

Text: Dt 8.1-20

THEOLOGICAL OUTLINE OF DEUTERONOMY¹

1. **Consider:** a review of God's faithfulness (1.6–4.40)
2. **Covenant:** an exposition of the law (5–26)

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3. **Commence:** preparations for renewing the covenant (27.1–28.68)
4. **Commit:** an exhortation to obedience (29.2–30.20)

Chapter 5 gave us the Ten Commandments, one writer² thinks that the rest of the "Covenant" sermon is a meditation on each of the Commandments in succession:

Major Issues	Godward	Manward
Authority	Commandment 1 Expounded in Dt 6-11	Commandment 5 Expounded in Dt 16.18-18.22
Dignity	Commandment 2 Expounded in Dt 12	Commandments 6, 7, 8 Expounded in Dt 19-21, 22.1-23.14, and 23.15-24.7
Commitment	Commandment 3 Expounded in 13.1-14.21	Commandment 9 Expounded in 24.8-16
Rights and Privileges	Commandment 4 Expounded in 14.22-16.17	Commandment 10 Expounded in 24.19-26.15

Dt 5.7 ¶ You shall have no other gods before Me.

We turn to Deuteronomy 9. Our title is "*Hear O Israel (Part One)*"

Chapter 9 continues with the themes of remembering and forgetting.

Remember 9.7, 27; Do Not Forget 9.7

¹ Adapted from an outline in Lawrence O Richards, *The Bible Readers Companion*, electronic ed. (Wheaton: Victor Books, 1991), 117.

² John H. Walton, "Deuteronomy: An Exposition of the Spirit of the Law," *Grace Theological Journal* 8, no. 2 (1987): 214ff.

One of my objectives in setting up these lessons as Bible studies is to teach you skills for your own Bible study. When I approach a long passage like this in the OT, I start by looking at the way the translators have divided the passage up (usually paragraph divisions). Let's start there. Where do you see the paragraph divisions in our passage? What is the main theme or subject of each division?

1. 1-3, main theme: I am leading you across the Jordan to confront people you fear
2. 4-5, main theme: Your victory is not because of your righteousness (general stmt)
3. 6-14, main theme: specific example of unrighteousness, the golden calf incident
4. 15-21, main theme: Moses' intercession to save the people from God's wrath
5. 22-24, main theme: the constant rebellion of the people through 40 years
6. 25-29, main theme: Moses' intercession to save the people from God's wrath

Note: we are breaking up the argument a bit, as it continues into ch. 10. However, there is enough here for us to work with.

What is the main emphasis of section 1 (vv. 1-3)?

Despite the fearsome reputation of the Anakim, they should know that God is crossing over ahead of them.

Instead of conquering because of righteousness, what two reasons for conquest are revealed in section 2 (vv.4-5)?

the people of Canaan are wicked; God made a promise to Abraham, Isaac, and Jacob

Sections 3 (vv. 6-14) and 4 (vv. 15-21) rehearse in detail the golden calf incident and its aftermath. Moses' intercession (Section 4) is repeated in section 6 (vv. 25-29). Why do you think Moses repeats these details? What point is reinforced by these details?

Moses' emphasizes that their present position is simply due to the grace of God, God could have destroyed them. The point Moses reinforces is their unrighteousness. God is using them despite their unrighteousness.

Section 5 includes mentions of other places with a brief mention of the Kadesh rebellion, concluding “You have been rebellious against the LORD from the day I knew you.” (24)

- Taberah: three days after Sinai, the people complained, and fire from the Lord broke out among them (Num 10.35-11.1) — Taberah = “burning”
- Massah: on the way to Sinai, the people grumbled about the lack of water, Moses had to strike the rock to provide it for them (Ex 17.1-6) — Massah = “testing”
- Kibroth Hattaavah: in the wilderness, not too long after Taberah, they complained about “manna, manna, manna, nothing but manna,” God sent them quail and judgement (Num 11.4-34) — Kibroth Hattaavah = “graves of desire”

In the detailed description of his intercessory prayer (Section 6: vv. 25-29), what is the main basis of Moses’ appeal to God for the people?

The covenant with Abraham, Isaac, and Jacob

Application points:

1. The only kind of people God can use to accomplish any of his purposes on earth are unrighteous people entirely dependent on God’s grace.
2. The distance between God’s wrath and his people’s salvation is one man. (For Israel, Moses secured their pardon; for all mankind Jesus secured God’s mercy.)
3. Redeemed people need to remember that God has bought them, body and soul, for his service. Our own ambitions need to submit to God’s ambitions for our lives.

“It is good for us often to remember against ourselves, with sorrow and shame, our former sins; that we may see how much we are indebted to free grace, and may humbly own that we never merited any thing but wrath and the curse at God’s hand. For so strong is our propensity to pride, that it will creep in under one pretence or another. We are ready to fancy that our righteousness has got for us the special favour of the Lord, though in reality our wickedness is more plain than our weakness. But when the secret history of every man’s life shall be brought forth at the day of judgment, all the world will be proved guilty before God. At present, One pleads for us before the mercy-seat, who not only fasted, but died upon the cross for our sins; through whom we may approach,

though self-condemned sinners, and beseech for undeserved mercy and for eternal life, as the gift of God in Him. Let us refer all the victory, all the glory, and all the praise, to Him who alone bringeth salvation.”³

³ Matthew Henry and Thomas Scott, *Matthew Henry's Concise Commentary on the Whole Bible* (Chicago: Moody Press, 1989), Dt 9.7.