



DAILY  
B I B L E G U I D E

# The Book of Deuteronomy

*Days 60-70 of a Yearly Bible Reading Program*

Matthew B. Gage

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## Daily Bible Reading Plan

<b>Day</b>	<b>Passage</b>	<input checked="" type="checkbox"/>
Day 60	Deuteronomy 1-2	<input type="checkbox"/>
Day 61	Deuteronomy 3-5	<input type="checkbox"/>
Day 62	Deuteronomy 6-8	<input type="checkbox"/>
Day 63	Deuteronomy 9-11	<input type="checkbox"/>
Day 64	Deuteronomy 12-14	<input type="checkbox"/>
Day 65	Deuteronomy 15-18	<input type="checkbox"/>
Day 66	Deuteronomy 19-22	<input type="checkbox"/>
Day 67	Deuteronomy 23-26	<input type="checkbox"/>
Day 68	Deuteronomy 27-28	<input type="checkbox"/>
Day 69	Deuteronomy 29-31	<input type="checkbox"/>
Day 70	Deuteronomy 32-34	<input type="checkbox"/>

## Welcome to the Book of Deuteronomy!

The Book of Deuteronomy contains Moses' final instructions to the nation of Israel before they entered the Promised Land. Its name means "second law", because it is a repetition of the Law to the new generation of Israelites.

A few quick facts about Deuteronomy:

- It was primarily written by Moses in about 1451 B.C. The epilogue in Chapter 34 was probably added by Joshua or Eleazar.
- Key verse is 10:12-13
- A simple outline:
  - Historical Message – 1:1-4:3
  - Legal Message – 4:44-26:19
  - Prophetic Message – 27-30
  - Moses' Final Days – 31-34

## Chapter 1 Notes

In this chapter Moses begins to recount the journey from Sinai to the plain of Moab where they readied themselves to enter the Promised Land.

vs. 1 – The setting for Moses' message is the plain of Moab on the east of the Jordan River.

vs. 2 – It should have only taken 11 days for Israel to travel from Sinai to the Promised Land. Instead, it has taken 40 years to get to this point because of their unbelief.

vs. 3-5 – More information on the setting, putting after the conquest of Moab in Numbers 21.

vs. 6-8 – Here Moses recalls the command to leave Sinai in Numbers 10:11-13

vs. 9-18 – Moses recalls the establishment of a government structure in Israel, which we saw in Exodus 18 and Numbers 1.

vs. 19-46 – Moses recalls the failure of Israel to enter the Promised Land and its ensuing judgment in Numbers 13-14.

## **Chapter 2 Notes**

In this chapter Moses continues his review of events in the wilderness journey.

vs. 1-25 – Rehearses the wilderness travels of Israel from Numbers 14:25 to 21:15

vs. 26-37 - Rehearses the defeat of Sihon in Numbers 21:21-30.

## Devotional Thoughts for Day 60

God likes to review things, probably because we need to hear something twice to catch it. There are two accounts of the Jewish Kingdom (I-II Samuel & I-II Kings and I-II Chronicles) and four accounts of the Life of Christ in the Gospels. Sometimes we need a good review of things that are important. We need to remember our history and heritage, noting the hand of the Lord in them. We also need to be reminded of the great truths and commands that God has given us with which we are to guide our lives.

## Hymn for Day 60

Our hymn today, sometimes called “To Be a Pilgrim”, is an adaption of a portion of the matchless Pilgrim’s Progress by John Bunyan. In the book it was quoted by Valiant-for-truth in Part II, section X. It was adapted in 1906 to be used as a hymn by Percy Dearmer. It matches the spirit of 1:21 to have not fear but press forward with the Lord.

*He who would valiant be  
'gainst all disaster,  
let him in constancy  
follow the Master.  
There's no discouragement  
shall make him once relent  
his first avowed intent  
to be a pilgrim.*

*Who so beset him round  
with dismal stories,  
do but themselves confound—  
his strength the more is.  
No foes shall stay his might,  
though he with giants fight;  
he will make good his right  
to be a pilgrim.*

*Since, Lord, Thou dost defend  
us with Thy Spirit,  
we know we at the end  
shall life inherit.  
Then, fancies, flee away!  
I'll fear not what men say,  
I'll labor night and day  
to be a pilgrim.*

## Chapter 3 Notes

In this chapter we have a review of recent events and the appointment of Joshua to succeed Moses.

vs. 1-11 – Moses retells the story of the defeat of Og in Numbers 21:31-35.

vs. 12-22 – Moses recounts the land east of Jordan given to the Reuben and Gad.

vs. 23-26 – Moses retells of his sin and God forbidding him to enter Canaan in Numbers 20:10-13.

vs. 27-29 – Here are the instructions with which Moses will end his ministry, by seeing Canaan from Mt. Pisgah and appointing Joshua to be his successor.

## Chapter 4 Notes

In this chapter Moses exhorts the nation of Israel to follow the commands of the Law.

vs. 1-8 – Moses exhorts Israel to keep the commandments and Law that God had given them, reminding them of the judgment of God at Baalpeor in Numbers 25:1-9.

vs. 9-14 – Moses appeals to the day at Sinai in Exodus 19 and 20 when the Ten Commandments.

vs. 15-24 – Moses exhorts Israel to remember the commands of God to reject idolatry and serve God alone.

vs. 25-31 – Moses reminds Israel of the judgment that will befall them if they reject God and turn to idolatry.

vs. 32-40 – Moses reminds Israel of the unprecedented nature of God's providential choosing of them and saving them from Egypt. God had never worked with a nation like this at any other time.

vs. 41-43 – Moses establishes the three cities of refuge that were east of Jordan as commanded in Numbers 35:14-15.

vs. 44-49 – This passage serves as an introduction for the review of the Law in Chapters 5 through 16. It has a similar set up to what we saw in chapter 1.

## Chapter 5 Notes

In this chapter Moses begins his rehearsal of the Law with the Ten Commandments.

vs. 1-5 – Moses sets the stage for retelling the Ten Commandments by reviewing the setting of Exodus 20.

vs. 6-21 – Moses repeats the Ten Commands and their preamble from Exodus 20.

vs. 22-33 – Moses expands the reaction of Israel and God's response in Exodus 20:18-21. Here is emphasized the place of Moses and intercessor between Israel and God.

## Devotional Thoughts for Day 61

The first appearance of a recurring theme is found in 4:9-10. It is the command to teach and train the next generation in their youth. Solomon put it this way in Proverbs 22:6 – “Train up a child in the way he should go: and when he is old, he will not depart from it.” We must never hoard the truth or the blessings of God, but should readily share both with those who follow us to strengthen them for whatever the Lord has in store for them.

### Hymn for Day 61

Our hymn today was written by Isaac Watts in 1719 and based on the opening section of Psalm 78. The original heading is “Providences of God recorded; or, pious Education and Instruction of Children”. It repeats the exhortation of 4:9-10 to train our children in the ways of the Lord.

*Let Children hear the mighty Deeds  
Which GOD perform'd of old;  
Which in our younger Years we saw,  
And which our Fathers told.*

*He bids us make his Glories known;  
His Works of Pow'r and Grace;  
And we'll convey his Wonders down  
Through ev'ry rising Race.*

*Our Lips shall tell them to our Sons,  
And they again to theirs,  
That Generations yet unborn  
May teach them to their Heirs.*

*Thus shall they learn, in GOD alone  
Their Hope securely stands,  
That they may ne'er forget his Works,  
But practise his Commands.*

## Chapter 6 Notes

In this chapter we see the importance of obedience to God's Law.

vs. 1-3 – Moses exhorts Israel to obey the commandments of God when they enter the Promised Land.

vs. 4-5 – The Jews call this the “Shema”, which is the Hebrew word for “hear”. It is considered their greatest commandment. Here is the Greatest Commandment according to Christ in Matthew 22:37-38.

vs. 6-9 – The orthodox Jews today take this passage literally with the mezuzah and tefillin.

vs. 10-19 – A warning to not lose sight of God when they enter the land that He blessed them with. In vs. 16 is a reference to Massah, which we read about in Numbers 20:1-13.

vs. 20-25 – Another command to pass down their heritage and history to the new generations.

## Chapter 7 Notes

In this chapter we see command to drive out the idolators from the land and to stay faithful to God.

vs. 1-4 – God commanded Israel to drive out or eradicate the seven nations of Canaanites in the land. They were not to make any sort of covenant or marriage with them. They were not faithful in this, and it will cause them to turn against God and face His purging judgment.

vs. 5-11 – God commands them to completely erase any vestige of idolatry from the land. They were to serve the Lord only and not give place to false gods.

vs. 12-26 – If Israel would stay faithful to God, He would give them the many blessings listed here. They would be fruitful and multiply as no people before. They would be free from disease and defeat. This ideal was never truly met.

## Chapter 8 Notes

In this chapter we see the promises of blessings and curses if Israel would serve God.

vs. 1-6 – Moses appeals to the nation to remember the lessons learned in the wilderness. They are especially called upon to remember the multitude of blessings God gave.

vs. 7-10 – The bounty of the land given by the blessing of God is described.

vs. 11-20 – A warning to not forget God when they enter the Land and enjoy His blessings.

## Devotional Thoughts for Day 62

The closing verses of Chapter 8 highlight a tendency within man that is not highlighted enough. It is not in the darkest of valleys that we tend to forget about God. No, it is on the highest of the mountain peaks. We sadly grow complacent in the blessings of God and forget Him. We see this throughout the history of Israel, and sadly I must add in the history of America.

## Hymn for Day 62

Our hymn today is “God, Give Us Christian Homes” which was written in 1949 by one my favorite songwriters, B.B. McKinney. It challenges us today to teach and model Christianity to the new generations, echoing the exhortations in 6:6-7

*God, give us Christian homes!  
Homes where the Bible is loved and taught,  
Homes where the Master's will is sought,  
Homes crowned with beauty Your love has wrought;  
God, give us Christian homes;  
God, give us Christian homes!*

*God, give us Christian homes!  
Homes where the father is true and strong,  
Homes that are free from the blight of wrong,  
Homes that are joyous with love and song;  
God, give us Christian homes;  
God, give us Christian homes!*

*God, give us Christian homes!  
Homes where the mother, in caring quest,  
Strives to show others Your way is best,  
Homes where the Lord is an honored guest;  
God, give us Christian homes;  
God, give us Christian homes!*

*God, give us Christian homes!  
Homes where the children are led to know  
Christ in His beauty who loves them so,  
Homes where the altar fires burn and glow;  
God, give us Christian homes;  
God, give us Christian homes!*

## Chapter 9 Notes

In this chapter Moses warns Israel to not into self-righteousness, and give a history reminder of their shortcomings.

vs. 1-6 – A warning against self-righteousness when they enter the land.

vs. 7-24 – A review of Israel's failures, from the Golden Calf to the failure to enter the land at Kadesh-Barnea. In vs. 18 there are two separate forty days' fast is mentioned. The first one is the 40 days and 40 nights Moses spent on Sinai before the Golden Calf incident and the second is 40 days after it in Exodus 34:28. Note vs. 24 where Moses chimes in with his own testimony in the matter.

vs. 25-29 – Moses recalls his intercession for the people. The 40 days of vs. 25 are the second 40 days in Exodus 34:28

## Chapter 10 Notes

In this chapter Moses continues his historical review from Chapter 9 and then begins a wonderful section on God's relationship with Israel.

vs. 1-11 – Moses speaks about the that second 40 days in Exodus 34:28. There is a parenthetical passage in vs. 6-7 that takes place later when Aaron died in Numbers 20:29, then vs. 8 returns to the second 40 days at Sinai. The reason for this is not very clear, but I think it has to do with a thematic connection between the new stone tablets, which were kept in the Ark of the Covenant under that care of Aaron and the Levites.

vs. 12-22 – This beautiful section describes God's love for Israel and His expectations from His people. We see here that that the Law is far more than just a list of requirements from God. In vs. 13 it is for their good. In vs. 16 we see the deeper effect of the Law, to affect the consecration of the heart.

## Chapter 11 Notes

In this chapter Moses continues speaking about the relationship between God and Israel.

vs. 1-9 – Note the opening “Therefore”. This section builds on the closing section of Chapter 10. This is a charge to not only obey God but to do so out of love. In vs. 6, there is a reference to the rebellion of Korah in Numbers 16.

vs. 10-32 – Here is one of the great themes of Deuteronomy. God is ready and willing to bless His people. This is spelled out clearly in vs. 26-28. There are two ways set before Israel. They can serve God and enjoy His blessing, or they can reject Him and face His wrath. The decision is up to the people. The closing verses about Mt. Gerizim and Mt. Ebal refer to an event that will be covered in Chapter 27.

## Devotional Thoughts for Day 63

So often we fail into a trap of seeing the Law as harsh and even feel that God is uncaring. Passages such as we have read today blow that false view away. God loves and cares for His own.

### Hymn for Day 63

Our hymn today, “Teach Me, My God and King”, was written in 1633 by George Herbert. It is inspired in part by Deuteronomy 10:12-22.

*Teach me, my God and King,  
In all things Thee to see,  
And what I do in anything  
To do it as for Thee.*

*A man that looks on glass,  
On it may stay his eye;  
Or if he pleaseth, through it pass,  
And then the heaven espy.*

*To scorn the senses' sway,  
While still to Thee I tend:  
In all I do be Thou the way,  
In all be Thou the end.*

*All may of Thee partake;  
Nothing so small can be  
But draws, when acted for Thy sake,  
Greatness and worth from Thee.*

*If done to obey Thy laws,  
E'en servile labors shine;  
Hallowed is toil, if this the cause,  
The meanest work divine.*

*This is the famous stone  
That turneth all to gold;  
For that which God doth touch and own  
Cannot for less be sold.*

## Chapter 12 Notes

In this chapter we see the command for a place of centralized worship to be established in the Promised Land.

vs. 1-3 – Israel is supposed to completely eradicate any vestige of idolatry from Canaan when they take possession.

vs. 4-14 – While in the wilderness, Israel camped around the Tabernacle and it was the united and central place of worship. When they took possession of Canaan, God would direct them to set up a place to set up the Tabernacle and it would be the new central place of worship. There was not to be private altars or sanctuaries. God desired the nation to be united in worship.

vs. 15-28 – The slaughtering of animals for food is allowed separate from the Tabernacle, but the eating of anything devoted to God was restricted to the location of Tabernacle. We note again the emphasis on not eating blood.

vs. 29-32 – The chapter closes as it opens, with a warning to not fall into idolatry.

## Chapter 13 Notes

In this chapter there are three cases where Israelites may be enticed to embrace idolatry. I must emphasize that these are civil laws for Israel and not something we are to follow in our day.

vs. 1-5 – Israel is warned to not follow any false prophet, even if they work miracles, if they try to turn their hearts from God. These are not to be tolerated and be put to death.

vs. 6-11 – The death penalty is also announced for any Israelite that attempts to entice a Jew into idolatry.

vs. 12-18 – The final case is that of an Israelite city that turns to idolatry. It is to be defeated and destroyed. In vs. 13 is the first appearance of one of my favorite words in the Old Testament, “Belial”. It literally means “worthless”. It is not the name of any specific pagan deity, but rather a euphemism used by the Jews. When we see phrases like “children of Belial” or “sons of Belial” it is a code for idolators.

## Chapter 14 Notes

In this chapter Moses deals with holiness in diet and giving.

vs. 1-2 – The chapter begins with a call for Israel to be a holy people, separate and different from the idolators around them. Specifically mentioned here are a couple of mourning rituals (cutting flesh and shaving eyebrows) that God forbids His people from following. These types of customs are seen later in I Kings 18:28 and Jeremiah 16:6.

vs. 3-21 – We have here a list of clean and unclean animals, similar to the one in Leviticus 11. I will refer you to those notes for details, though there are a few different animals listed when you compare the two lists.

vs. 22-29 – While Deuteronomy often repeats past history or regulations, this passage is something unique. There has already been mentioned a tithe in Numbers 18:24-28. Here is the second tithe to be made. In the first and second year, it was to be eaten at the Tabernacle in something like a “Thanksgiving” feast. In the third year, it was given to the Levites for their support and to the poor. In the fourth and fifth years, it was again eaten at the Tabernacle. The sixth year seems to repeat the custom of the third year, and the seventh year would see the fields be left fallow as a Sabbath rest for the land (Leviticus 25:1-11)

## Devotional Thoughts for Day 64

I think the importance of the centralized worship in Chapter 12 is not emphasized enough. God did not desire the Israelites to each serve Him according to their own consciences or tastes. He had directed exactly how He was to be worshipped, and that worship was centered at the Tabernacle and later the Temple. Yet we will read in later history many instances where the Jews worshiped on their own outside of the Tabernacle/Temple. There are some justifications in a few cases (such as when the Ark was separated from the Tabernacle in Samuel's day), but for the most part individualized worship is a sign of the people turning away from God. Let it be a warning to us. Christians were not made to be "lone wolves", surviving on our own. We are to be united into a church family. There is danger when we drift into individualized worship and neglect centralized worship with other believers.

## Hymn for Day 64

Our hymn today is was written by Joseph Hart and first published in 1759. It is directly based on the first verses of Deuteronomy 13.

*No prophet, nor dreamer of dreams,  
No master of plausible speech,  
To live like an angel who seems,  
Or like an apostle to preach;  
No tempter, without or within,  
No spirit, tho' ever so bright,  
That comes crying out against sin,  
And looks like an angel of light;*

*Tho' reason, tho' fitness he urge,  
Or plead with the words of a friend,  
Or wonders of argument forge,  
Or deep revelations pretend,  
Should meet with a moment's regard,  
But rather be boldly withstood,  
If any thing, easy or hard,  
He teach, save the Lamb and His blood.*

*Remember, O Christian, with heed,  
When sunk under sentence of death,  
How first thou from bondage wast freed;  
Say, was it by works, or by faith?  
On Christ thy affections then fixed,  
What conjugal truth didst thou vow!  
With Him was there any thing mixed?  
Then what wouldst thou mix with Him now?*

*If close to the Lord thou wouldst cleave,  
Depend on His promise alone;  
His righteousness wouldst thou receive,  
Then learn to renounce all thy own;  
The faith of a Christian indeed  
Is more than mere notion or whim;  
United to Jesus, his head,  
He draws life and virtue from Him.*

*Deceived by the father of lies,  
Blind guides cry, "Lo here!" and "Lo there!"  
By these our Redeemer us tries,  
And warns us of such to beware.  
Poor comfort to mourners they give,  
Who set us to labor in vain;  
And strive, with a "Do this and live"  
To drive us to Egypt again.*

*But what says our Shepherd divine?  
For His blessed word we should keep;  
"This flock has My Father made Mine,  
I lay down My life for My sheep;  
'Tis life everlasting I give,  
My blood was the price that it cost;  
Not one that on Me shall believe,  
Shall ever be finally lost."*

*This God is the God we adore,  
Our faithful, unchangeable friend,  
Whose love is as large as His power,  
And neither knows measure nor end;  
'Tis Jesus, the first and the last,  
Whose Spirit shall guide us safe home;  
We'll praise Him for all that is past,  
And trust Him for all that's to come.*

## Chapter 15 Notes

In this chapter Moses covers laws concerning the Sabbatical year, Hebrew slaves, and firstborn animals.

vs. 1-11 – Every seventh year was a Sabbatical year. We saw this in Exodus 23 where the land was allowed to rest and no planting was done, and in Exodus 21:2 where Hebrew slaves were to be released. Here it is added that debts were to be forgiven. This goes beyond just monetary policy, as we see in vs. 7-11 the command to be generous to the poor.

vs. 12-18 – This is a repetition of the commands regarding Hebrew slaves in Exodus 21:1-11.

vs. 19-23 – There have been laws regarding firstborn animals being the Lord's in places like Exodus 13 and Numbers 18. This restates those regulations and adds that a firstborn animal that was disqualified from being a sacrifice could still be eaten.

## Chapter 16 Notes

In this chapter we see commands regarding the three pilgrimage feast of Israel. Why the other feasts are not covered is not apparent.

vs. 1-8 – The feast of Passover is covered here and in Exodus 12, Leviticus 23:4-8, and Numbers 28:16-25.

vs. 9-12 – The feast of weeks (Pentecost) is covered here and in Leviticus 23:9-14 and Numbers 28:26-31.

vs. 13-17 – The feast of Tabernacles is covered here and in Leviticus 23:33-44 and Numbers 29:12-16.

vs. 18-20 – The need of and roles for civil judges is given, as we also saw in 1:15-17 and other places. They are to be in the gates of the cities, which if you study out is the gathering place for business and governmental affairs among the Jews.

vs. 21-22 – Another condemnation of practicing idolatry.

## Chapter 17 Notes

In this chapter Moses covers condemnations of idolatry, a civil court system, and requirements for future kings.

vs. 1-7 – Again idolatry is condemned. Interestingly it is connected in vs. 1 to the offering of an unacceptable sacrifice to the Lord. Offering such a disgraceful offering would show a heart that did not have God first.

vs. 8-13 – A higher level of courts is established beyond the judges in each city. Cases can be escalated to the priests and Levites for judgment.

vs. 14-20 – This is an amazing passage. God gives instructions for kings that will rule over Israel, which will not happen for another 400 years! The reason – to be like the nations around them – is the same that is made in I Samuel 18:19-20. There are five requirements placed on the king. First, that they be an Israelite. Second, that they do not “multiply horses”, which refers to building up a military. Horses in Scripture are used for war and donkeys in time of peace. Third, they are not to “multiply wives”. This is not just because of sensual desires, because marriages are often part of alliances with other kingdoms. Fourth, they are not to “multiply wealth” to themselves. Fifth, they are to make their own copy of the Law for personal use and study. Taken as a whole, these commands are meant to keep a king’s heart trusting in God, not in himself or idols.

## Chapter 18 Notes

In this chapter we see provision for the Levites' care, condemnation of idolatry, and a Messianic prophecy.

vs. 1-8 – Provision is made for the sustenance of the Levites.

vs. 9-14 – Various pagan practices are condemned. For a child “to pass through the fire” is to offer them as a sacrifice to an idol, usually Molech. Other practices involve divination, spirit mediums, and magic spells. These are either frauds or powered by demonic influence.

vs. 15-19 – It has been a while since we could highlight a Messianic prophecy. Here is probably the clearest in the writings of Moses. Moses was a great man and greatly used by God, but a greater is coming. This can be none other than Christ.

vs. 20-22 – Here is the test of the prophet. Anyone can claim they are speaking for the Lord, but how do you prove it? Simple, see if their prophecies come true. Those that presume falsely to speak for God are to be put to death. This not only weeds out false prophets but discourages people from attempting it. A true prophet had to have true conviction that their message was from the Lord.

## Devotional Thoughts for Day 65

To me, the most remarkable passage in today's reading is the portion of Chapter 17 that deals with the future kings. God knew that the people would eventually desire a king. Yes, it was a rebellion against God, but God still wove it into His grand plans for the Messiah. We saw in Chapter 18 that the Messiah would be prophet. Psalm 110:4 says that He will be a priest like Melchizedek. II Samuel 7:12-13 promises that He will rule on David's throne for ever as king. This last is not possible without a kingdom. God was already preparing centuries before the demand for a king that there would be kings and that they would lead to the coming and reign of the King of Kings.

## Hymn for Day 65

Our hymn today is "The Offices of Christ" by Isaac Watts. We read today that Christ would be prophet. Watts glorifies Him as prophet, priest, and king.

*We bless the Prophet of the Lord,  
That comes with truth and grace;  
Jesus, thy Spirit and thy word  
Shall lead us in thy ways.*

*We reverence our High Priest above,  
Who offered up his blood,  
And lives to carry on his love,  
By pleading with our God.*

*We honour our exalted King;  
How sweet are his commands!  
He guards our souls from hell and sin  
By his almighty hands.*

*Hosanna to his glorious name,  
Who saves by different ways!  
His mercies lay a sovereign claim  
To our immortal praise.*

## Chapter 19 Notes

In this chapter we read again of the cities of refuge and the evil of bearing false witness.

vs. 1-13 – We first saw the cities of refuge in Numbers 35. I think this section is a little clearer on their purpose. There is a sample case in vs. 5 of an accidental killer that would be protected.

vs. 14 – Stones were used to mark property lines at this time. A greedy person could move their stones and take part of their neighbor's property. There are many condemnations of this in Scripture, including Deuteronomy 27:17, Proverbs 22:28 and 23:10, and Hosea 5:10. Not only is it theft, but it also shows discontent with the land God had provided.

vs. 15-21 – No pity or leniency is to be given to a false witness. Just as we see the landmarks from the previous verse throughout the Bible, this is also a very common theme.

## Chapter 20 Notes

In this chapter we have rules of warfare for the nation of Israel.

vs. 1-4 – God encourages the people to not fear in the day of battle. No matter how mighty the enemy is, God is mightier.

vs. 5-9 – The fearful and distracted are granted leave from military service. At this point there is no standing army. The alarm would go out through the land, and the fighting men would assemble at a central location with each bringing their own equipment. This early warfare was far from the organized battles of the Greeks and Romans of later centuries. Typically, two sides would line up opposite each other, yell at each other for a while to intimidate their foes, and then finally someone would move forward to spark the clash in the center. The advantage often went to the more disciplined troops who could stay in formation. Knowing that the man next to you would not break and run was vital. That is why this is given. How many would claim the privilege we do not know. Likely they faced great ridicule if they refused to go.

vs. 10-20 – This is an important section on siege warfare that will play out in Israel's history. A besieged city was offered a chance to surrender. If they refused, the siege continued and the city fell and was defeated. If they accepted the surrender, they would become vassals to Israel. Canaanite cities and their inhabitants were to be completely destroyed, while only the men were to be killed in other cities. This was to prevent Israel from being infected by the Canaanite culture and religion. The closing verses forbid the destruction of fruit trees around a besieged city. This allowed the area to continue to be inhabitable after the city fell. It is a far cry from the total war of later times (such as Rome supposedly salting the land around Carthage so it would never be rebuilt).

## Chapter 21 Notes

In this chapter Moses covers various moral issues.

vs. 1-9 – We have seen what is to happen in the cases of murder and even accidental homicide. Here is the case where a body is found and the murder unsolved. Just because no killer was caught does not mean there was no guilt. The leaders of the nearest city were to gather, kill a heifer, and swear that they were innocent of the crime.

vs. 10-14 – The custom of ancient times was to enslave captives after a conquest. Here is the case of an Israelite wishing to marry a prisoner. This should not apply to a Canaanite woman as they were all supposed to be slain in battle. The woman is brought to the man's family tent, where she is to shave her head, cut her nails, and put off her old clothes. She is given a month to grieve for her family before she can marry. If during this time the man changes his mind, is to let her go. She is not to be kept as a slave or sold as one. This is compensation for her humiliation.

vs. 15-17 – This is a practical section involving a man that had children from multiple wives. It could be seen as an allowance of polygamy, but this can also arise if a wife dies and the man remarries. Regardless of the cause, the true firstborn retained his rights. Here is spelled out one of the special blessings that belonged to the firstborn, namely receiving a double portion. If two sons, the property was split into three with the eldest receiving two shares and the youngest just one share.

vs. 18-21 – The case of a rebellious son is not something would have occurred in a spur of a moment. This is for a son that refuses to repent and change their ways. It is an extreme measure that should act as a deterrent to those who flaunted the Fifth Commandment.

vs. 22-23 – The body of a man executed was to be hung on a tree until the end of the day. This is not a hanging or lynching. The man is already dead. His body is displayed as a public reminder of the penalty of sin. Moses did this in Numbers 25:4 and Joshua will do it in Joshua 10:26. Its most famous application is Christ, who was hung a tree (wooden cross) and bore the curse of our sin.

## Chapter 22 Notes

In this chapter we have varied regulations and a section regarding sexual immorality.

vs. 1-12 – This first section of commands covers a lot of topics. There are elements of basic humanity and care, such as caring for a brother's lost animal in vs. 1-4, leaving a mother bird but taking its offspring in vs. 6-7, and placing of a barrier to prevent falls in vs. 8. There are some that are marks of separation and uniformity, such as the vs. 9-12. The most talked about verse I certainly vs. 5. Some have tried to explain this away as pertaining to pagan mourning rituals or even forbidding women in combat. I think it is exactly what it says. God created two distinct sexes, and we are to honor that. To me, this fits the common theme in the Law about honesty.

vs. 13-21 – This case involves a man that becomes displeased with his wife and in order to affect a divorce claims she was not a virgin at their wedding. Jewish custom placed safeguard against this, which was a sheet placed under the couple when they first joined as man and wife. I will leave it there, but it would show signs that the woman as indeed a virgin. This is what is produced by the woman's parents to prove the claim false. The false accuser made to pay 100 shekels of silver as a penalty to the father for shaming his family and was forbidden to divorce the woman.

vs. 22-30 – Here are dealt with cases of adultery and rape. Adulterers were condemned to death. The line between rape and adultery is whether the woman cried out for help. If no such cry is heard in a place where people could hear it, she is considered guilty. If a man and unmarried woman are caught together, the man pays a penalty of 50 shekel of silver to the woman's father and must take her as his wife. The final verse forbids relations between a man and his stepmother.

## Devotional Thoughts for Day 66

There are so many topics that we have covered today that it is difficult to choose just one to comment on. Instead, I want to make a broad observation. Much of what we read today is made up of practical expressions of personal holiness, which was Israel modeling the holiness of their God. True faith affects how we live and act. I believe all doctrine is practical and helps shape our hearts, minds, and actions. We have lost this in our world today. There are things that a child of God should never engage in because of Who their Father is.

## Hymn for Day 66

Our hymn today is “Oft In Sorrow, Oft In Woe”, written by Henry Kirke White in 1806. It takes inspiration from the rallying speech of the priest to the warriors of Israel in 20:2-4. While we may not be called to fight in physical battles, every believer is engaged in spiritual warfare whether they want to or not. It is good to take encouragement and press on for Christ.

*Oft in sorrow, oft in woe,  
Onward, Christian, onward go:  
Fight the fight, maintain the strife  
Strengthened with the bread of life.*

*Onward Christians, onward go,  
Join the war, and face the foe;  
Faint not: Much does yet remain,  
Dreary is the long campaign.*

*Shrink not, Christians will ye yield?  
Will ye quit the painful field?  
Will ye flee in danger's hour?  
Know ye not your captain's power?*

*Let your drooping hearts be glad:  
March in heavenly armor clad:  
Fight, nor think the battle long,  
Victory soon shall be your song.*

*Let not sorrow dim your eye,  
Soon shall every tear be dry;  
Let not fears your course impede,  
Great your strength, if great your need.*

*Onward then in battle move,  
More than conquerors ye shall prove;  
Though opposed by many a foe,  
Christian soldiers onward go.*

## Chapter 23 Notes

In this chapter we have various laws and regulations.

vs. 1-8 – Disfigured persons and those of mixed race are barred from the “congregation of the Lord”. John Gill writes: “this is the congregation is to be understood the elders, judges, and representatives of the people, that met together in some one place to execute judgment; see Numbers 35:12, into which such persons were not to be admitted; either because disgraceful and dishonourable, or because of the influence such defects have on their minds, they thereby becoming effeminate, irresolute, and wanting courage, as well as in opposition to the customs and usages of the Heathens, with whom it was common to admit such persons to civil offices”. Illegitimate children, Moabites, and Ammonites are barred also as are their descendants to the tenth generation. This is because of their enmity against Israel during the Exodus. Edomites and Egyptians are allowed entrance in the third generation. Why? God’s people were to reflect God’s holiness.

vs. 9-14 – Next are cases of uncleanness during war. We see this applying to hygiene, including disposal of human waste.

vs. 15-16 – There are various interpretations for the reasoning behind this verse. It could have to do with the safety of the escaped slave from a cruel master or that the slave is leaving idolatry to worship Jehovah.

vs. 17-18 – These verses deal with prostitution, which in the pagan cultures of the day were usually integrated into idol worship.

vs. 19-20 – Israelites were not allowed to charge interest on loans to other Israelites, but could to Gentiles.

vs. 21-23 – Vows are to be paid.

vs. 24-25 – This has to do with hospitality. A man may refresh himself from the field of another, but only to satisfy his hunger. He cannot take more than that.

## Chapter 24 Notes

In this chapter we have various laws and regulations.

vs. 1-4 – Compare this section to Matthew 19:1-9 to get its true meaning. Divorce was allowed but not encouraged or commanded. Human depravity sadly breaks many bonds, including marriage vows sometimes. That is why this provision is made.

vs. 5 – Newlyweds are exempted from military service for one year.

vs. 6 – By taking one of the millstones it renders the mill inoperable. No pledge should be made which would mean ruin to man's livelihood.

vs. 7 – A very harsh condemnation of kidnapping and selling fellow Israelites into slavery. If only this had been around in Joseph's day.

vs. 8-9 – Encouragement to take leprosy seriously and follow God's orders for dealing with it. Miriam's example is used from Numbers 12.

vs. 10-15 – Commands to not mistreat the poor or the worker. Nothing is to be taken in pledge that endangers the poor. Hired hands are to be paid promptly.

vs. 16-18 – Commands to keep justice pure. People are responsible for their own actions, and their family was not to be punished in their stead. All are to receive just and fair treatment before the judges.

vs. 19-22 – Commands for the aid of the poor. They were not to harvest every grain or drop of oil. Whatever was missed or left was to be for the benefit of the poor. It is God's welfare system.

## Chapter 25 Notes

In this chapter we have various laws and regulations.

vs. 1-3 – Judges were to ensure their prescribed punishments were carried out and witness them. The limit of blows inflicted was at most 40, but the Jews practiced 39 (see II Corinthians 11:24). 40 was considered the fullest measure of judgment and was reserved for God alone. By using 39 stripes, the guilty was judged of his sin but not condemned by it.

vs. 4 – This is one of my favorite points in the law. Oxen were often used to drive mills. It was considered cruel and inhumane to let them work around food without being allowed to get a little for themselves. There is much wisdom in this verse that can be applied in many areas of life.

vs. 5-10 – This is called Levirate Marriage, through which a widow is to marry a brother of close kin to her deceased husband and produce an heir to keep that family line alive. The classic example of this is in the Book of Ruth. It is interesting to me that this is not commanded, since it could be refused. It is more than allowed, though, perhaps best described as encouraged. Those that refused to take part in such a marriage were publicly shamed.

vs. 11-12 – An interesting case. A woman could intervene and help her husband if he was under attack in many different ways, but she could not touch the attacker's genitals. The meaning here is probably respect in allowing each Israelite to multiply their families.

vs. 13-16 – Almost everything that was traded was done so by weight. There were no standardized coins at this time, so silver or gold had to be weighed and tested at each transaction. An unscrupulous person might have two sets of weight: one that is correct and one that is false. By switching out the correct for the false he could cheat others.

vs. 17-19 – God charges Israel to remember the evil of Amalek in Exodus 17. When Israel was established in the land they were to conquer the Amalekites. Saul was tasked with this in I Samuel 15 but did not faithfully complete it.

## Chapter 26 Notes

In this chapter we have thanksgiving and charitable offerings.

vs. 1-11 – Once they were in the land, they were to celebrate the harvest by bringing a basket of the firstfruits of harvest to the Tabernacle. There they were to remember how God had brought them to this point. The “Syrian” in vs. 5 refers to Jacob from his sojourn in Padanaram.

vs. 12-15 – We saw these tithes given in charity back in Chapter 12. Here is added to them a prayer that God would continue to bless Israel.

vs. 16-19 – This is the conclusion for this section dealing with the Law. It reminds the people of their covenant with God and His purpose to work through them

## Devotional Thoughts for Day 67

We can get bogged down with all the “thou shalt nots” of the Law, but the joy and thanksgiving in Chapter 26 points to the true reason for the Law. God wanted to bless Israel. He wanted to abundantly supply their needs and pour out to them from the riches of His grace. They should have been the happiest and most joyful people on earth, but for one thing: sin. Israel will continue to refuse to embrace the goodness of God and let their hearts wander. We do the same far more often than we care to admit. Serving God is not about what we are not supposed to do, it is about what we are supposed to do. We take our eyes off of His goodness, see the glittering things of this world, feel the hunger of sinful appetites, and we turn from God to sin. Keep your eyes on the goodness of God!

## Hymn for Day 67

“God’s Bountiful Goodness”, published by Alice Flowerdew in 1811, is our hymn for today. It is a beautiful song of thanksgiving for the harvest season, which echoes much of Chapter 26 in our reading.

*Fountain of mercy, God of love,  
how rich Your bounties are!  
The rolling seasons, as they move  
proclaim Your constant care.*

*When in the bosom of the earth  
the sower hid the grain,  
Your goodness marked its secret birth,  
and sent the early rain.*

*You gave the influence of spring;  
the plants in beauty grew;  
the summer came its sun to bring,  
and mild refreshing dew.*

*These various mercies from above  
matured the swelling grain;  
a yellow harvest crowns Your love,  
and plenty fills the plain.*

*Seed-time and harvest, Lord, alone  
Your love on us bestows;  
let us not then forget to own  
from whom such blessing flows.*

*Fountain of love, our praise we bring;  
to You our songs we'll raise;  
and all created nature sing  
in glad exultant praise.*

## Chapter 27 Notes

In this chapter are directions for a gathering to take place when Israel enters the Promised Land.

vs. 1-8 – God commands Israel to build a stone altar on Mt. Ebal (“stony”) when they enter the Promised Land. Stones are to be plastered, and all the Law written out so all could read it. Sacrifices are to be made here and a great feast to be held. Joshua does this in Joshua 8:30-35. Here is an article about the possible excavation of this altar:

<https://www.bible.ca/archeology/bible-archeology-altar-of-joshua.htm>



vs. 9-26 – Here are further instructions for the gathering in the previous verses. Across the valley from Mt. Ebal is Mt. Gerizim (“cut up”). The tribes of Simeon, Levi, Judah, Issachar, Joseph (combined Manasseh and Ephraim), and Benjamin were to stand on Gerizim. The tribes of Reuben, Gad, Asher, Zebulun, Dan, and Naphtali were to stand on Ebal. The priests stand in the valley between (compare to Joshua 8:33) to pronounce curses and all the people respond with “Amen”. There are twelve curses pronounced. The first eleven are samples from the Law, and the final is a pledge to keep all the Law. The word Amen means “so be it”, signifying affirmation to the truth stated.

## Chapter 28 Notes

In this chapter we have a sermon by Moses on the theme of blessing and cursing. It is a marvelous and sobering chapter.

vs. 1-14 – The blessings of God are contingent on the obedience of Israel. If they serve Him, they will enjoy His blessings. In vs. 3-16 are six “blesseds” and ten things blessed. In vs. 7-9 and in vs. 11-13 are two triads of the “the LORD” acting out these blessings. Sadly, Israel rarely enjoyed this because of their unfaithfulness.

vs. 15-44 – The curses of God are described. If Israel would not obey God, He would chastise them to repentance with disease, drought, and defeat. These are described in graphic detail. This is not just hypothetical; it is prophecy. As we continue our journey, we will see these things occur.

vs. 45-68 – Here opens a prophetic portion that history bears witness to. The invading nation in vs. 49 is the Roman Empire. The destruction that follows describes the Great Jewish Revolt of A.D. 66-73 and the destruction of Jerusalem in A.D. 70. This leads to the Diaspora in vs. 64 and the scattering of Jews among the Gentile nations. The harsh treatment of the Jews since then is described in vs. 65-68.

## Devotional Thoughts for Day 68

Some people think that God is vindictive and enjoys pouring out judgment. I call this idea the “Whack-A-Mole” view of God. They see God as gleefully awaiting for us to mess up so He can strike down. This is an unbalanced view of God, and just as wrong as believing that God is all love with no judgment. God’s holy and justice demand that sin be punished. His grace, mercy, and longsuffering are displayed toward us daily, or else we would be consumed in His wrath. If judgment comes, that is not God’s fault. It is our own for rebelling against His goodness. God lays out the choice of two paths before us. The first is the straight and narrow way that honors Him and enables His blessing. The second is the broad way that dishonors Him and incites His judgment. The path we chose to walk greatly affects how we interact with God.

## Hymn for Day 68

Our hymn today is “The Justice and Goodness of God”, written by Benjamin Beddome in 1787. It evokes majestic image of God by highlighting His might and power. In the second stanza, the line “thy threatenings and thy promises” well describes our reading today.

*Great God! my Maker and my King,  
Of thee I'll speak, of thee I'll sing;  
All thou hast done, and all thou dost,  
Declare thee good, proclaim thee just.*

*Thy ancient thoughts and firm decrees;  
Thy threatenings and thy promises;  
The joys of heaven, the pains of hell –  
What angels taste, what devils feel;*

*Thy terrors and thy acts of grace;  
Thy threatening rod, and smiling face;  
Thy wounding and thy healing word;  
A world undone, a world restored;*

*While these excite my fear and joy,  
While these my tuneful lips employ,  
Accept, O Lord, the humble song,  
The tribute of a trembling tongue.*

## Chapter 29 Notes

In this chapter Moses reminds the Israelites of their covenant with God. Many see this as an introduction to the covenant in Chapter 30.

vs. 1-15 – Moses reminds the nation of the covenant made with God in Exodus 24:2-4 and exhorts them to follow it. We have in vs. 5-6 the words of God and not Moses, where it is revealed that God had supernaturally provided for Israel not only food but prolonging the life of their clothes and shoes. We have mentioned in vs. 11 the “hewer of wood” and “drawer of water”, phrases that are repeated in Joshua 9:21. Overall, this section is a positive encouragement to follow God which contrasts with that follows.

vs. 16-29 – Moses now reminds the people of the cost of rebellion against God and His Law. This fits well with the curses of the previous chapter. I find it interesting in vs. 24-28 how God says the heathen will respond to the judgment of Israel. You would assume that in the polytheistic world that they would simply claim that Israel’s God had been weaker than other gods. But the heathen that witness the wrath of God are convinced that God has punished His people. I think this speaks to the severity of the judgment.

## Chapter 30 Notes

In this chapter we have what some call the Palestinian Covenant which promises that God will restore Israel to the Promised Land.

vs. 1-10 – The previous chapters have been based on conditional statements: IF you obey God, IF you rebel against Him. There is no IF in these verses. This is a promise – no, it is a prophecy. God says WHEN Israel has been scattered in judgment that they will turn their hearts back to God and He will restore them to the land. We see this partially in the return from the Babylonian Captivity, but its fullest fulfillment is the before Armageddon when Israel finally accepts Christ as their Messiah (Matthew 23:37-39, Zechariah 12:10, Hosea 5:15, also note the “will return” in vs. 3). Prophecy is pre-written history. This day will come.

vs. 11-20 – Moses makes his final appeal for the hearts of Israel to choose to serve God. He has faithfully led them and taught them for forty years, but his ministry is almost over. His final plea is for the people to be faithful and obey the truth God had given to him.

## Chapter 31 Notes

In this chapter Israel is prepared for the passing of Moses.,

vs. 1-8 – Moses encourages the people to conquer the Promised Land after his death. Joshua is appointed to take his place as the new leader of Israel.

vs. 9-13 – Israel is commanded to publicly read the Law during the Sabbath Years at the Feast of Tabernacles in the fall. Moses faithfully recorded the words of the Law and entrusted them into the care of the Kohathite Levites. I do not know of any record of this happening, though there are three occasions where the Law was publicly read in Old Testament: by Joshua in Joshua 8:35, by Josiah in II Kings 23:2, and by Ezra in Nehemiah 8:3.

vs. 14-23 – Three things occur in this passage that are noteworthy. First, Joshua is publicly and solemnly appointed as Moses' successor at the Tabernacle. Second, God reveals that Israel will not remain faithful in the future in vs. 16-18. Third, that Moses is to compose a song to teach to the people, which we will see in the next chapter.

vs. 24-30 – Again it is mentioned, as in vs. 9, that Moses wrote down the Law and gave it to the Kohathite Levites. Note the purpose of the Law: it is a witness against the sins of Israel. This theme is picked up by Paul in Romans 3:19-20 and Galatians 2:19. The Law cannot bring righteousness; it can only reveal our lack of it. Last, the leaders of Israel are to gather so Moses can teach them his son.

vs. 31 – This verse transitions us into Chapter 32, which contains the so-called "Song of Moses". There are two other songs written by Moses in Scripture. The first is the song of celebration after the Red Sea crossing in Exodus 15:1. The other is Psalm 90.

## Devotional Thoughts for Day 69

There is no mystery to God's will and way. He gave Moses the Law and Moses gave the Law to the people. Not one word was withheld. Most man-made religions keep secrets that only initiates or sufficiently elevated leaders may know. But God gives it out freely. It is read publicly. It is taught privately. In the Bible God reveals His expectations and desires for us. In English at least, you can get a Bible easily at many stores or download a digital copy. We really have no excuse not to be familiar with God's will.

## Hymn for Day 69

Any time that I can find a good hymn by Anne Steele I try to use it. Today we will feature "The Christian's Resolution", which I feel echoes a true response to the choice set before Israel and us – to serve God or to reject Him.

*Ah wretched souls, who strive in vain,  
Slaves to the world, and slaves to sin!  
A nobler toil may I sustain,  
A nobler satisfaction win.*

*I would resolve with all my heart,  
With all my pow'rs, to serve the Lord,  
Nor from his precepts e'er depart,  
Whose service is a rich reward.*

*O be his service all my joy,  
Around let my example shine,  
Till others love the blest employ,  
And join in labours so divine.*

*Be this the purpose of my soul,  
My solemn, my determin'd choice,  
To yield to his supreme controul,  
And in his kind commands rejoice.*

*O may I never faint nor tire,  
Nor wand'ring leave his sacred ways;  
Great God, accept my soul's desire,  
And give me strength to live thy praise.*

## Chapter 32 Notes

In this chapter contains the Song of Moses, his final gift to the people.

vs. 1-3 – The Song of Moses begins with a call to hear the life-giving (vs.2) message of the greatness of God (vs. 3)

vs. 4-14 – This section deals with the faithfulness of God. Here is pictured what Israel aspired to be, faithful serving the faithful God and enjoying His blessings.

vs. 15-18 – Israel rebelled forsook God as they enjoyed the bounty of His blessing. Jeshurun in vs. 15 means “supremely happy or blessed”. It is a poetic name for Israel, found only a few times (see Deuteronomy 33:5, 26; Isaiah 44:2).

vs. 19-34 – This is God’s reaction to Israel’s rebellion. It reveals His heart and mind concerning the judgment upon Israel more than the details of the judgment itself.

vs. 35-42 – Here God shifts from judging Israel to having mercy upon them (vs. 36). He then turns to judge the Gentile nations, foreshadowing Armageddon.

vs. 43 – The aftermath of God’s judgment is an outpouring of joy from His people. That is both Jew and Gentile. We are looking at the Millennial Kingdom of Christ here.

vs. 44-47 – Moses finishes his song and once again exhorting the people to serve the Lord and obey His commandments.

vs. 48-52 – God tells Moses that his time had come. He is to climb the nearby mount Nebo and see the Promised Land laid out before him. He is not allowed to enter it because of his sin in Numbers 20.

## Chapter 33 Notes

In this chapter we have the blessing of the tribes by Moses.

vs. 1-5 – There are three interpretations to this introduction to the blessing of the tribes. First, and certainly incorrect, is a claim by Islam that it refers to the coming of Mohammed because Paran is Mecca or something. I only mention this because searching online turns up a lot of articles on it. Second, this is looking back at Moses and the Exodus, which is a classic interpretation because it is written in the past tense. There are some finer points that do not quite match this for me, but thematically it could work. Third, this could be prophetic. The more I look at it the more I think it is. It seems at odds with the general pessimism Moses has been showing toward Israel in the previous couple of chapters. We see for instance in vs. 2 that God came from Sinai and shone on Seir and Paran. I think means He is moving northward, while others say this is Him arriving at Sinai to give the Law to Moses. Also, the thousand “holy ones” and Law in His hand remind me of other prophecies, namely Jude 14 and Revelation 19:15. Piecing the details together, I think this is talking about the Second Coming of Christ when He rescues Israel and established His Kingdom.

vs. 6-25 – Here Moses pronounces blessings on the twelve tribes. By twelve tribes, it is that Levi is included, Manasseh and Ephraim are combined into the tribe of Joseph, and Simeon is excluded. It is not that Simeon had ceased to exist, as they are mentioned later including in the division of the land in Joshua 19. The blessings are quite different than when Jacob blessed his sons in Genesis 49. These are all positive. I think this passage is prophetic in nature and looks forwards to the blessings of Christ’s Millennial Kingdom. This explains a lot except for the missing tribe of Simeon. There are a bunch of theories around this but none that I have found compelling. There is almost always an inconsistency when the tribes are listed. Many times, Levi is left out, because they had no territory and had a special role. Sometimes the tribes of Ephraim and Manasseh are combined into the tribe of Joseph. Sometimes the reasons are apparent, sometimes they aren’t.

vs. 26-29 – The closing of Moses’ blessings looks forward to the establishment of Israel in the land and enjoying the blessings of God. This could be seen as aspirational, but it is better understood as prophetic with the rest of the passage.

## Chapter 34 Notes

In this chapter Moses is taken to heaven and Joshua takes command. This chapter is likely written by Joshua or Eleazar.

vs. 1-8 – Moses surveys the Promised Land from the top of Mount Nebo. After his death God buries his body in a secret place. Jude 9 mentions that Satan tries to take Moses' body, but the reason is not given.

vs. 9-12 – Joshua takes command and Moses is eulogized.

## Devotional Thoughts for Day 70

Israel's journey is almost over and the Promised Land is in sight. We still have 61 books to get through, but we just crossed a major milestone finishing the five books of Moses, called the Pentateuch. We enter now into a stretch of historical books that will keep us busy for the next three months.

### Hymn for Day 70

Our hymn today, "Sing Praise to God Who Reigns Above", was originally written in German by Johann Jacob Shultz in 1675. Frances Elizabeth Cox translated it into English in 1864. The hymn is based on 32:3.

*Sing praise to God who reigns above,  
The God of all creation,  
The God of power, the God of love,  
The God of our salvation.  
With healing balm my soul he fills,  
And every raging tempest stills;  
To God all praise and glory!*

*The angel host, O King of kings,  
Thy praise forever telling,  
In earth and sky all living things,  
Beneath Thy shadow dwelling,  
Adore the wisdom which could span,  
And power, which formed creation's plan;  
To God all praise and glory!*

*What God's almighty power hath made,  
His gracious mercy keepeth,  
By morning glow or evening shade  
His watchful eye ne'er sleepeth:  
Within the kingdom of His might,  
Lo, all is just and all is right;  
To God all praise and glory!*

*I cried to God in my distress,  
His mercy heard me calling;  
My Saviour saw my helplessness,  
And kept my feet from falling;  
For this, Lord, praise and thanks to Thee!  
Praise God most High, praise God with me!  
To God all praise and glory!*

*The Lord is never far away,  
Forsakes His people never,  
His is their refuge and their stay,  
Their peace and trust forever;  
And with a mother's watchful love,  
He guides them, wheresoe'er they rove:  
To God all praise and glory!*

*When ever earthly hope has flown  
From sorrow's sons and daughters,  
Our Father, from His heavenly throne,  
Beholds the troubled waters,  
And at His word the storm is stayed  
Which made His children's hearts afraid:  
To God all praise and glory!*

*Thus all my gladsome way along,  
I sing aloud Thy praises,  
That men may hear the grateful song  
My voice unwearied raises:  
Be joyful in the Lord, my heart!  
Both soul and body, bear your part:  
To God all praise and glory!*

*Ye who confess Christ's holy name,  
To God our Lord give glory!  
Ye who the Father's power proclaim,  
To God our Lord, give glory!  
All idols under foot be trod:  
The Lord is God, the Lord is God!  
To God all praise and glory!*

*Then come before His presence now,  
And banish all your sadness;  
Unto the Most High pay your vow,  
And sing with joy and gladness:  
Though sorrow great our soul befell,  
The Lord our God did all things well:  
To God all praise and glory!*

