: and will have continually had pity on or comfort for His servants

When He sees in the future that **their right hand** is taken away.

In the last days Israel is to be bereft of her support or "strike power". It is to be taken away or "roll away" quickly as water or yarn or food or strength suddenly fails [Hebrew AAZAL]

And it is **the extreme end** -there is nothing for the one who has been ruled or oppressed or the one who is free of bonds and in the market place of commodities and wares [Heb. AZAB]

A significant factor in the last days is a world wide crisis like that of the world when Joseph stored wheat in Egypt. The Spirit of God sets the context of the coming of God's kingdom in a day of financial extremity.

And He will say "Where are their gods: the Tyre-like rock in which haven they fled for refuge

"The gods who ate the fat of their sacrifices: and drank the wine of their libations.

"Let them rise up and let them be your war ally [Heb. AAZAR]

"Let them be a protection or defence cover over you."

The Spirit of the Lord surveys Israel's O.T. sacrificing on the hills-events which Moses could not yet have known naturally-though it may be that BALAAMITE sacrifices were currently being made. Moses sees a time in the latter day when all the pantheon of Israel's dependence will be less than useless and the re-emergence of Sovereign power alone will save the people.

Look prophetically now **for I myself** am He: there is no mighty God with me!

I put to death and I give life: I have smitten and I will heal

There is none who (can be) a "deliverer" or "escapee" from my hand

The LORD contrasts His incomparable power with "the loss of defence" which Israel suffers in v.36. The LORD says "It is I, I"-the "I am" of Moses-and He adds, "There is no other god"-none exists. Whether things go against His people or things go well with them-He is behind it all in correction and in comfort.

DAY 6(356) 40-47

MEDITATE ON THE FINAL JOY OF NATIONS

For I lift up my hand of power and authority to the heavens: and I say with commanding authority

"I am He who lives for perpetuity or ever."

"When I sharpen [Hebrew SHANAN] the weapon of my lightning fast sword-my BERAK

"And my hand is holding it "for" or "nigh to" or "as instrument of" judgment

"I will return vengeance to my adversaries

"And I will requite or make a complete finish of those who hate me

"I will make my arrows drunk to hilarity with blood

*The latter phrase "drunk with blood" has been used of "**rushing in madness to their own destruction**" and it is appropriate to the last short catastrophic war prior to Christ's coming for the very warheads that wound an enemy wound oneself. To strike is to be struck.*

And my sword will eat flesh

Again the nature of modern weaponry is such that it melts human flesh-even sophisticated conventional armaments have this devastating power but nuclear devices according to any informed reading of Ezekiel 38-9 are used in the last struggles involving Israel

The blood of the "pierced" [Heb. HALAL literally "shot through"] and the captive taken in war. *The significance is that the effect of latter day war does not end with captivity-where chemicals or radioactive substances are in use the flesh even of those who are captive is affected.*

And of the "head" [Heb. ROSH] of the army commanders of my enemies.

Cause yourselves to shout for joy with strident voice **with my people O Gentiles,**

For **He will raise up** or preserve alive the blood or slaughter of his servants

It would appear that Moses is talking not about a "vindication"-the word is not employed-rather a "resurrection" not unlike that we read about in the prophet Ezekiel 37.

He will return vengeance to His enemies and He must continually make atonement [Piel of KIPPUR] for his land -for His people

The Song of Moses ends with an imperative that covers the nations of the world and the people of Israel who share with them through faith in the last days of this era. The logic runs:-There is one God, I alone-and no other exists. I will be the resurrection of my own-and gloriously from the perils and ruins of the last war on Israeli soil the LORD Christ will bring up his people as all those who lie scattered-for the time Moses looked towards was the time of Atonement-which was the day on when "sins were forgiven" and also the time when Titus mopped up after his September victory in Jerusalem-also the anniversary of the six-day-war but most wonderfully of all the shadow of what was accomplished on Calvary when the one and alone Saviour of Jew and Gentile gave his life a ransom for many.

DAY 7(357) 44-47

And Moses came and spoke all the words of this song in the ears of the people-he and Joshua the son of Nun. *This song though capable of being spoken antiphonally was spoken as one composition by its author.* And Moses completed speaking all these words to the entirety of Israel. He said to them "Set the words to belong to your hearts and your hearts to the words." The words which I am the means of witnessing or testifying to you this day which you shall command your sons to keep and do all the words of *this (prophetic) TORAH* for this is not a light word (as from you) fir this is your very life and by this word you will extend your days to length upon the land which you go over Jordan to possess.

SUMMARY 48-52

And the LORD said to Moses in the same day numerically [Heb. AAZAM-"that "strong" day "that "bodily firm" day. It was not a day in which it was at all apparent that Moses would die. He woke well and this word suggests he was even considered "powerful" as a meat eating lion] saying "Go up to Mount ABARIM-this is Mount Nebo **which is in the land of Moab which is adjacent to Jericho-** and view the land of Canaan which I am giving to the Sons of Israel to hold as a possession. *There is an apparent aside in these words -a geographic note which seems to be the divine direction as to where Moses was to go -which detail Joshua carried in mind for the later written account.*

But you must die on the mountain you are climbing; but there you will be gathered to your people as Aaron your brother died in Mount HOR and was gathered to his people. Because that [Heb. AL ASHER "because in doing what you did"] you acted in perfidy [Heb. MAAAL "by treachery" "covertly" literally "from on high" "beyond their limits": the high handed action-the lifting up of spirit-the taking the place of God was most serious and as poetic justice both these leaders were taken up "high" to the mountains which God made and towards the heavens which are the work of His hands and to see the earth lying below them which is the work of his fingers-but in His great mercy humble and meek as children to fall asleep and awake in His arms.] against me in the midst of the Sons of Israel at the waters of MERIBAH KADESH-the desert of SIN and "doing what you did" not "continually" setting me apart as holy in the midst of the Sons of Israel. Therefore you will see the land from a position of opposition or removal but you will not go there to the land which I am giving to the Sons of Israel.

The LORD is holy and is to be revered in all our days. One day of pride and failure to submit to His rule may seriously limit our blessing especially as ministers of the gospel of Christ.

The End of Part 10 "Meditate"

Part 11 33.1-34.12

ZOTH HABERACHAH "THESE ARE THE BLESSINGS"

"LIVING UNDER THE BLESSING OF GOD"

DAY 1(358) 33.1-7

THE APPEARANCE OF ANGELS ANCIENT AND MODERN

These are the blessings with which Moses the man of God blessed the Sons of Israel before he died. *This is the first bible reference to a "Man of God". Moses was the prototype of all who will submit their lives wholly to the will of God. The description goes beyond that to being a "warrior" of the living God Who in the strength of His triune person can use a totally consecrated life for the blessing and eternal good of others.*

The LORD spoke to him on the way coming from Sinai and arose like the morning sun from SEIR and caused Him to shine or must shine from Mount PARAN. He and ten thousands of His holy ones at his right hand poured out as torrents in the ravines. *Enoch looked to the latter day when the LORD would come and bring with him many ten thousands in the context of judgement. (Jude 14) The angels as administrators of the judicial process of God witnessed the giving of the law as they stood on tiptoe and are represented both at Gethsemane and on the occasion of the Resurrection. It is of considerable interest that the approach of the LORD and the angels here is as in His latter day approach recorded in Isaiah63.1 from the south. In both cases the kingdom is in view- the earlier theocratic kingdom and the latter the millennial-and in both cases adversaries lie on the north. Where the rapture is involved the LORD'S approach is "East West" not "south-north"(Matthew 24.27 & Luke 17.24)-it encompasses all the earth as the LORD quests his ecclesia to "out-redeem" them from the world's failing market and oncoming storm. The approach of Christ in this respect lifts men's heads worldwide.*

FATHER AND SON IN MOSES' LAW

He it is who definitely **loves the peoples**; all **His** holy ones are in **Your** hand and these have been leaning and laying down at **Your** feet and **He** will declare the prophetic burden from **Your** words.

The NIV rendering "They will receive instruction" has this against it-that it translates a 3rd person singular by a plural. The Hebrew NASHAH is also better rendered "declare the burden"- "instruction" is MOSHER. The phrase assumes two persons of ELOHIM-whom Christians would call "FATHER and SON" after the teaching of Jesus Christ. Thus the deep love of the Pre-incarnate Christ and the Father for His people is glorified and His power in prophecy is exalted in a **prophetic TORAH**

The Torah that Moses commanded us -the possession of the congregation of Jacob. Moses declared that but the point at issue is that Christ will declare its Torah-where it points-besides its content.

CHRIST FIRST TERMED "KING" OF ISRAEL UNDER MOSES LAW

He is king [The writer is not describing Moses but the LORD-although Moses loved the people also and he was endowed with authority to assemble the tribes-but no-one would have dared to put Moses in the place of sovereignty-besides the Hebrew KAL(present tense) has the sense of "continuing king" though Moses is dead] in JESHURUN. The term JESHURUN is used both of "the beloved righteous" from the base YASHER and of "Israel beloved" as a contracted form of ISRAELUN (which is GESENIUS' preference but not my own) Usages Deut 32.15; 33.5; 33.26 & Isa. 44.2) He (the LORD) was king in the house of having gathered the princes of the people the tribes of the "prince with God" unitedly.

TWELVE BLESSINGS

(1) "**Reuben** will live and not die out and his manpower will not be few by count." When Reuben was born Leah exclaimed with glee, "See a son!" The perpetual growth of Reuben is secured by this word.

(2) **About Judah** he said "The LORD hears the voice or cry of Judah and will cause Him to come to His people. His hands have a strife belonging to Him. (The LORD) is his helper against his adversaries." Understood as **prophetic TORAH** the literal meaning is far more illuminating.

(a)The cry is the cry of Christ, "Father forgive"-it is heard for Israel and the world.

(b)The "coming to his people" is the advent of Christ to save and finally as the lion of Judah to rule

(c) The "strife" peculiar to Him is the strife against sin and Satan supremely at the cross and throughout history.

(c) The Father stays the hand of Judah's adversaries and supported his son on every occasion of calling-whether when the Greeks came or when he strove in Gethsemane and an angel sustained Him or whether at the cross after which call of dereliction the whole world recognised that Grace was bought at the expense of His suffering.

DAY 2(359)33.8-12

(3)**About Levi** he said "Your Thummim and Urim belong to the man of your covenant mercy [Heb. HESED -a further clear **prophetic TORAH** indicative of the ultimate guidance of the "Warrior of the covenant" -Christ] "Thummim" shares the idea of "perfection" with that of "miracle" and the "Urim" simply means "lights" or better "revelations." Both words link to the "Warrior-God"-the LORD Sabaoth because He is the one through Israel's whole polemathy who has guided by Urim and Thummim. You tried to remove Him {Hebrew NASAH used of "tearing down a house"} again and again at MASSAH and you strove with Him at the waters of MERIBAH.

He said of his father and mother "I am not visiting or seeing or providing care for them" and of his brothers "I am not causing myself to acknowledge or have concern for them" and he is not familiar with his own children because he watches your word taking heed to himself and watches over the detail of your covenant. Jesus in Matthew 23.23 said, "These you ought to do and not leave the other undone" though in recognition of deep commitment He also said "Unless a man deny father and mother he cannot be my disciple". In a modern case-that of Oral Roberts his daughter expressed at his memorial service (December 2009) her huge loss in not having the daily commendation of her father but with hindsight she testified to His "focus" on the need of those with whom he dealt and that he did "all he could" to obey the LORD and that he undertook a massive project in building the first Christian University.

He (Levi) points out Your judgements for Jacob and Your torah for Israel and sets incense (or prayer) before you and the whole offering regime inspected for perfection on Your altar. Bless O LORD his "writhing" (as he heaves large offerings) and look with pleasure on the huge preparations of his hands. Smite the thighs of those who hate him and such as revolt against him.

(4) About Benjamin he said "The **Beloved** of the LORD will cause Himself to dwell for security near to him for he protects **Him** all day long and between the wings of his garments **He** dwells." *The "Dearly loved of the LORD" Hebrew DODI is a term used in prophetic TORAH for Christ-"My beloved Son"*

(a) Christ as a child stayed overnight in Jerusalem-the territory of Benjamin-it maybe with his grand-mother Anna-we do not know.

(b) Over 30 years Christ spent Passover in the territory of Benjamin

(c) Christ ministered in Jerusalem on several occasions-certainly staying over during the John 3 interview with Nicodemus

(d) Christ also stayed in Bethany which comes within the territory of Benjamin

(e) David who was also "beloved" of the LORD dwelt under the defences of Benjamin in Jerusalem and many other kings like him until Messiah the King of Kings and well-beloved Son of God.

DAY 3(360)33.13-17

(5) And to Joseph he said "The LORD bless his land with the pleasant and precious dew of heaven and from the depths of what lies below (*artesian water*)-from the most precious of what the sun brings forth and the most precious pasture that the moon... (which governs the months) sends [*i.e. "showers"*]... the first fruits of the Eastern mountains...[*Ephraim and Manasseh had a ridge of peaks running North -South along their more easterly territories-the northern tip of the ancient fault line that runs far south into Africa.*]...and the produce of the perpetual hills. *Over half Joseph's territory was hilly landscape.*

...the good produce of the land and its fullness **and the favour of Him who dwells in the thorns.** *This classic Mosaic touch brings the leader back in reverie to his beginnings and to his "meeting with the LORD at the burning bush. Moses speaks of One who "dwelt and dwells a mind thorns-for our sakes. The LORD word a crown of thorns for us at Calvary and his wounds are our health". This magnificent prophetic TORAH takes us to the heart of true religion; that "renewed relationship with God in Christ who at the Bush and through Israel's history bore the hurts she caused and on the cross and through NT time has borne with the hurt His church has caused Him. May these come on Joseph's head and upon the crown of him that is prince [Hebrew NAZAR-"shining one" or "preserver"] among his brothers. Joseph was the "Preserver" or "Shining one"-thus the blessing of this section is especially Christocentric.*

His princely splendour is as a firstborn. He has the horns of a buffalo-with them he will push united nations; he will push the ends of the earth-even these (horns of) ten thousands of Ephraim and thousands of Manasseh

DAY 4(361)33.18-21

(7) And about ZEBULUN he said "You must shine cheerfully or radiantly in your going out." (As merchants or soldiers or those delivered) *On the edge of ZEBULUN'S territory was Nazareth from whence came Jesus Christ as He went out to begin his ministry. The essential "cheer" of ZEBULUN was marked in the ministry of Christ whose characteristic greeting was "Be of good cheer"*

(8) And you ISSACHAR in your tents Nazareth was on the very edge of ISSACHAR'S densely inhabited area and if they lived cheerfully in their tents or dwellings in former days they would be more deeply cheered by the house building family of Nazareth from whose Davidic root came Christ.

They will call nations of the mountain there and sacrifice sacrifices of righteousness ...Jews did not sacrifice outside Jerusalem except at the altar on the East Bank in Joshua's day. The "righteous sacrifices" of the "mountain call" or the "kingdom of Christ of the latter day" are better sacrifices

of praise of Jesus. Isaiah gained insight into the "Mountain of the LORD" of which he speaks (Isaiah 2) though he centres his prophetic gaze on Jerusalem where Christ died and where His rule shall begin.

**Behold the mountain of the LORD
In latter days shall rise
On mountain tops above the hills,
And draw the wondering eyes**

A TERRITORY TO BE ENRICHED BY SPIRITUAL AND MATERIAL TREASURE

He will suck the overflow (*wealth from "sea traffic"*) of the waters and hidden treasures of the sand or of birth-pain reserved for him [*Heb. TAMAN*]

(a) *The merchandise of the seas (both the Mediterranean and Galilee) might be included in this blessing for neither ZEBULUN nor ISSACHAR has any western boundary as to the sea.*

(b) *Another modern understanding of a spiritual nature of this "wealth of the Gentiles" is the economic support of Christian pilgrims who belong to the "latter day MOUNTAIN" would become a very real presence in these inland places-today's AFULA, HAROD, SHUNEM, GIDEONA, MEGIDDO, and BELVOIR and who flock to the Galilee and visit this region from there.*

But there is one treasure more-it is understood by translators as residing in the sand-but neither

(c) *Territory is by the sand and Hebrew stem HWL (including HOL "rolling" i.e. "sand" and HUL "twisting" i.e. "pain" because the original text was unvocalised) also means "twisting" or*

(d) *"parturient pain" or "palpitation of heart" or "waiting" or "dancing" -and indeed prior to the birth of Christ Mary dwelt within this territory and in her person knew fulfilment of these aspects of the awesome blessing of Christ whiles "waiting" whiles "dancing" whiles "trembling". The validity of HOL and sand is not to be disputed either-though no coastal deposits lie in the regions named-but they may well lie underground and with them other liquid or gas resources-in fact prospectors from the U.S. are currently tapping the Megiddo plain for such resources.*

(9) **And about Gad** he said, Blessed is the One who enlarges Gad. As a lioness he lies down and tears off limb or head. He saw that he had the best (land)[*Gad remained on the east of Jordan in the country running from MAHANAIM near to where Jacob met the angels and the LORD to the fords where John Baptised in later time.* There is the preserving of the dividing of booty of the ruler. It was here that Jacob divided "himself" before meeting Esau. The place also commemorated Israel's PENIEL-of which Moses speaks in another place. There he caused the princes of the people to enter; he did the righteous things of the LORD and undertook his just responsibility with Israel. *Gad saw the "Princes" settled across Jordan according to his promise. This whole blessing does not simply rest with the entrance to Canaan-it runs to the "enlargement" of the people of God following the ministry of Christ at Bethabara and of John at Aenon -even the troop who follow Christ in righteousness-undertake their responsibilities of fellowship with their brethren and claim their possessions.*

DAY 5(362)22-26

(10) **About Dan** he said, "Dan is a whelp of a Lion springing forth from BASHAN" *Dan's territory was in the valley of AJJALON nowhere near BASHAN but Moses who had seen lions in BASHAN learn to hunt foretold that Dan would have the character of a lion whereas Jacob said he had that of a serpent in former time. So we might say the LORD can change our nature from the lowest to the highest.*

(11) **About Naphtali** he said, "Naphtali is satisfied as with food with the favour of the LORD and full of the blessing of the LORD. He will inherit the sea and the sunny region. **The prophetic TORAH predicts huge favour and blessing -perhaps exceeding blessing. All of this "grace" became living reality with the emergence of our LORD JESUS CHRIST in a ministry in Capernaum BETHSAIDA and CHORAZIN and around the shores and hinterland of Lake CHINNERETH - commonly known as the "sea" of Galilee. Never was such spiritual food sown broadcast amongst**

any people than in the 3 years of Christ's public ministry in Naphtali. The people feasted on the living Bread from Heaven and were offered the most complete blessing that any people ever experienced in the personal ministry of the Son of God.

(12) About Asher he said, "Blessed quite distinctly or differently from the other sons is Asher. He will be the one pleasing or bringing benefits to his brothers. He will "immerse" his foot in oil. [Heb. TABAL-used in 2 Kings 5.14 of NAAMAN who immersed himself 7 times in Jordan] Asher was later allotted land from DOR in the North-central plain to present day Tyre. This oil is "fatness" and can with difficulty be understood as Crude Oil which is better portrayed by the "slime-pits" of Sodom. Asher does today include the vital industrial centre of Haifa-Israel's chief port and point of entry and despatch of goods. This city is the throbbing heart of Israel's manufacturing and many other related industries and so is materially greatly blessed. Mount Carmel where Elijah's prophetic ministry that redirected the nation was exercised lies within this area. It is of interest that immense supplies of natural gas have now been found offshore near Haifa (News breaking in the summer of 2009) and continued boring proceeds because of the unfailing presence of oil along with gas-though often at greater depth. Yours will be iron and bronze door bolts and as your days so will be your tranquillity and prosperity. Mount Carmel abounded with Iron ore. **This text Deuteronomy 33.25 "As your bolts so your bars as your days so your strength" needs re-translation "As your bolts are of iron and brass (copper) so your days are strong and continuing in usefulness** The brazen serpent of "brass" was a product of 1350 BC or thereabout although it is thought that the combination of copper and tin making pure bronze was a process begun just before the monarchy and pure brass or copper and zinc alloy was later still (cf Ezekiel 1.4-"amber") There is no-one like the God of JESHURUN [The beloved righteous one] riding the heavens as a charioteer for your aid and in His majesty or grandeur of the firmament *Lest the great physical and industrial blessings of the latter day seem to eclipse all the blessing of the divine help which out-classes all that can be achieved by man is going to be the hope of Asher when the arm of strength fails her. That divine intervention is the chief blessing of Israel at all times.*

DAY6(363) 27-29

- (1) The Strong God of ancient time is your co-habitation-your town-your home [Heb AON] and underneath are the arms of His ever-living and he will toss out your enemy form before you saying 'He is to be destroyed' when God is her home
- (2) Israel shall dwell securely *Israel's security was assured under David & Solomon and for some years under the greatest of her kings-but this promise awaits the time when God is her home*
- (3) The fountain (or water supply) of Jacob is left alone... *Jacob and Isaac were for ever in turmoil and often contested water supply and wells. Britain arranged for the Jordan to be able to be sourced by Arab and Jew and through modern history there has been no endangerment of supply of water... for a land of grain and new wine*
- (5) And also the heavens will throw down dew in the darkness of night *Besides rain the valuable heavy dews of the night will forward growth.*
- (6) You are blessed O Israel. Who is like you? You are a people claiming your salvation through Yahweh-"Shield of your help and also sword of your splendour
- (7) Your enemies waste away and you will walk upon their wooded mountains or tread under foot their groves.

So long as Israel "lives with the LORD" and for the Christian in the language of Paul as long as we are "dwelling in Christ" or allow the LORD to "settle down and be at home" amongst us divine blessing will follow. This is the very centre of blessing-to be intimate with and co-habit spiritually each day with the LORD.

DAY 7(364) CHAPTER 34 1-12 VIEWS IN FIVE DIRECTIONS

And Moses went up from the Arabah plain of Moab on to Mount Nebo-the peak of Pisgah which is over against Jericho and **the LORD caused him to see** :-

(a) The whole land of Gilead [*Heb. "hard" "stony"*] to (Tell) Dan [*Northward 100 miles in distance-and adjacent to where Moses met the LORD in the transfiguration after the passage of 1300 years*] GILEAD was also **the land of Jacob's PENIEL experience**

(b) And He saw the whole of Naphtali [*again 60-100miles north and 45miles in both longitude and latitude*] NAPHTALI was **destined to be the scene of our LORD'S ministry**

(c) And the land of Ephraim and Manasseh [*stretching 60 miles north west and extending either side of the Jordan*] This was **the land where Joseph was sold to the Midianites & where Christ sat by the well.**

(d) And the whole land of Judah [*up to 60 miles to the south west*] right to the distant western sea. [*50 plus miles due west*] This was to be **the land of Christ's birth.**

(e) He saw the NEGEB and the entire circumjacent valley-depression of Jericho as far as ZOAR [*47 miles due south at the opposite end of the Dead Sea*] This included **the land of Sodom and Gomorrah**

MIRACLE VISUALISATION OF THE PROMISED LAND 4

And the LORD said to him "This is the land I swore to your fathers; to Abraham Isaac and Jacob saying 'To your seed (singular) I will give it; **"I have caused"** you to see it with your eyes but you will not cross there. *I recall standing on Mt Nebo with a party of ministers in February of 1995. Our scribe was Geoffrey GROGGAN who recorded the belief of our guide that "Moses' experience was a miracle either of elevation or sight."* Certainly even with 20/20 vision today one could not gain such vistas.

THE DEATH OF MOSES 5-6

And Moses died there in the land of Moab by the mouth of the LORD [*Heb. PI "The kiss" as well as the "call". This "kiss" was not so much a good by as a welcome home. It speaks of a man in the arms of his maker.*] And the LORD entombed or buried him in a river valley in the land of Moab over against the city of BETH PEOR. *We had last mention of this place in Numbers when Balaam stood there to bless Israel. No man knows his burial location till this day. The phrase indicates a new generation scribe -possibly PHINEAS son of ELEAZAR. In keeping with the recording of God's speeches to Moses and his title to these 5 books of divine revelation no writer would record his name.*

MOSES AGE AND VIGOUR 7-8

Moses was 120 years of age at his death and his eyesight did not weaken or become faint or his vigour [*Heb. LHH "freshness" or "look"*] decrease. The Children of Israel were weeping for Moses thirty days: and the tearful days of weeping of the people with downcast heads for Moses were consuming or exhausting.

JOSHUA, THE NEW LEADER 9

And Joshua the Son of Nun was filled with the Spirit and with wisdom for Moses had rested his hands upon him. *This is not so much a statement of ordination as a statement of support which indicates that Joshua was a most trustworthy help to Moses. It is also used of "bestowing blessing" so that Moses did indeed as he put his hand upon the younger man speak blessing into his life besides.* And the children of Israel listened to him and did all that the LORD commanded Moses. *The writer who is incognito clearly lived during the lifetime of Joshua and would appear to be PHINEAS son of ELEAZAR.*

THE TWIN FOCI OF PROPHETIC HISTORY 10-12

There has not been a prophet raised up since in Israel like Moses whom the LORD knew face to face. *Again the writer alludes to the passage of time and testifies that to his later time of transcription no such "speeches" as he records from the life of Moses were given to another man. Actually Israel had to await the arrival of Elijah in the 9th century before prophecy became once more directive of the nation's life.*

In some measure David and thereafter Elijah and Elisha, Isaiah and Jeremiah, Daniel and Ezekiel along with the latter prophets shared in the intimacy and the word of the LORD and the miraculous but without debate the highway of prophecy runs between two foci-Moses and the Christ.

(1) The birth of a prophetic child in most extreme and dangerous circumstances was not paralleled until the birth of Christ.

(2) The mission of Moses accompanied by signs and wonders following one another like a shower of arrows touching an entire land was not paralleled till Jesus.

(3) The consistent supply of restorative miracles given to Moses was unparalleled until Christ.

(4) The "face to face" intimacy of Moses with God on a day to day basis for 40 desert years was not paralleled until Christ who was "daily" about the Father's business.

(5) The "lifting up of the bronze serpent" was not paralleled until the lifting up of Jesus to die.

*(6) **The sermons of Moses in Deuteronomy with blessings that raise the soul to heaven and curses that bring it to the lowest Sheol were not paralleled until Jesus Preached life and death.** There has not arisen One who belongs by divine purpose to all the signs or signals and prodigious proofs which the LORD sent like arrows one after the other to be done in the land of Egypt before Pharaoh and all his servants and his whole land. None has arisen with all that strong hand [Heb. HAZAK "persistent" "undaunted" "restorative" "firm" hand] and with all those great stupendous divinely enabled deeds which Moses enacted before the Children of Israel.*

(7) The signals and portents of future divine dealing and events are nowhere as abundantly distributed as in Mosaic literature. The Torah deserves its name as pointing forward to Christ and it is without parallel as a testimony to the living God and His sustaining love in Messiah who was raised up amid like danger and began his ministry with like appointment over the people of God and spoke with like authority whilst living with like meekness. Whilst being in like manner despised Moses would have given his life for the people could that have spared them but it proved unacceptable in one who was a Servant like his brethren whereas the Christ being both son of God and Son of man had prerogative as our substitute to accomplish once for all that one redemptive and atoning work which was accepted of God. Hallelujah to the Lamb!

The End of Part 11 "Living in Blessing"

SCRIBAL ADDENDUM TO THE HEBREW TEXT

"Moses himself sent out the five books of the Torah in their entirety or "to have peace". Great praise and reverence be unto God."

*There are **nine** appointed things referred to in the addendum.*

(1) APPOINTED WORD OF SCRIPTURE

Open wide the leaves or doors of revelation and lift up the burden of prophecy and count word against word the 155 words of glittering or flourishing [*Heb. NZZ "blossom ready to produce fruit*] appointed for you. Make the divisions according to the mouth or giving of the word which he Moses expounded to you

(2) APPOINTED FESTIVALS AND VOWS

And the expansions or clarifying declarations of 11 Sederim of festival bonds or vows -interwoven (as branches) that are appointed

(3) APPOINTED RIGHTEOUSNESS

And in 27 sederim of excellent faithfulness-he gave Haggadic teaching of righteousness appointed

(4) APPOINTED EXPIATION

And I will praise or celebrate his teaching on expiation in 34 sederim with the whole heart.

(A) And 34 "openings" or engravings on clay

(B) And 124 repairs of legal breaches of law

(C) In their entirety 158 breakings of bread or expositions (Heb PARASH)

(5) APPOINTED THRONE (OF DAVID/CHRIST)

And I will celebrate the throne of glory He will cause them to inherit in His appointment

(6) APPOINTED SEVENTY-ARGUMENT FOR SANHEDRIN INTERPRETATION

The spoken portions -the whole gain or booty of the Torah are 5845.

And the Light of the five books will be the 70 appointed (the elders or Sanhedrin of later time)

DIVISIONS OR SMALL STONES -curious data about the breastplate

(7) *APPOINTED PROTECTION BY CONSULTING THE HIGHPRIEST'S BREASTPLATE*

He made for it the breastplate and placed on the breastplate the URIM & THUMMIM. The count of openings or engravings - the total booty is 290... *Clearly there are mathematics connected with the Engravings and they are described in terms of warfare. The Breastplate and Urim was used to give direction in war...* which became the protection of David (or) which belongs to the protection of the "Beloved"(A term for Christ) and the eating of its precious produce is appointed to us

(8) *APPOINTED OBLIGATIONS*

Portions that repair the breach of law -either obligations or vows of a binding nature for 7 (days) are appointed for the soul

(9) *APPOINTED LAWS -HUNDREDS OF LAWS OF PREVENTION- "THOU SHALT NOTS!"*

Let them find all the spoken expounded portions and concealed laws of prevention -669 in all -not one is to be diminished (or) no bread that would feed is lacking-each is appointed in the law.

COMMENT ON THE SCRIBAL PRINCIPLES.

The initial five:

We are bound to consider the initial five of the nine matters considered appointed for Jewish faith by rabbinic theology to be very relevant. The statistics are of interest but should not distract from the more important scripture against scripture understanding of the bible.

(1) *Scripture* (2) *Festivals decreed* (3) *Righteousness* (4) *Expiation* (5) *The throne*

The remainder are not free from what might be called EISEGESIS-"reading one's views into the text". Nevertheless they testify to Interpretation within the faith community, to Prayer connected to the breastplate of faith, to holy Commitment and to the importance of Obedience:

(6) *Interpretation* (7) *Prayer* (8) *Commitment* (9) *Obedience*

The latter four:

(6)*The Sanhedrin is not different from Christian councils or the Pope and neither has a special corner on the understanding of prophetic scripture apart from the enlightenment of the Holy Spirit given to all believers. Yet we must acknowledge as the church under the Spirit is charged with right understanding of the word so is the Sanhedrin.*

(7) *The Urim and Thummim as a means of understanding the will of God in respect of warfare whilst vital within the theocracy yet now is a thing of the past. Prayer and scripture under the guidance of the Holy Spirit are to instruct the conscience of man and nations.*

(8) *Vows are not abrogated and may be taken as in marriage or other solemn settings as the apostle Paul showed-but very great care must be taken to keep them. Christ better advised that our "Yes be "yes" and our" No "be "no".*

(9) *We cannot gain life by striving to fulfil negatives-however many hundred we find in the Torah-we require the Saviour -the LORD Jesus Christ and His redemptive death to cleanse our souls from sin. It is to Christ as the Messiah that the whole Torah points.*

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Aramaic Bible Companion