



The Summit
Green Campus of Canton Baptist Temple

Resources for Your Life

Deuteronomy
13 Sessions

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Resource Guide

This resource was compiled from the personal Bible study and blog entries created by Tom Hogsed, pastor of the Summit in Green. You can find the original blog entries at www.tomhogsed.com.

The **introduction** to this book has been written so the reader has a better understanding of the Biblical author, his purpose in writing, and important points to understand before reading.

Following the introduction, each new page represents a **verse by verse overview** of the Scripture passage. The best way to study is to first read the Scripture verses from your Bible relying on the Holy Spirit to provide understanding and then to support your understanding with the commentary written below.

At the end of each Scripture commentary, there is a short **prayer** written so the reader can personally apply what has been discovered; however, it is suggested that you also pray from your heart in response to God's Word.

Feel free to make your own personal notes in your Bible, on this page, or even in a journal.

If this resource has helped you or you have further questions, please send an e-mail to tomhogsed@gmail.com.

Introduction to Deuteronomy

Moses, God's leader of Israel's journey from Egypt to Canaan, is the author of this fifth book in a compilation known as the Pentateuch or the books of the Law. Deuteronomy was probably written by Moses right before his death, which would have been in 1405 BC. Many have questioned how Moses could have written the book which recorded his death (Deuteronomy 32:48-34:12); however, most scholars believe that this information was added by Joshua following Moses' death. Forty years prior to Moses' death, God had called Moses to lead His people out of Egyptian bondage (Exodus 3) and guide them into the land which He had promised to give Abraham and his descendants (Genesis 12:1-3). Moses eventually led nearly two million Israelites out of Egypt (Exodus 12:29-51) and began the trek to the land of Canaan. While traveling to this land, God gave Moses the Ten Commandments (Exodus 20:1-21), civil/religious ordinances (Exodus 20:22-24:11), and ceremonial regulations for the tabernacle (Exodus 24:12-31:18). Establishing these laws and regulations would help the people maintain a right relationship with God and each other.

Although God repeatedly provided for the people on their journey to Canaan, they often disobeyed and complained against God's appointed leader, Moses. Their complaints often aroused God's anger and caused His judgment to fall upon them. Israel's greatest act of disobedience happened in the second year of their wandering in the wilderness when they refused to enter Canaan because they feared the inhabitants (Numbers 14). Israel's failure to believe in God's ability to defeat their enemies resulted in the older generation eventually dying off in the wilderness without ever having the opportunity to enter the Promised Land (Numbers 14:26-38). This meant that Israel's journey would be stretched 38 more years until every person from the current generation had died. Moses was also denied entrance into Canaan when he disobeyed God in the incident at Kadesh where he struck the rock instead of simply speaking to it (Numbers 20). Even though Moses continued to lead the people, he would never experience the joys of inhabiting the land God had promised to Israel. At the conclusion of the book of Numbers, Israel was in their fortieth year of making their journey to Canaan and they were currently encamped just east of the Jordan River in the plains of Moab (Numbers 32). Before they entered Canaan, God gave some final instructions: drive out all the inhabitants of Canaan (Numbers 33:51-52a, 53), remove any objects or places used for the worship of false gods (Numbers 33:52b), and divide the land evenly among the tribes (Numbers 33:54). Failure to obey any of God's commands would result in His judgment on Israel (Numbers 33:55-56).

The book of Deuteronomy only advances the historical timeline of Israel's journey into Canaan about thirty days; in fact, the only major historical events recorded in this book are the transfer of leadership from Moses to Joshua (Deuteronomy 31:1-13), Moses' glimpse of Canaan from Mount Nebo (Deuteronomy 32:48-52; 34:1-4), and the death of Moses (Deuteronomy 34:5-8). The majority of Deuteronomy is a compilation of Moses' speeches to Israel in the last few weeks of his life. Specifically, there are three speeches given by Moses before his death and prior to their entering Canaan to receive the land God promised to give them. The first speech of Moses (Deuteronomy 1:1-4:43) was a historical review of all the miraculous acts of God on their journey to Canaan and a call for their obedience to God's commands. The second speech of Moses (Deuteronomy 4:44-28:68) was a review of God's commandments and laws as well as a challenge to maintain a proper relationship with God and others. Moses also reminds Israel regarding the blessings and cursings of obeying or disobeying God's commandments (Deuteronomy 27-28). The third speech of Moses (Deuteronomy 29:1-30:20) was simply a call for Israel to commit themselves to God so that they could experience the rich blessings of God in the land of Canaan. The second generation of Israel was very close to entering the land so these addresses by Moses would challenge them to remain faithful to God who had been faithful to them in the past and would be faithful to them in the future.

Dear God, through the reading of Deuteronomy, give me a greater understanding of what it means to obey You and experience Your blessings.

Deuteronomy 1:1-4:43

Israel was in her 40th year of wandering in the wilderness (Deuteronomy 1:1-4), but now they were encamped east of the Jordan River and poised to conquer Canaan, the land that had been promised to Abraham and his descendants (Genesis 15:18-21). Before entering the land, Moses would give three speeches in order to reflect on God's faithfulness in the past (Deuteronomy 1:1-4:43), remind them about the importance of God's commandments (Deuteronomy 4:44-28:68), and recommit themselves to obeying God so that they could experience His goodness (Deuteronomy 29:1-30:20). In the opening chapter of Deuteronomy, Moses reflected on Israel's failure to enter Canaan in the second year after the exodus from Egypt. Moses had carefully explained that God was giving Israel the land and it was time for them to occupy it (1:5-8). God's promise that Israel would occupy the land was an unchanging promise which had been made with Abraham, Isaac, and Jacob (Genesis 15:18-21; Genesis 26:3-5; Genesis 28:13-15; Genesis 35:12). Nothing could stop the fulfillment of this promise. Moses had even pointed out that God had already fulfilled part of the promise in making the nation a great multitude (Genesis 15:5; Genesis 22:17) that even he could not govern by himself (1:9-18). Rather than embracing the unchangeable promise of God to Abraham, Israel feared the inhabitants of Canaan and refused to overtake the land (1:19-33; see Numbers 13-14 for background). Israel's refusal to conquer the occupants of the land that was rightly theirs resulted in God sentencing the older generation to die in the wilderness without ever inhabiting Canaan (1:34-46; see Numbers 14:26-45 for background).

After Israel's refusal to enter and occupy the land, they wandered in the wilderness for 38 more years (1444-1406 BC) until the older generation died off (2:1). In the fortieth year of their wanderings, Israel finally began preparing for their conquest of Canaan by passing through the land of the Edomites (2:1-8), Moabites (2:9-18), and the Ammonites (2:19-23). Since these three groups of people were Israel's relatives, they were commanded not to bother them; however, when Israel encountered Amorite territory, they were commanded to defeat King Sihon (2:26-37; see Numbers 21:21-32 for background) and King Og (3:1-11; see Numbers 21:33-35 for background), which they did. Following the defeat of these two kings and their lands, the land was divided between the tribes of Reuben, Gad, and half of the tribe of Manasseh (3:12-22; see Numbers 34:1-5 for details). Although this territory was outside the borders of Canaan, the three tribes who settled there promised to assist the rest of the tribes until Canaan had been conquered. When Moses realized how close they were to occupying the land, he pleaded with God to let him inhabit the land, but his entrance was still refused although he would eventually be permitted to view Canaan from Mount Pisgah prior to his death (3:23-29; see Deuteronomy 32:48-52; 34:1-4).

Moses concludes this first speech with a call for Israel to obey all of God's commandments. He declares, "Obey them completely, and you will display your wisdom and intelligence among the surrounding nations. When they hear all these decrees, they will exclaim, 'How wise and prudent are the people of this great nation!'" (4:1-8, NLT). Not only was Israel to obey God's commandments, but they were also to teach their children about the Law of God (4:9-14). Instructing their children would ensure that the next generation would walk in obedience to God's commands. Moses then reminded the people about the importance of avoiding idolatry because God had made Israel His own people and would not tolerate the worship of other things (4:15-25). If Israel failed to obey God's commandments or get caught up in idolatry, they would be scattered as a people (4:26-27); however, God would always preserve a remnant in Israel who would inherit the promises God had made to His nation (4:28-31). Unfortunately, God's people eventually would be scattered and taken captive by other nations. In the meantime, Israel would need to remember that only God was worthy of their worship and as He had been faithful to them in the past, He would be faithful to them in the future (4:32-40). Obedience to God would result in their enjoying a long life in the land (4:40).

Dear God, help me to live a life of obedience to Your ways.

Deuteronomy 4:44-6:25

The book of Deuteronomy is made up of three speeches Moses made to the people of Israel before they entered Canaan, the land that had been promised to their forefathers Abraham, Isaac, and Jacob. For the last 40 years the Israelites had been wandering in the wilderness because of their disobedience and lack of trust in God; however, after the disobedient generation died off, God was ready for Israel to conquer the current inhabitants of Canaan and take it for their own possession. In order to prepare for this conquest of the Promised Land, Moses reflected on God's faithfulness in the past (Deuteronomy 1:1-4:43), reminded them about the importance of God's commandments (Deuteronomy 4:44-28:68), and challenged them to recommit themselves to obeying God so that they could experience God's goodness (Deuteronomy 29:1-30:20).

Israel would soon be entering Canaan so Moses, God's appointed leader, took the opportunity to remind them about the commandments that should govern them as they dwelt in this new land (Deuteronomy 4:44-49). In the hearing of all the people, Moses repeated the Ten Commandments, which were given to them nearly 40 years before when they were encamped at Mount Sinai (see Exodus 19 and Exodus 20 for background). Here is a brief summary of the Ten Commandments given in Exodus 20:1-17 and repeated in Deuteronomy 5:6-21: **First Commandment:** No other gods before God (Exodus 20:3) - Israel was to worship the one, true God and reject any other foreign gods; **Second Commandment:** No idols (Exodus 20:4-6) - Israel was not to worship idols. False worship or idol worship would result in generations to follow suffering for the sins of their fathers; **Third Commandment:** Do not take God's name in vain (Exodus 20:7) - The name of God was to be honored and respected; therefore, His name must never be used in a way that would bring His character or deeds into question; **Fourth Commandment:** Keep the Sabbath day holy (Exodus 20:8-11) - The seventh day of the week would be reserved for rest and worship. This is the only commandment not repeated in the New Testament (see Colossians 2:16-17); **Fifth Commandment:** Honor mother and father (Exodus 20:12) - Children were to honor and obey their parents. Rebellious disobedience would not be tolerated in Israel and would be punished severely (see Deuteronomy 21:18-21); **Sixth Commandment:** Do not murder (Exodus 20:13) - Taking the life of another was not acceptable; **Seventh Commandment:** Do not commit adultery (Exodus 20:14) - This command protected a marriage relationship and helped it remain committed; **Eighth Commandment:** Do not steal (Exodus 20:15) - Protecting personal property is important to any society and promotes respect for the things of others; **Ninth Commandment:** Do not lie (Exodus 20:16) - Keeping this commandment protects the well-being of individuals as well as a nation. Lying causes unnecessary hurt and confusion; **Tenth Commandment:** Do not covet (Exodus 20:17) - Longing to have what is not yours is a sin. A person must be content.

The people had promised to obey the Law of God (Deuteronomy 5:22-27) and Moses reminded them that their past commitment to obey would bring blessings and prosperity when they entered the land (5:28-33). Moses wanted to also make sure that future generations walked in obedience to God's Laws so he commanded parents and grandparents to teach their children all the statutes and judgments of the Lord (Deuteronomy 6:1-9). It was important for all generations to worship the one, true God and love Him with all their heart, soul, and strength (6:4). Loving God was demonstrated through obeying His commandments. In addition to teaching their children about the commandments of God, parents and grandparents were to daily live the commandments as an example of obedience to the next generation (6:6-9). If any generation in Israel would forget the Lord and His commandments when they entered the land, the anger of the Lord would be aroused and judgment would fall on the people (6:10-19). God demanded total obedience from Israel; after all, He had delivered them from Egyptian bondage (6:20-22), promised to lead them to the Promised Land (6:23), and established blessings for them through obedience to the Law (6:24-25).

Dear God, may I demonstrate my love for You through obedience to Your commandments.

Deuteronomy 7:1-10:22

Israel was on the verge of entering the land of Canaan, which God had promised to give to Abraham and his descendants (Genesis 12:1-3). For 40 years following their escape from Egyptian bondage they had wandered in the wilderness because of their disobedience and lack of trust in God's provision and protection. After the disobedient, older generation died off in the wilderness, Israel was about to conquer Canaan and her inhabitants, but first Moses gave a series of speeches in order to prepare the people for what lied ahead for the nation. In these three addresses to the people, Moses reflected on God's faithfulness in the past (Deuteronomy 1:1-4:43), reminded them about the importance of God's commandments (Deuteronomy 4:44-28:68), and challenged them to recommit themselves to obeying God so that they could experience God's goodness (Deuteronomy 29:1-30:20). In the first part of Moses' second speech he reminded them of the Ten Commandments (Deuteronomy 5) and challenged every generation to obey His Law (Deuteronomy 6). Moses continued his second speech by commanding the Israelites to completely destroy the inhabitants of Canaan (7:1-2, 17-24), not intermarry with the Canaanites (7:3-4), and tear down any altars or images used in worshiping of false gods (7:5, 25-26). Doing these things would ensure that Israel would not be influenced by the pagan culture in Canaan, but become a holy people who were pleasing to the Lord (7:6-11). If Israel obeyed God, they would become a nation "blessed above all peoples" (7:12-15).

In Moses' second speech to Israel he also warned them against forgetting the Lord and what He had done for them (Deuteronomy 8). They had been led by God (8:1-2), humbled by God (8:3-4), disciplined by God (8:5) so that they would faithfully walk in His ways (8:6). Now that God was bringing them into a great land (8:7-10) they were not to forget that it was God who had given them this inheritance (8:11-18). If Israel would fail to recognize God as the Giver of all good things and seek after other gods, He would judge and destroy the nation of Israel (8:19-20). In case Israel had forgotten about their tendency to stray away from God, Moses reminded them about their repeated sins throughout the 40 years of wandering in the wilderness (9:7). Israel was not entering the land on the basis of their own righteousness, but because of the wickedness of the Canaanites who needed to be destroyed off the face of the earth (9:1-6). Moses knew that the people of Israel were stubborn and disobedient (9:6), but God loved them and had promised to bring them into this land as a fulfillment of His promise to their forefathers (Deuteronomy 7:7-8). Israel's stubbornness was illustrated by Moses who recalled to their memory their disobedience at Horeb while Moses was receiving the Law of God on the mountain (see Exodus 32 for background). Moses had been on Mount Sinai forty days and nights where he then received the Law of God, which He had written on two tablets of stone (9:8-11); however, the Lord commanded him to quickly return to Israel who had acted corruptly by worshiping a golden calf that they had created (9:12). Although God wanted to destroy Israel for their disobedience, Moses pleaded for God's mercy which He granted (9:13-21). Moses also reminded Israel of other instances of disobedience and how God had been gracious to them (9:22-29). Why was Moses reminding them about their past sins? Recalling their past sins would hopefully remind Israel about their proneness to disobey and help them avoid disobedience once they inhabited Canaan. Reminding Israel of her past sins would also highlight the forgiving nature of God. Instead of destroying Israel when they worshiped the golden calf (Exodus 32), God wrote the Law once again on tablets of stone (10:1-5) and established the priesthood of Aaron, even though he was the one who had been the leader in the golden calf incident (10:6-9). The past sins of Israel had been left behind and now God had brought them to the banks of the Jordan River where they were almost ready to enter Canaan (10:10). Moses then reminded Israel that the Lord required Israel to fear Him, walk in His ways, love Him, serve Him, and obey His commandments (10:11-13). Instead of walking contrary to His ways, Israel was to purify herself and walk in accordance with God, who had done great and awesome things (10:14-22).

Dear God, my past sins are many but I pray that I would be reminded of your forgiveness.

Deuteronomy 11:1-13:18

The book of Deuteronomy is mostly comprised of three speeches Moses made to the nation of Israel before they entered into and conquered the inhabitants of Canaan. In his three addresses to the people, Moses reflected on God's faithfulness in the past (Deuteronomy 1:1-4:43), reminded them about the importance of God's commandments (Deuteronomy 4:44-28:68), and challenged them to recommit themselves to obeying God so they would be able to experience God's goodness once they occupied the land (Deuteronomy 29:1-30:20). So far in Moses' second speech he had reminded them of the Ten Commandments (Deuteronomy 5), challenged every generation to obey His Law (Deuteronomy 6), commanded them to separate themselves from the gods of others nations (Deuteronomy 7), warned them against forgetting the Lord (Deuteronomy 8), and illustrated their past disobedience as a way for them to avoid it in the future (Deuteronomy 9-10). Based on all that Moses had said, he demanded that Israel "...love the Lord your God, and keep His charge, His statutes, His judgments, and His commandments always" (11:1). God had already proven His faithfulness to Israel through miraculously delivering them from Egypt (11:2-4) and His love had been displayed as He provided for them in the wilderness (11:5-7); however, now Israel was to keep every commandment of God and go in to possess the land of Canaan (11:8-12). If Israel obeyed the land would prosper (11:13-15) and God would drive out all the inhabitants of the land (11:22-25). If Israel disobeyed, the land would not prosper (11:16-21) and they would experience God's curse (11:28). Obedience or disobedience was dependent on Israel. God had set before them a blessing or a cursing (11:26-28). At the close of Deuteronomy 11, Moses gave instructions for a ceremony Israel was to observe once they entered into Canaan (11:29-32). The blessings and the cursings of this covenant between God and Israel would be recited on Mount Gerizim and Mount Ebal (11:29). Although Moses refers to this ceremony in Deuteronomy 11, the details are further described in Deuteronomy 27-28 and actually practiced in Joshua 8:30-35.

In the first half of Moses' second speech he had provided a general principle that obedience leads to blessing and disobedience leads to cursings (Deuteronomy 5-11), but the second half of his speech would focus on specific instructions regarding worshiping properly (Deuteronomy 12:1-16:17), leading responsibly (Deuteronomy 16:18-18:22), maintaining orderly behavior in society (19:1-23:14), obeying various laws (Deuteronomy 23:15-25:19), and practicing tithes and firstfruits once entering the land (26:1-15). After Moses laid out all of these instructions to the people, he would ask them to make a total commitment of themselves to God and obey all of His commandments (26:16-19).

The specific instructions regarding worshiping properly would begin with Moses demanding that the Israelites "...utterly destroy all the places where the nations which you shall dispossess served their gods, on the high mountains and on the hills and under every green tree. And you shall destroy their altars, break their sacred pillars, and burn their wooden images with fire; you shall cut down the carved images of their gods and destroy their names from that place. You shall not worship the Lord your God with such things (12:1-4). After removing all remnants of the worship of false gods, God would instruct Israel where to worship (12:5-14) and what to offer in worship (12:15-28). Moses reminded them once again about the importance of completely separating themselves from all pagan worship because it would draw them away from God and invite His judgment upon them (12:29-32). Many of the things Moses is saying may seem repetitive, but He wanted to instill into them the necessity of obeying and worshiping God alone. As Israel entered Canaan, Moses knew they would be tempted to become involved in Canaanite worship, but he warned them concerning the many elements of deception (Deuteronomy 13). Deception could possibly come through a false prophet (13:1-5), a relative/friend (13:6-11), or a false teacher from a Canaanite city (13:12-18). These apostates could be identified because they would tempt Israel to worship and serve other gods. Israel was to reject anyone leading them to serve false gods and put the apostate to death (13:5, 10, 15). Worship of other gods was not acceptable and Israel was to guard themselves against anyone seeking to deceive them. God demanded their complete loyalty to Him.

Dear God, today I give myself completely to worshiping You alone.

Deuteronomy 14:1-16:17

Moses gave three speeches right before the nation of Israel entered into the land of Canaan and these addresses to the people marked important principles they were to remember prior to inhabiting the Promised Land. Moses' words reflected on God's faithfulness in the past (Deuteronomy 1:1-4:43), reminded Israel about the importance of God's commandments (Deuteronomy 4:44-28:68), and challenged them to recommit themselves to obeying God so they would be able to experience God's goodness once they occupied the land (Deuteronomy 29:1-30:20). In the first half of Moses' second speech (Deuteronomy 4:44-28:68), he had provided a general principle that obedience leads to blessing and disobedience leads to cursings (Deuteronomy 5-11), but the second half of his speech would focus on specific instructions regarding worshiping properly (Deuteronomy 12:1-16:17), leading responsibly (Deuteronomy 16:18-18:22), maintaining orderly behavior in society (19:1-23:14), obeying various laws (Deuteronomy 23:15-25:19), and practicing tithes and firstfruits once entering the land (26:1-15).

God expected Israel's worship to be distinct from pagan worship so He had given them specific instructions concerning worshiping properly. Moses discussed several topics which included pagan customs of mourning (14:1-2), clean/unclean foods (14:3-21), tithes (14:22-29), debts (15:1-6), caring for the poor (15:7-11), release of slaves (15:12-18), sacrifice of firstborn animals (15:19-23), the Passover (16:1-8), the Feast of Weeks (16:9-12), and the Feast of Tabernacles (16:13-17). Pagan customs of mourning (14:1-2) often involved cutting the body and shaving the head, which were forbidden practices to Israel. God's people were a holy people who were to distinguish themselves from pagan practices. Clean and unclean foods (14:3-21) were listed so that Israel would not be tempted to fellowship with other nations who may lead them into worshiping other gods. Prohibiting the consumption of certain animals would probably eliminate Israel socializing with pagan people. The animals mentioned in Deuteronomy 14:3-21 were edible, while the list of animals in Leviticus 11:2-23 were not edible. Moses also discussed the principle of tithes (14:22-29) with Israel. One-tenth (a tithe) of the crops harvested each year were to be given to the Lord and a portion of that tithe was to be eaten in the presence of the Lord (14:22-23). If the sanctuary was too far for the individual to travel to offer his tithe, he was to sell the harvest locally and then exchange it for goods when he came near the sanctuary (14:24-27). Every third year the tithe of the harvest was to be stored in the closest town in order to provide for the Levites, orphans, widows, and strangers (14:28-29). Every seven years, debts (15:1-6) were to be canceled. The law of debt cancellation was a part of the sabbatical year which was described in Leviticus 25:1-7. The Israelites were to care for the poor (15:7-11) by being generous and sharing what they possessed. The sabbatical year would also be a time for the release of slaves (15:12-18). If a Hebrew had been serving another Hebrew for six years, he was to be freed in the seventh year. Moses also commanded Israel to sacrifice firstborn animals (15:19-23), which would have been a reminder that the firstborn in Egypt were put to death so that Israel could go free. In Deuteronomy 16 Moses discusses the three feasts which were required for all Israelite males to observe. The Passover (16:1-8) was described in Exodus 12:1-28, 43-49. This feast celebrated Israel's exodus from Egypt and once they inhabited the land, Israel would participate in this feast at the sanctuary. The Feast of Weeks (16:9-12) was also referred to as the Feast of Harvest (Exodus 23:16), day of firstfruits (Leviticus 23:9-22), and would eventually be called Pentecost (Acts 2:1). This feast celebrated God's provision for His people. The Feast of Tabernacles (16:13-17) lasted seven days and the Israelites would dwell in tents as a remembrance of their wandering in the wilderness dwelling in tents. This feast was also called the Feast of Ingathering or the Feast of Booths (Exodus 23:16; 34:22; Leviticus 23:33-43; Numbers 29:12-39). Carefully following these worship guidelines would help Israel maintain a proper relationship with God as well as keep them distinct from the pagan cultures surrounding them.

Dear God, may my worship be acceptable in Your sight.

Deuteronomy 16:18-18:22

Moses gave three addresses (speeches) to Israel before his death and prior to their entering the Promised Land. In Moses' speeches he reflected on God's faithfulness in the past (Deuteronomy 1:1-4:43), reminded Israel about the importance of God's commandments (Deuteronomy 4:44-28:68), and challenged them to recommit themselves to obeying God so they would be able to experience God's goodness once they occupied the land (Deuteronomy 29:1-30:20). The second speech of Moses (Deuteronomy 4:44-28:68) reminded Israel that obedience leads to blessing and disobedience leads to cursings (Deuteronomy 5:11); furthermore, the second half of this speech would focus on instructions regarding worshiping properly (Deuteronomy 12:1-16:17), leading responsibly (Deuteronomy 16:18-18:22), maintaining orderly behavior in society (19:1-23:14), obeying various laws (Deuteronomy 23:15-25:19), and practicing tithes and firstfruits once entering the land (26:1-15).

When Israel would finally inhabit Canaan, one of the major things that would keep them accountable for their actions was the leadership placed over them (similar to the local court). Moses commanded Israel to appoint judges and officers throughout the land in order to maintain purity and justice (16:18-20). Some of the duties mentioned for these leaders were to punish those who worshiped other gods (16:21-22; 17:17:2-7) and make sure sacrifices were acceptable to God (17:1). If a complicated matter was brought before these leaders, they were to take it before a council comprised of Levites and judges and their verdict was final (17:8-13). Moses also knew that once Israel entered the land, they would desire to have a king who would rule over them (17:14). Anyone chosen to be king was to be appointed by God (17:15a), an Israelite (17:15b), not own many horses (17:16), not have multiple wives (17:17a), and not accumulate large amounts of wealth (17:17b). Any king of Israel was required to copy the law of God for himself in the presence of the Levitical priests (17:18) and read it every day so he would learn to fear the Lord (17:19). The king's regular reading of God's law would "...prevent him from becoming proud and acting as if he is above his fellow citizens. It will also prevent him from turning away from these commands in the smallest way. And it will ensure that he and his descendants will reign for many generations in Israel" (17:20, NLT). In addition to these leadership requirements, Moses took the time to remind Israel about caring for the priests and the Levites who were the spiritual leaders among them (18:1-8). Since the Levites would not be given a portion of land in Canaan, they would not be able to harvest crops for food (18:1-2). This meant that they relied on the offerings of others to provide for their needs (18:3-8). Moses also listed some wicked customs that the Israelites were to avoid (18:9-14). Most of the things listed were related to demonic activity among the people.

Moses concluded his discussion concerning leadership by telling the people that the Lord would "... raise up for you a Prophet like me from your midst, from your brethren" (18:15). Both the Old Testament (Deuteronomy 34:10) and the New Testament (Acts 3:22-23; 7:37) identify this "Prophet" as Jesus Christ, the One who would speak the words of God to the people (18:15-18). Anyone refusing to hear the words of this coming "Prophet" would face the judgment of God. While talking to them about the true Prophet, Moses also warned Israel about many false prophets who would claim to speak for God (18:20). How would they know if a prophet was false? "When a prophet speaks in the name of the Lord, if the thing does not happen or come to pass, that is the thing which the Lord has not spoken; the prophet has spoken it presumptuously; you shall not be afraid of him" (18:22). The punishment for a false prophet was death, which would have reminded Israel that speaking on God's behalf was a serious matter. Those who would lead Israel needed to make sure that they were obeying God as well as leading others to obey God.

Dear God, help me as a leader to walk in obedience to Your ways and also lead others to follow You.

Deuteronomy 19:1-23:14

The nation of Israel was on the verge of entering the land of Canaan, which God had promised to give Abraham and his descendants hundreds of years before this time (Genesis 12:1-3). Prior to inhabiting the land, Israel had wandered in the wilderness for 40 years after God had miraculously delivered them from Egyptian bondage (Exodus 12:29-51). Israel had a chance to enter the Promised Land in the second year of their wandering (Numbers 14), but they disobeyed God and the older generation was sentenced to die in the wilderness without ever entering Canaan. It took 38 more years before the older generation died off, but now the time had come for Israel to inherit the land; however, before conquering the inhabitants of Canaan, Moses gave three speeches which reflected on God's faithfulness in the past (Deuteronomy 1:1-4:43), reminded Israel about the importance of God's commandments (Deuteronomy 4:44-28:68), and challenged them to recommit themselves to obeying God so they would be able to experience God's goodness once they occupied the land (Deuteronomy 29:1-30:20). The second speech of Moses (Deuteronomy 4:44-28:68) reminded Israel that obedience leads to blessing and disobedience leads to cursings (Deuteronomy 5-11); furthermore, the second half of this speech would focus on instructions regarding worshiping properly (Deuteronomy 12:1-16:17), leading responsibly (Deuteronomy 16:18-18:22), maintaining orderly behavior in society (19:1-23:14), obeying various laws (Deuteronomy 23:15-25:19), and practicing tithes and firstfruits once entering the land (26:1-15).

With a population of approximately two million people, Moses wanted to ensure that Israel would maintain orderly behavior when dwelling in Canaan. In order to direct them in the right way, Moses reminded them about God's rules for society and even pointed out several issues including cities of refuge (19:1-13), property boundaries (19:14), witnessing a crime (19:15-21), warfare principles (20:1-20), unsolved murder (21:1-9), female captives (21:10-14), inheritance of the firstborn (21:15-17), child rebellion (21:18-21), various laws (21:22-22:12), sexual behavior (22:13-30), excluded worshipers (23:1-8), and uncleanness in the camp (23:9-14). Following God's laws regarding these issues would provide stability and order throughout the land. Cities of refuge (19:1-13) were locations where a man who accidentally killed someone could flee and be protected from revenge until he could stand before a congregation in judgment (see Numbers 35:9-15 for background). Three cities had already been established east of the Jordan River (Deuteronomy 4:41-43) and three cities were established west of the Jordan River. If Israel was obedient when entering the land, three more cities of refuge would be established (19:8-9) making a total of nine cities. Anyone who owned land was not to move their property boundaries (19:14) in order to give themselves more land. This would be viewed as stealing. If a man was accused of a crime, more than witness (19:15-21) was required to convict him. Any witness giving false testimony against another would receive the punishment for the crime which he had falsely accused. Warfare principles (20:1-20) included not fearing the enemy (20:1-4) and excluding anyone not ready to fight in battle (20:5-9). There was also to be an offer of peace before battle (20:10). If their enemies accepted the offer of peace, they would become Israel's slaves but if they rejected it, Israel would kill the men and take everything else for themselves (20:11-15). In the Canaanite cities, Israel was to destroy everything so that nothing could lead them to worship other gods (20:16-18); however, Israel was not to cut down the trees since they would be inhabiting the land (20:19-20). Any unsolved murder (21:1-9) was to be handled by the city closest to where the crime was committed. That town's leaders would accept responsibility for the murder and perform a cleansing ritual to make atonement for the sin. Any female captives (21:10-14) from non-Canaanite cities could be taken as a wife after there was a month of mourning and a cleansing ritual was performed. A firstborn son (21:15-17), regardless of the father's feelings for him, was to be given a double portion of all that he possesses. Rebellious children (21:18-21) who continually disregarded the voice of his parents was to be stoned to death. Moses also mentions various laws (21:22-22:12) concerning the quick burial of a hanged corpse (21:22-23), returning lost property (22:1-4), prohibition of transvestism (22:5), protecting animal reproduction (22:6-7), preventing unnecessary injuries (22:8), maintaining natural order (22:9-11), and using tassels to remember God's law (22:12; Deuteronomy 14:1-8). Sexual behavior (22:13-30) issues such as no sex before marriage (22:13-21) and the prohibition of adultery and incest (22:22-30) are discussed. The emasculated (23:1), illegitimate (23:2), and Ammonites/Moabites (23:3-8) were excluded worshipers (23:1-8). Excluding these individuals from worship was God's way of demanding purity of His people. Moses also gave instructions about handling uncleanness in the camp (23:9-14). Obeying all of these laws would help Israel to maintain societal order, which would result in a right relationship with God.

Dear God, may I conduct myself according to Your commandments.

Deuteronomy 23:15-26:19

Although Moses gave three speeches prior to Israel entering the land of Canaan, his second speech reminded Israel about the importance of God's commandments (Deuteronomy 4:44-28:68). The first half of Moses' second address instilled in Israel that obedience leads to blessing and disobedience leads to cursings (Deuteronomy 5-11). The second half of his speech would focus on instructions regarding worshiping properly (Deuteronomy 12:1-16:17), leading responsibly (Deuteronomy 16:18-18:22), maintaining orderly behavior in society (19:1-23:14), obeying various laws (Deuteronomy 23:15-25:19), and practicing tithes and firstfruits once entering the land (26:1-15). As Moses was closing out his second speech, he mentioned twenty laws which displayed the extent of obedience upon entering Canaan. Escaped slaves (23:15-16) were not to be mistreated or handed back over to their masters but rather they were to be given refuge among Israel. The Israelites were to have no association with temple prostitution (23:17-18) or bring anything associated with prostitution near the house of God. Temple prostitution was often a part of wicked, pagan worship. Interest (23:19-20) was not to be charged on anything borrowed or loaned to a fellow Israelite, although interest could be charged to a foreigner. Vows (23:21-23) made to the Lord were to be fulfilled quickly and anyone not fulfilling a vow would be guilty of sin. Sharing of one's crops (23:24-25) was encouraged but no grapes or grain were permitted to be taken from the field. Divorce (24:1-4) was never viewed as a good thing, but a husband could divorce his wife if he discovered something indecent (the particular something is unknown) about her; however, if the woman remarries, her first husband cannot marry her again. Another law pertaining to marriage was that a newly married man could not be drafted into the army (24:5) since he needed a year to bring happiness to his wife. Since two millstones were needed to grind grain, one millstone could not be taken (24:6) to secure a loan because they provided a man's livelihood. Kidnapping (24:7) was prohibited and the kidnapper was to be put to death. Skin diseases (24:8-9) were to be handled according to the instructions for the Levitical priests (see Leviticus 13-14 for details). If a poor borrower (24:10-13) offered a pledge secured with his cloak (used as a blanket at night), the lender was never to barge into the borrower's home to take whatever he wanted as a pledge; furthermore, the lender was to return the cloak to the borrower that night so he would not be cold. A poor laborer (24:14-15) should be paid daily instead of weekly or monthly. Since he was living from day to day, he could not wait to be paid. The death penalty (24:16) was to be served by the one guilty of sin. No one should have to be put to death for the sins of another. Foreigners, orphans, and widows (24:17-22) were not to be forgotten and allowed to glean in fields during harvest. The prosecution of criminals (25:1-3) was to be carried out in front of the judges who were to ensure that the punishment was limited to 40 stripes. Working oxen (25:4) should not be muzzled but permitted to eat as they worked. Levirate marriage (25:5-10), the practice of a dead man's unmarried brother marrying his childless widow in order to provide an heir, was to be observed or the brother would face humiliation by the elders of the city. If a woman tried to stop a fight (25:11-12) between her husband and another man by grabbing his testicles, her hand was to be cut off. This law was a protection of modesty and a man's ability to reproduce. Accurate scales (25:13-16) were always to be used in business dealings. Honest weights prevented people from being cheated. Israel was to destroy the Amalekites (25:17-19) for their heartless attack on the weak and helpless after Israel had departed from Egypt (see Exodus 17:8-16 for background). After mentioning these twenty various laws, Moses then commanded them to observe two ceremonies once inhabiting and enjoying the harvest of the land: firstfruits offering (26:1-11) and the tithe in the third year (26:12-15; see Deuteronomy 14:22-29 for background). Celebrating these two rituals would cause Israel to remember God's faithfulness in leading them into the land of Canaan.

Dear God, help me to see Your commands as boundaries to help me love You and love others.

Deuteronomy 27:1-28:68

These chapters contain the final words of Moses' second speech to the nation of Israel before they entered the land that had been promised to their forefathers. In the first half of Moses' second address to the people, he declared to Israel that obedience leads to blessing and disobedience leads to cursings (Deuteronomy 5-11). The middle part of his speech focused on God's instructions regarding worshiping properly (Deuteronomy 12:1-16:17), leading responsibly (Deuteronomy 16:18-18:22), maintaining orderly behavior in society (19:1-23:14), obeying various laws (Deuteronomy 23:15-25:19), and practicing tithes and firstfruits upon inhabiting Canaan (26:1-15). At the conclusion of this speech, Moses called the Israelites to a fully obey the Law and its demands (27:1). Oftentimes, these times of commitment were entered into with an outward, visible ceremony so that all Israel would understand the magnitude of what was about to transpire. After Israel crossed over the Jordan River into the land God had promised to them, they were to set up large stone pillars with the entire Law of God written on them (27:2-4). This would be a constant reminder of their relationship with God and His Law. Along with setting up the pillars on Mount Ebal, an altar was to be built and offerings were to be made (27:5-8). All of these ceremonies are carried out in Joshua 8:30-35. "Then Moses and the priests, the Levites, spoke to all Israel, saying, 'Take heed and listen, O Israel: This day you have become the people of the Lord your God. Therefore you shall obey the voice of the Lord your God, and observe His commandments and His statutes which I command you today'" (27:9-10).

Moses gave Israel some additional instructions to observe once they entered the Promised Land. The twelve tribes of Israel were to be divided into two groups (six tribes in each). The first tribal division was commanded to stand on Mount Gerizim and proclaim a blessing over the people (27:11-12). The second tribal division was to stand on Mount Ebal to proclaim a curse (27:13). The Levites, part of the first tribal division, were to speak with a loud voice to all of Israel and proclaim the infractions which would cause the curses to fall on Israel (27:14). Worshiping idols (27:15), dishonoring parents (27:16), stealing a neighbor's property (27:17), abusing a blind man (27:18), taking advantage of the helpless (27:19), engaging in incestuous relationships (27:20, 22-23), engaging in bestiality (27:21), attempting murder (27:24), assisting in a murder plot (27:25), or ignoring any of God's commands (27:26) would invite the judgment of God upon the nation of Israel.

If Israel obeyed God's commands, the Lord promised to set them above all nations and greatly bless them as a people (28:1-2, 14). Moses summarized the blessings which would fall on Israel if they were obedient - good labor (28:3), increased harvest and flocks (28:4, 8, 11-12), abundant food supply (28:5), great quality of life (28:6), military success (28:7), respect from other nations (28:9-10), and leadership among the peoples of the world (28:13). However, if Israel failed to obey, the opposite of the blessings mentioned in Deuteronomy 28:3-6 would become true (28:15-19). Moses even got more specific concerning the curses and mentioned what would happen to them if they disobeyed - destruction (28:20), disease (28:21-22), drought (28:23-24), defeat by enemies (28:25-26), diseases from Egypt (28:27-29), oppression by other nations (28:30-35), exile (28:36-37), and failing economy/power (28:38-44). Moses further discussed the details of Israel being besieged (28:49-57) and exiled (28:58-68) if they disobeyed God. In his concluding words of this speech, Moses was attempting to warn Israel about the extreme judgment for disobeying God. Moses hoped that by revealing the consequences for sin, Israel would keep and obey God's laws. Although these blessings and cursings were reserved for the nation of Israel, the guiding principle behind them should remind the modern-day worshiper about the importance of obedience. Those who obey the commandments of God will be blessed; however, those who disobey will suffer the judgment of God.

Dear God, may I delight in obeying Your ways.

Deuteronomy 29:1-30:20

Moses gave three addresses (speeches) to Israel before his death and prior to their entering the Promised Land. The majority of the book of Deuteronomy is a transcription of those three speeches. Moses' first speech reflected on God's faithfulness in the past (Deuteronomy 1:1-4:43). His second speech reminded Israel about the importance of God's commandments (Deuteronomy 4:44-28:68). The final speech of Moses challenged the nation of Israel to recommit themselves to obeying God so they would be able to experience God's goodness once they occupied Canaan (Deuteronomy 29:1-30:20). This third speech of Moses is introduced by these words, "These *are* the words of the covenant which the Lord commanded Moses to make with the children of Israel in the land of Moab, besides the covenant which He made with them in Horeb" (29:1). These words of introduction have caused some scholars to believe that the words to follow were an additional covenant to the one they had already received forty years earlier in Horeb at Mount Sinai (see Exodus 19:1-24:18; Leviticus; Numbers). Other scholars believe that this third speech of Moses is simply a renewal of the covenant between God and the people of Israel. In my opinion, this third speech seems to be a renewal of the covenant God had already made with Israel in Exodus 19-20; furthermore, there are no additional covenants given which were not already made in Moses' other speeches. Regardless of the viewpoint a person chooses, Moses' words were meant to remind Israel about God's past faithfulness to them and His desire to be their God (29:12-13). Israel would now need to recommit themselves to obedience so that they could be blessed in the land they would soon occupy.

In his opening words to Israel, Moses reminded them that God had miraculously delivered them from Egypt (29:2-4) and led them safely through the wilderness for the last 40 years (29:5-9). God's faithfulness had brought them right outside Canaan and now Moses called them to commit their hearts to God prior to entering the Promised Land. Moses spoke these words to the nation, "...that you may enter into covenant with the Lord your God, and into His oath, which the Lord your God makes with you today, that He may establish you today as a people for Himself, and *that* He may be God to you, just as He has spoken to you, and just as He has sworn to your fathers, to Abraham, Isaac, and Jacob" (29:12-13). Moses knew that God would be faithful in fulfilling the covenant, but Moses needed to know if the Israelites were ready to fully consecrate themselves to God. If any individual in Israel became guilty of breaking this covenant by worshiping idols (29:14-19), God's wrath would be poured out and that man would be removed from Israel (29:20-21). The danger in one man's idolatry is that it would spread throughout Israel and cause many to be led astray. If this occurred, God would not withhold His anger against Israel but unleash the curses upon them. When foreigners witnessed God's wrath upon the nation of Israel, they might inquire concerning God's purpose in judgment (29:22-24). Israel was to respond to their inquiry by admitting to forsaking the covenant of the Lord (29:25-29).

Moses revealed that Israel would eventually experience captivity because of their rebellion against God (30:1); however, if they chose to return to God and obey His covenant, He would deliver them from captivity and return them to their land (30:2-5). The change in Israel would need to take place in their hearts (30:6). In addition to delivering Israel from captivity, God would also destroy their enemies and once again make Israel prosper (30:7-10). These words show that God is a God of judgment, but also a God of compassion and mercy. On the basis of what they had heard, Moses urged Israel to make the right choice in obeying God. Moses concludes his speech with these simple words, "See, I have set before you today life and good, death and evil, in that I command you today to love the Lord your God, to walk in His ways, and to keep His commandments, His statutes, and His judgments, that you may live and multiply; and the Lord your God will bless you in the land which you go to possess. But if your heart turns away so that you do not hear, and are drawn away, and worship other gods and serve them, I announce to you today that you shall surely perish; you shall not prolong *your* days in the land which you cross over the Jordan to go in and possess" (30:13-18). Obedience would bring God's richest blessing, but disobedience would bring God's curses upon them. The choice was now with Israel.

Dear God, help me to cling to You because in You there is life.

Deuteronomy 31:1-13

The majority of the book of Deuteronomy is a compilation of Moses' speeches to the nation of Israel during the last few weeks of his life. There are three speeches given by Moses before his death and prior to Israel entering Canaan to receive the land God promised to give them. The first speech of Moses (Deuteronomy 1:1-4:43) was a historical review of all the miraculous acts of God on their journey to Canaan and a call for them to obey God's commandments. The second speech of Moses (Deuteronomy 4:44-28:68) was primarily a review of God's commandments and laws as well as a challenge to maintain a proper relationship with God and others. In this second speech, Moses also reminded Israel about the blessings and cursings of obeying or disobeying God's commandments (Deuteronomy 27-28). The third speech of Moses (Deuteronomy 29:1-30:20) was simply a call for Israel to commit themselves to God so that they could experience the rich blessings of God in the land of Canaan.

Although Deuteronomy does not contain many historical events or a major timeline advancement, the concluding chapters provide three important happenings: the transfer of leadership from Moses to Joshua (Deuteronomy 31:1-13), Moses' glimpse of Canaan from Mount Nebo (Deuteronomy 32:48-52; 34:1-4), and the death of Moses (Deuteronomy 34:5-8). The transition of leadership in Israel from Moses to Joshua was a necessary shift before Israel entered the land of Canaan. God had prohibited Moses from inhabiting the Promised Land because of his sin and disobedience at Kadesh in their 40th year of wandering in the wilderness (Numbers 20:1-13). Since this change in leadership had to be made, Moses went up before all Israel and spoke these words, "I *am* one hundred and twenty years old today. I can no longer go out and come in. Also the Lord has said to me, 'You shall not cross over this Jordan.' The Lord your God Himself crosses over before you; He will destroy these nations from before you, and you shall dispossess them. Joshua himself crosses over before you, just as the Lord has said" (31:1-3). Even though Moses would never see the promise of God fulfilled, he was faithful in leading the people and making sure they knew that God would fight on their behalf (31:4-5). Moses challenged the people to put their trust in God by saying, "Be strong and of good courage, do not fear nor be afraid of them; for the Lord your God, He *is* the One who goes with you. He will not leave you nor forsake you" (31:6). With God's help, Israel would be able to defeat the current inhabitants of Canaan and begin to occupy the land. Moses then turned his attention to Joshua, God's chosen successor to Moses, and said, "Be strong and of good courage, for you must go with this people to the land which the Lord has sworn to their fathers to give them, and you shall cause them to inherit it. And the Lord, He *is* the One who goes before you. He will be with you, He will not leave you nor forsake you; do not fear nor be dismayed" (31:7-8). As God's new leader of Israel, Joshua would need to remember that victory and blessing only comes from God. Following Moses' words to Israel and Joshua, he wrote down all the law (probably Genesis 1 - Deuteronomy 32) and commanded that it be read in the hearing of Israel every seven years (31:9-11). A full reading of the law every seven years would serve as a reminder to obey all that God had commanded (31:12); furthermore, the next generation would also hear the law and learn to fear the Lord (31:13). Israel was about to undergo two of the biggest transitions in their short history: a new leader and a new land. They were in desperate need of God's help during this shift and God was willing to give them everything they needed if they would simply obey Him.

Dear God, I desperately need you every day.

Deuteronomy 31:14-34:12

Before the nation of Israel entered into the Promised Land, Moses gave them three speeches which comprised most of the content of the book of Deuteronomy. Moses' first speech reflected on God's faithfulness in the past (Deuteronomy 1:1-4:43). His second speech reminded Israel about the importance of God's commandments (Deuteronomy 4:44-28:68). The final speech of Moses challenged the nation of Israel to recommit themselves to obeying God so they would be able to experience God's goodness once they occupied Canaan (Deuteronomy 29:1-30:20). Following all three of these addresses, Moses informed Israel that Joshua would become their new leader and led them into the land God had promised to them (31:1-8). This transition in leadership marked a major event in the history of Israel, but Moses challenged Joshua to "...be strong and of a good courage" (31:7). After Moses announced this shift in leadership, the Lord called Moses and Joshua to meet with Him in the tabernacle of meeting where Joshua would be inaugurated as the new leader over Israel (31:14-15). Although Joshua's confirmation as the new leader should have been a time of celebration, it was marked with bad news. Sometime after the death of Moses (31:14-16a), Israel would turn their back on God by worshiping other gods (31:16b) and Israel's rebellion would result in God's wrath being poured out on them and the Lord would ultimately hide His face from them (31:17-18). God then commanded Moses to write down a song and teach it to the children of Israel so that it would be a reminder of the consequences of Israel's disobedience (31:19-21). The words of this song were recorded in Deuteronomy 32:1-43 and it contained the following themes: the faithfulness of God and the unfaithfulness of His people (32:4-9), God's goodness to Israel (32:10-14), Israel's rebellion against God (32:15-18), God's judgment of Israel (32:19-27), Israel's lack of discernment (32:28-33), and God's vengeance upon Israel's rebellion (32:34-43). After Moses wrote the song and taught it to the children of Israel, Joshua was inaugurated the leader over all of Israel (31:22-23). After Joshua's inauguration, all of the words Moses had spoken (Genesis 1 - Deuteronomy 32) were written in a book and placed beside the Ark of the Covenant by the Levites (32:24-26). These words would become a testimony against Israel's future rebellion against God (31:27-29).

"Then the Lord spoke to Moses that very same day, saying: 'Go up this mountain of the Abarim, Mount Nebo, which *is* in the land of Moab, across from Jericho; view the land of Canaan, which I give to the children of Israel as a possession...' (32:48-49). Even though Moses was not permitted to enter the Promised Land because of his sin at Kadesh (Deuteronomy 32:51; Numbers 20:1-13), the Lord graciously allowed him to view it from a distance. Prior to his death, Moses also blessed each of the tribes of Israel with the following prayers: **Reuben** - a blessing for this tribe to survive and multiply (33:6); **Judah** - a blessing of power against his enemies (33:7); **Levi** - a blessing of faithfulness and protection (33:8-11); **Benjamin** - a blessing of safety and peace (33:12); **Joseph**, including Ephraim and Manasseh - a blessing of prosperity and military success (33:13-17); **Zebulun**, including Issachar - a blessing for daily blessing and profitable sea trade (33:18-19); **Gad** - a blessing for great military victory (33:20-21); **Dan** - a blessing of strength (33:22); **Naphtali** - a blessing of God's favor (33:23); and **Asher** - a blessing of supreme prosperity (33:24-25). Moses concluded this time of blessing with a reminder to Israel that their God was all-powerful and able to protect them with His "everlasting arms" (33:26-29).

After pronouncing a blessing on each of Israel's tribes, Moses went up to Mount Nebo where God showed him all the land He was giving to Israel (34:1-4). "So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And He buried him in a valley in the land of Moab, opposite Beth Peor; but no one knows his grave to this day. Moses was one hundred and twenty years old when he died. His eyes were not dim nor his natural vigor diminished" (34:5-7). When Israel heard of Moses' death, they wept for him 30 days and then their mourning ended (34:8). Although Moses' life ended without seeing God's promise to Israel fulfilled, he was described with the following words (probably written by Joshua), "But since then there has not arisen in Israel a prophet like Moses, whom the Lord knew face to face, in all the signs and wonders which the Lord sent him to do in the land of Egypt, before Pharaoh, before all his servants, and in all his land, and by all that mighty power and all the great terror which Moses performed in the sight of all Israel" (34:10-12). Moses was not perfect, but he was used by God and became the greatest prophet on the Old Testament.

Dear God, use my life You used Moses.