

DEUTERONOMY 1

Deuteronomy 1:1–46

Moses on the Importance of Established Authority

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

Sometime ago, I did a verse-by-verse exegesis of the books of the Pentateuch, and, in my opinion, did not really give these books the full treatment that they deserved. Here, I am going back and redoing the book of Deuteronomy. All of the information from that previous study will be included in here and this study will eventually supplant the shorter study of the book of **Deuteronomy** ([HTML](#)) ([PDF](#)). From time to time, there will be concepts and exegetical material which will be repeated, because I do not always do a good job in the end editing this material.

Links to the completed chapters of Deuteronomy are found here ([HTML](#)) ([PDF](#)). This chapter is a part of that study.

One more thing: **it is not necessary that you read the grey Hebrew exegesis tables**. They are set apart from the rest of the study so that you can easily skip over them.¹ However, if you ever doubt a translation of a phrase or a verse, these translation tables will tell you exactly where that translation came from.

Deut. 1:1a, 3a, 5b: These are the words which Moses spoke to all Israel beyond the Jordan; in the 40th year, in the 11th month on the 1st day of the month. [He] began to explain this law, saying...

The Voice (commentary): *The Book of Deuteronomy, even as it follows a covenant-treaty form, has almost a cinematic quality to it. Much of the action takes place in flashbacks as Moses recalls events and describes them to the Israelites in a drama. As we've been seeing in this opening historical section of the book, sometimes there are even layers of voices. At one point, Moses speaks in the voice of the people as they speak in the voice of the spies. Shortly we'll see Moses speaking in the voice of the Lord as He speaks in Moses' own voice! It begins by showing a storyteller and then shifts locations repeatedly in space and time to depict the various episodes he's describing, with his voice providing continuity throughout. Deuteronomy has a timeless, ancient-modern feel*

¹ This was done as a result of the complaints of a close friend, now face to face with the Lord, who said that I intermingled the Hebrew and the explanation so much that he did not like it. Therefore, all of the Hebrew exegesis is visually set apart and may be easily skipped over.

because the story of God's work on earth really is written and told by people as they struggle, with varying degrees of success, to understand God's purposes and to join with those people of God who have gone before us.²

J. Vernon McGee: Moses is reviewing the journeys of the children of Israel and interpreting a great deal of what had taken place. All of that generation is now dead, with the exception of Caleb and Joshua. He is preparing the new generation to enter the land, and rehearsing the experiences of their fathers so that they might profit from them rather than repeat the failures.³

Kukis (2013): A good Bible teacher is going to use the world around him to make this or that bit of doctrine understandable. You may not relate to this or that passage where Moses is taking his people into the land; but you occasionally read a newspaper or a news website, and you are aware of certain current events. By referencing these current events, you get to see parallels between them. You get to see this history as found in Deuteronomy placed side-by-side a recent event concerning which you have some knowledge. The idea is, you will be able to take your current knowledge and better understand the time of Moses with that knowledge.

Kukis (2013): Black liberation theology has taken the book of Exodus and has given it a great distortion, somehow identifying the African-Americans as the Jews in slavery; and now they are free, so, in some weird way, they are to suddenly support big government liberal solutions to everything.

There are many **chapter commentaries** on the book of Deuteronomy. This will be the most complete and accurate examination of Deut. 1 available, where you will be able to examine in depth every word of the original text.

An alternate title for this chapter: **Moses Begins One of His Final Sermons to the Israelites**

Outline of Chapter 1:

Introduction

vv. 1–5	Introduction to the Great Sermons of Moses to the Generation of Promise
vv. 6–8	Historic event: God Tells Israel to Leave Mount Horeb for the Land of Promise
vv. 9–18	Historic event: Moses Delegates His Authority
vv. 19–25	Historic event: Spies are Sent out to Reconnoiter the Land of Promise
vv. 26–28	Historic event: The Fearful Jews Refuse to Take the Land
vv. 29–33	Historic event: Moses Reminds the People of God's Power and Faithfulness
vv. 34–40	Historic event: God Judges Gen X Because of Their Lack of Faith
vv. 41–46	Historic event: Gen X Attacks the Amorites and Loses; God is not With Them

Addendum

Charts, Maps and Short Doctrines:

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Introduction	The Prequel of Deuteronomy 1
Introduction	The Principals of Deuteronomy 1
Introduction	A Synopsis of Deuteronomy 1
Introduction	Matthew Henry Summarizes Deuteronomy 1
Introduction	Introductory Material from the Expositor's Bible Commentary

² From <http://www.biblegateway.com/passage/?search=Deuteronomy+1%3A22&version=VOICE> accessed November 1, 2013.

³ From archive.org, accessed October 21, 2013.

Introduction	Moses in the Book of Deuteronomy
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v. 1	Relief map of the Arabah
v. 1	Map of Hazeroth
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v. 3	The Great Analogy of the Exodus
v. 3	Why Does Moses Need to Give a Second Law?
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v. 6	A Summary of What is Happening
v. 6	When Critics Ask: <i>Isn't this former generation dead?</i>
v. 7	Map of Canaan
v. 7	Descriptions of the Areas in Deuteronomy 1:7
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v. 15	Clarke on the Authority Structure of the Israelites
v. 16	Israel, the Law, and Immigrants
v. 17	The Pulpit Commentary on "The Blessing of Good Government"
v. 18	Summary and Application of Deuteronomy 1:9–18
v. 21	The Logical Progression of Deut. 1:6–21
v. 21	The Morality of Taking the Land of Promise
v. 21	Charles Foster's Offering to Molech (graphic)
v. 22	The Sovereignty of God versus the Free Will of Man
v. 23	The Likely Order of Events in Choosing Spies to Go into the Land
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- Addendum [A Complete Translation of Deuteronomy 1](#)
- Addendum [Word Cloud from a Reasonably Literal Paraphrase of Deuteronomy 1](#)
- Addendum [Word Cloud from Exegesis of Deuteronomy 1](#)

Chapter Outline		Charts, Maps and Short Doctrines	
Forward		Doctrines Covered and Alluded to	
Psalms Appropriately Exegeted with this Chapter		Chapters of the Bible Alluded To	
Introduction		Definition of Terms	
www.kukis.org		Exegetical Studies in Deuteronomy	

Doctrines Covered	Doctrines Alluded To		
The Law Code of Hammurabi	The Anakim Parts One and Two	Arabah	Historical Military Events and Personnel in Israel
	Laws of Divine Establishment	Liberalism, Conservatism and Christianity	Military
	Military Doctrines Related to the Word of God	Typology	War
		Will of God	

Chapters of the Bible Alluded To			
Gen. 6	Gen. 24		

Psalms Appropriately Exegeted with this Chapter			
Psalm 78	Psalm 106		

Other Chapters of the Bible Appropriately Exegeted with this Chapter			
Numbers 13	Numbers 14		

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. In addition to this, I will use a number of other more traditional technical theological terms which will be used and therefore defined

as well.	
Definition of Terms	
Anthropopathism	This is the assignment of human feelings, passions or characteristics to God, attributing to Him feelings or characteristics which He does not possess. This often helps to explain God's actions in human terms.
Antitype	A type is a person, thing or circumstance which looks forward into the future and finds its fulfillment in an antitype, which may be a person, thing or circumstance. Example: Moses striking the rock and from it flows waters of life is a type; Christ being judged on the cross for our sins and from Him flows living waters is the antitype.
Biblical inspiration	Biblical inspiration may be defined as <i>human authors wrote as moved by the Holy Spirit, so that, without waving their human intelligence, their vocabulary, their personal feelings, their literary style, their personality, their environmental influences or their individuality, they recorded God's complete and connected message to man with perfect accuracy in the original languages of Scripture, the very words bearing the authority of divine authorship.</i> ⁴ This is known as the verbal, plenary view of inspiration.
Faith-rest	Faith-Rest is taking the promises from the Bible and mixing them with faith. This approach to life is characterized by a moment-by-moment tranquillity, happiness, and stability, even when you are in the midst of pressure, adversity, and disaster.
Gen X	This is a short and clever reference to the generation of the Exodus. I was going to try to represent this as Gen Ex, but that looked too much like I was just naming the first two books of the Bible. At least with Gen X, most understand that we are speaking of a specific generation. Gen X stands for generation exodus; the generation of adults who left Egypt. Their children with them and the children born in the wilderness will be called the generation of promise.
Generation of Promise	These are the Israelites who will actually go into the Land of Promise and take it (which process is described in the first half of the book of Joshua). They were under the age of 20 at leaving Egypt in the exodus and some of them were born in the desert-wilderness, either as sons of Gen X-ers or as sons of the generation of promise.
Quite obviously, it would have been cooler to refer the second generation as GOP, but that designation may not have as easily contributed to your understanding of the 2 nd generation.	
Laws of Divine Establishment	These are natural laws which apply to people and nations, which cause a nation to be preserved and a people to be perpetuated. These laws are designed for believers and unbelievers alike.
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers).

⁴ Quoted and paraphrased from R. B. Thieme, Jr., *Canonicity*; ©1973 by R. B. Thieme, Jr.; p. 5, who in turn took this from Lewis Sperry Chafer, *Systematic Theology*; Abridged Edition; Victor Books, ©1984, Vol. Two, p. 71.

Definition of Terms

Type

A type is a preordained representation wherein certain persons, events, and institutions of the O.T. stand for corresponding persons, events, and institutions of the N.T. Types are pictures or object lessons by which God has taught His redemptive plan. They are a shadow of things to come, not the image of those things (Col. 2:17 Heb. 8:5 10:1). The Mosaic system, for example, was a kind of kindergarten in which God's people were trained in divine things and taught to look forward to the realities of things yet to come.⁵

Some of these definitions are taken from

http://gracebiblechurchwichita.org/?page_id=1556
<http://www.bibledoctrinechurch.org/?subpages/GLOSSARY.shtml>
<http://rickhughesministries.org/content/Biblical-Terms.pdf>
<http://www.gbible.org/index.php?proc=d4d>
<http://www.wordoftruthministries.org/termsanddefs.htm>
<http://www.realtime.net/~wdoud/topics.html>
<http://www.theopedia.com/>

An Introduction to Deuteronomy 1

Introduction: Deut. 1 begins several sermons given by Moses to the **generation of promise**. This chapter in particular will cover a time period of one year at the beginning, and then take us back to the present time. At the beginning of this book, we are east of the Jordan and Moses is speaking to the people, before they cross over the river and begin taking the land.

Although the book of Deuteronomy appears to be mostly a rehash of the things which have already taken place in the lives of the people of Israel, this is an important book, and you will not feel as if you are just covering old ground here that you already covered before. In fact, there is so much information packed into this chapter that, I would not be surprised if this exegetical study ran 400 pages when all is said and done.

However, Moses will begin to talk about the first time that these Israelites came to this Land of Promise, and how they sent in spies, and then how the people refused to enter into the land. Moses, in this sermon, will take these people from Mount Sinai to the Land of Promise and end with Israel's failure at the foot of the land promised them by God.

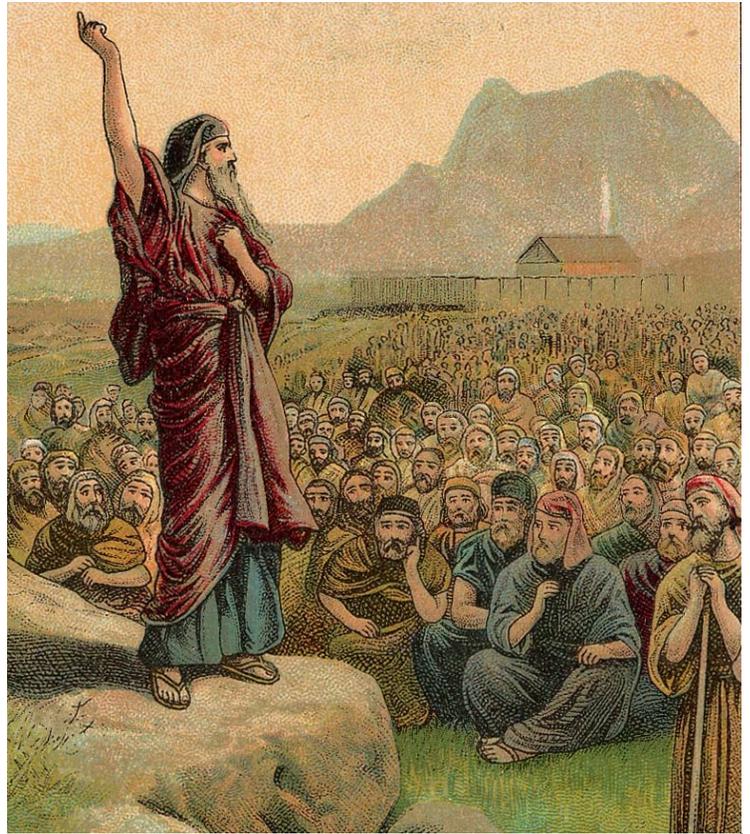
At this time, the generation of twenty years and older who left Egypt (also known as Generation Exodus, Generation X, **Gen X**) have all died, with the exception of Moses, Joshua and Caleb. Their failures discussed by Moses were observed by the children of generation X; now Moses will give the divine viewpoint concerning these failures in hopes that the new generation, the generation of promise, will profit by the mistakes of the elders rather than repeat them. In this chapter, as in all of the book of Deuteronomy, Moses will recall events in a topical manner.

For much of the book of Deuteronomy, Moses is going to give his listeners a true telling and interpretation of their history. They lived this history, but Moses is going to make certain that they understand it.

⁵ From **Dake**, accessed October 15, 2013.

Moses Pleading with Israel (graphic), as in Deut. 6:1-15, illustration from a Bible card published 1907 by the Providence Lithograph Company from theBibleRevival.com, accessed November 7, 2013.

Application: In our country, much of what is taught as American history in public schools is slanted to the far left. America is often presented as a villain in taking this country, as a perpetrator of genocide, and as enthusiastic slave-owners. The founding fathers are often presented as deists, who believe that God began this world, but then just wandered off somewhere, leaving us here on our own. We are taught that FDR got us out of the Great Depression. All of these things are lies at worst; distortions at best. What would change our young people would be for them to learn some real American history and learn the ideals upon which this country was founded; and none of our history can be separated from the Christian faith that most of the original settlers and the founding fathers had. It is estimated by some that 90% of those who originally settled the United States would be considered Protestant Christians today.



So this is what Moses is doing. Even though these people have experienced this history, Moses is making sure that they understand their own history, and how it relates them to God.

The book of Deuteronomy is a result of God telling Moses to speak to the people before they entered into the Land of Promise: *And Yahweh spoke to Moses in the plains of Moab by the Jordan at Jericho, saying, Speak to the sons of Israel, and say to them, When you+ pass over the Jordan into the land of Canaan, then you+ will drive out all the inhabitants of the land from before you+, and destroy all their figured [stones], and destroy all their molten images, and demolish all their high places: and you+ will take possession of the land, and dwell in it; for to you+ I have given the land to possess it. And you+ will inherit the land by lot according to your+ families; to the more you+ will give the more inheritance, and to the fewer you will give the less inheritance: wherever the lot falls to any man, that will be his; according to the tribes of your+ fathers you+ will inherit. But if you+ will not drive out the inhabitants of the land from before you+, then will those who you+ let remain of them be as pricks in your+ eyes, and as thorns in your+ sides, and they will vex you+ in the land in which you+ dwell. And it will come to pass, that, as I thought to do to them, so I will do to you+.* (Num. 33:50–56; Updated Bible Version 2.11⁶)

John Gill makes the brilliant observation⁷ that, we find out in this chapter that it is not Moses (who represents the Law) who will lead this people into the Land of Promise but Joshua, whose name means *savior*.

It is important to understand what has gone before.

The Prequel of Deuteronomy 1

Y^ehowah God originally brought the children of Israel out of Egypt, where they had been slaves for several centuries. He worked through Moses, who became their spiritual and national leader. The designation *people of Israel* refers not to Israel the nation—which does not exist yet—but to their patriarch Israel, originally named

⁶ The “+” signed refer to the plural *you all*.

⁷ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 1:38.

The Prequel of Deuteronomy 1

Jacob, but renamed *Israel* by God. The people standing before Moses are descended from Israel (Jacob). God brought them out of Egypt with great signs and wonders.

These people, once free of Egypt, first crossed over the Sea of Reeds and went to Mount Sinai, also known as Mount Horeb. There, God gave them the Law. God first spoke to the children of Israel audibly, giving them the Ten Commandments, and they requested that God speak only to Moses, and that Moses would speak to them.

After receiving the Law of God, which was more than simply the Ten Commandments, God led them northward into what would become southern Judah, and told them to take the land that He promised them. First they sent 12 spies into the land, and they confirmed that the land was everything that God said it was—a land flowing with milk and honey. However, they also brought back stories of the fortified cities and the size and power of their adversaries in the land. Ten of the spies actively lobbied the people to not go into the land, and that night after the spies returned, the people cried and accused God of bringing them there to kill them and they did not want to go into this good land. Two spies, Caleb and Joshua, were ready to lead the people into the land to take it. They believed God's promises and the rest of the people did not.

God was quite disgusted with them; and then, suddenly, after God told them to turn around and go back into the desert, many of them decided that they had changed their minds and they would attack the Amorites in the land. God told Moses to tell them not to do this, because He would not be with their whiney, sorry butts if they tried to attack the Amorites. They still went and attacked and they were soundly defeated, and chased all over, until they finally came back to Kadesh, where all the people had been camped out.

They lived there for awhile. They moved around to different parts of the desert. During this time, God killed off all the older generation—**Gen X** as I have designated them (the generation of the exodus)—all those who were 20 and older when they left Egypt. They dropped like flies in the desert, dying the sin unto death, yet while God preserved their children and their children's children.

So now it is 38 or so years after their failure at Kadesh-barnea and God is leading this new generation of Israelites—I will call them the generation of promise—back to take the land. These are the people who were 20 or younger when they left Egypt, who are now between the ages of 40 and 60, and who have their own children now. As adults, all they have known is God taking care of them in the desert-wilderness.

There is also a set of young adults, aged 20–40, who were born in the desert (all those between ages 1 and 40 were born in the desert-wilderness). The young adults will be considered a part of the generation of promise; they will not be distinguished from those between the ages of 40 and 60.

In the final few chapters of Numbers, God brings this new generation up along the east side of the Dead Sea, to Mountains overlooking the Jordan River to the west of them. God will bring them across this river in the book of Joshua to take the land He has promised them.

However, there is a problem, and that is that Moses will not go with them. He will die east of the Dead Sea. God will not allow Moses to lead them into the land. Here's what happened:

Near the beginning of this trek from Egypt to the land, there was no water, and the people complained, and God provided water for them through Moses. Moses was to strike this huge rock (which represents the judgment of Jesus on the cross) and from that rock would flow a river of living waters (just as Jesus, by His sacrifice, would provide us with the living water of salvation). This water gushed out and gave the people the water they needed; without which, they would have died in that dry, desolate place.

This same no-water test occurred again near the end of this 40 years in the desert. The people were again thirsty—there was no water. This time, God told Moses to speak to the rock. Jesus, their Savior, represented

The Prequel of Deuteronomy 1

by the rock, would again give them all the water that they needed. Moses was not to strike the rock, because Jesus died for our sins one time—He is never judged again for our sins. That had already been represented when Moses struck the rock previously. Therefore, the proper way to represent this is by speaking to the rock. Moses was upset with the people, and he yelled at them, and he hit that rock hard, twice, with his walking stick. God still provided the people water, but He could not allow Moses to lead them into the Land of Promise, as he had failed to continue the **type** which God was setting up. Since Jesus was not judged twice for our sins, the rock was only to be struck one time, which occurred during the first no-water test.

For Moses and for many centuries of Jews, this is seen as simply an act of disobedience. However, since Jesus died on the cross, we understand that there was more to the provision of water than just obedience or lack thereof. God wanted the striking of the rock to represent Jesus dying on the cross for our sins and from Him would flow a river of living waters. When one wished to be refreshed by those waters after the crucifixion, he mere speaks to the rock (for the believer, this is **rebound**; for the unbeliever, this is expressing saving faith in Jesus Christ). God wanted Moses to establish that as a type; Moses did not; and so Moses was not allowed to cross over the Jordan.

So, here Israel stands, east of the Jordan River, about to cross over and take the land. Moses is going to speak a few words to them—which words will fill up the book of Deuteronomy.

Only a few verses will introduce this book. Most of it will be Moses speaking to the people.

Chapter Outline

Charts, Maps and Short Doctrines

We need to know who the people are who populate this chapter.

The Principals of Deuteronomy 1

Characters	Commentary
Moses	Moses is the leader of the children of Israel, those he led out of Egypt with great signs and wonders done by God—signs and wonders which were seen both by the Egyptians and the Israelites.
Caleb	Caleb is one of the 12 spies who was ready to go into the Land of Promise from the very beginning and take it. Moses will indicate that he will go into the Land of Promise because he fully followed God.
Joshua	Joshua was the other one of the 12 spies who was willing to obey God and go into the land to take it. Joshua would become Israel's next great leader after Moses.
The children of Israel	This is a general term applied to the people who left with Moses out of Egypt. One could include the children who were born to them when in the desert in this category.
Gen X	There are actually two distinct generations to which Moses will only occasionally refer. Gen X are those who are 20 and older when they begin to consider taking the Land of Promise, which lies before them. These would be those considered adult enough to go to war. God would wipe out this generation of Jews because of their cowardice and unbelief. Gen X is a term I came up with; it is not found in the Bible.
The Generation of Promise	Those who are children when the Israelites come to the southern border of Judah (what would soon become Judah), who were not old enough to fight when God told them to take the land, they are the generation of promise. Them and those born to them in the desert over the next 40 years.

The Principals of Deuteronomy 1

Characters	Commentary
Generation of Promise A	If you wanted to be complete accurate, there are actually two generations which make up the generation of promise: the GOP A and the GOP B. The GOP A are those who were between the ages of 1 and 20 and they came into the land with their parents, following Moses. After 40 years in the desert, they are now between the ages of 40 and 60.
Generation of Promise B	GOP B are those who were born in the desert wilderness to any of the generations named above. They would be between the ages of 1 and 40, and they had never known slavery or Egypt. This does not mean that they do not suffer from the bad influence of their parents. That is, these same people, having never been under slavery, may express a desire to return to their true homeland, which is Egypt (to their way of thinking).

Because of the overlapping and fluid nature of generations, these distinctions are only occasionally made. Most of the time that these distinctions are made, I will be making them as a part of the exegesis. Moses is speaking to the children of Israelites, he is actually speaking to the generation of promise about their parents, Gen X.

Chapter Outline

Charts, Maps and Short Doctrines

One of the fascinating things to me both the power of Moses’s voice and his great intelligence at this time, at age 120. Today, we cannot imagine a person being age 120, let alone a man having all of his faculties, in excellent physical health, and talking for 20 or so hours over a period of a few days. Moses is cogent and completely organized in his thinking. This is tremendous blessing from God for a man to have his faculties all the way until his death. This is in accordance with Deut. 34:7 **Moses was one hundred and twenty years old when he died. His eyes had not dimmed nor had his natural vigor abated.** (VW) Joshua was also blessed in the same way (Joshua 14:11).

Here is what to expect in Deuteronomy 1:

A Synopsis of Deuteronomy 1

It would be very easy to interpret this chapter in the light of Moses explaining the important of obedience to established authorities. He will not be going with the Jews over the Jordan River to take the land; and they must therefore be able to submit themselves to the established authorities. Moses will give examples of how their disobedience caused them trouble.

Deut. 1:1–5 is simply the historical set up for the book of Deuteronomy. It tells us when and where this all took place, and what events immediately preceded the teaching of this chapter.

God told Israel that they needed to go into the land and to take the land which He has given them. Deut. 1:6–8

Moses appears to go off on a tangent, at this point, about how he was unable, as a leader, to function as the sole authority over Israel. However, the reason that he was unable to lead them is, just as God had promised, Israel had grown greatly in population. The connection they were supposed to make is, God both promised to give them the land of Canaan and he promised to increase them in number. They could look around and see that the latter had taken place; therefore, they should have the faith to obey God and to take the land. Deut. 1:9–11

Because Moses alone could function as their sole authority, he established a number of intermediate positions of authority, some in the courts and some for the military. Deut. 1:12–16

A Synopsis of Deuteronomy 1

Moses told the judges how they were to operate with fairness to all. He had also taken care to lay out the Law of God to them. Deut. 1:17–18

At that time, they needed to leave Horeb (Mount Sinai), and to travel to the land of Canaan, and to take it from the present occupants—as God had told them to do. Deut. 1:19–21

The people suggest that they first send spies into the land. Moses views this suggestion with favor; and apparently consults God about it in the book of Numbers. Deut. 1:22–23

The spies go into the land, and observe the people, the cities and bring back huge clusters of grapes, to show just how wonderful this land was. Deut. 1:24–25

However, just as Caleb and Joshua appear to be the men who bring them the good news of the land, the other ten spies are afraid and express this fear, and they sway the Israeli people against going into the land. This would be going against what God had told them to do. Deut. 1:26–28

Moses tells them that they should not be afraid, and that they should understand that they are going into Canaan with God on their side. They know first-hand how God led them out of Egypt and how He sustained them in the desert for two years. Therefore, Moses reasons, they should be able to trust this same God. Deut. 1:29–33

However, God heard their whining and He was disgusted with them and He swore that they would not enter into the land—with the exception of Caleb and Joshua. In fact, the people had given the excuse of their children—they could not invade Canaan because their children would be taken into slavery as a result. Well, these same children would be the ones to go into the land and take it. Deut. 1:34–39

God told them to go back, but they changed their minds and decided to invade. God told Moses to tell them that He is not with them, and they invaded Canaan anyway. They were beaten back badly and they retreated back to Kadesh. Deut. 1:40–46

You will note that almost every section deals with the authorities to which Israel should have subjected herself to.

Like all chapters of the Word of God, you need more than just the simple plot outline to understand what God wants us to know.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

It is always good to see how someone else sees this chapter.

Matthew Henry Summarizes Deuteronomy 1

The first part of Moses's farewell sermon to Israel begins with this chapter, and is continued to the latter end of the fourth chapter. In the first five verses of this chapter we have the date of the sermon, the place where it was preached (Deut. 1:1, Deut. 1:2, Deut. 1:5), and the time when (Deut. 1:3, Deut. 1:4).

The narrative in this chapter reminds them,

- I. Of the promise God made them of the land of Canaan (Deut. 1:6–8).
- II. Of the provision made of judges for them (Deut. 1:9–18).
- III. Of their unbelief and murmuring upon the report of the spies (Deut. 1:19–33).
- IV. Of the sentence passed upon them for it, and the ratification of that sentence (Deut. 1:34, etc.).

Even though Henry does not emphasize the authority factor, you will notice that every section deals with an authority issue.

John Gill's [Outline and Summary](#)

Matthew Poole's [Outline and Summary](#)

Chapter Outline

Charts, Maps and Short Doctrines

F. B. Hole gives us a brief introduction to this chapter: *The title of this book, which translated into English, is "Second-Law," indicates its character; for in it Moses recapitulates and enforces the whole law system to which Israel was committed. Deuteronomy 1:2-3 remind us that the wilderness journey from Horeb, where the law was given, to the border of the land would normally occupy eleven days; they had taken forty years because of their unbelief. The old generation that had been at Horeb had died out and so the law had to be freshly emphasized to the new generation. Once given, the binding force of the law remained, as we saw in our last issue, when considering the closing words of Malachi, written probably about a thousand years later.*⁸

The Expositor's Bible Commentary makes some good introductory remarks. Some editing was done (such as, instead of *the author of Deuteronomy*, I simply used the name of *Moses*).

Introductory Material from the Expositor's Bible Commentary

It was natural and it was inevitable, therefore, that Moses, the author of Deuteronomy, standing, as he did, on the threshold of a great crisis in the history of Israel, should turn the thoughts of his people back to the history of the past. To him the great figure in the history of Israel in those trying and eventful years during which they wandered between Horeb, Kadesh-Barnea, and the country of the Arnon, is Yahweh their God. God is behind all their movements, impelling and inciting them to go on and enjoy the good land He had promised to their fathers. He went before them and fought for them. He bare them in the wilderness, as a man bears his son. He watched over them and guided their footsteps in cloud and fire by day and night. Moreover all the nations by whom they passed had been led by Him and assigned their places, and only those nations whom Yahweh chose had been given into Israel's hand. In the internal affairs of the community, too, He had asserted Himself. They were Yahweh's people, and all their national action was to be according to His righteous character. Especially was the administration of justice to be pure and impartial, yielding to neither fear nor favor because the "judgment is God's."

And how had they responded to all this grace on the part of God? At the first hint of serious conflict they shrank back in fear. Notwithstanding that the land which God had given them was a good and fruitful country, and notwithstanding the promises of Divine help, they refused to incur the necessary toils and risks of the conquest. Every difficulty they might encounter was exaggerated by them; their very deliverance from Egypt, which they had been wont to consider "their crowning mercy," became to their faithless cowardice an evidence of hatred for them on the part of God.

To men in such a state of mind conquest was impossible; and though, in a spasmodic revulsion from their abject cowardice, they made an attack upon the people they were to dispossess, it ended, as it could not but end, in their defeat and rout. They were condemned to forty years of wandering, and it was only after all that generation was dead that Israel was again permitted to approach the land of promise. But Yahweh had been faithful to them, and when the time was come He opened the way for their advance and gave them the victory and the land. For His love was patient, and always made a way to bless them, even through their sins.

That was the picture that Moses spread out before the eyes of his countrymen, (the next generation), to the intent that they might know the love of God, and might see that safety lay for them in a willing yielding of themselves to that love. The disastrous results of their wayward and faint-hearted shrinking from this Divine

⁸ From <http://www.studylight.org/com/fbh/view.cgi?bk=4&ch=1> accessed November 5, 2013.

Introductory Material from the Expositor's Bible Commentary

calling is the only direct threat he uses, but in the passage there is another warning, all the more impressive that it is vague and shadowy, God is to Moses the universal ruler of the world. The nations are raised up and cast down according to His will, and until He wills it they cannot be dispossessed. But He had willed that fate for many, and at every step of Israel's progress they come upon traces of vanished peoples whom for their sins He had suffered others to destroy. The Emim in Moab, the Zamzummim in Ammon, the Horites in Self, and the Avvims in Philistia, had all been destroyed before the people who now occupied these lands, and the whole background of the narrative is one of judgment, where mercy had been of no avail. The sword of the Lord is dimly seen in the archaeological notes which are so frequent in this section of our book and thus the final touch is given to the picture of the past which is here drawn to be an impulse for the future. While all the foreground represents only God's love and patience overcoming man's rebellion, the background is, like the path is sometimes strewn with the remains of predecessors in the same path. With stern, menacing finger this great teacher of Israel points to these evidences that the Divine love and patience may be, and have been, outworn, and seems to re-echo in an even more impressive way the language of Isaiah: **"The anger of Yahweh was kindled (against these peoples), and He stretched forth His hand (against them) and smote (them); and the hills did tremble, and (their) carcasses were as refuse in the midst of the streets. For all this His anger is not turned away, but His hand is stretched out still."** Without a word of direct rebuke he opens his people's eyes to see that shadowy outstretched hand. Behind all the turmoil of the world there is a presence and a power which supports all who seek good, but which is sternly set against all evil, ready, when the moment comes, "to strike once and strike no more."

Some of the material above has been edited.

Taken from <http://www.studylight.org/com/teb/view.cgi?bk=4&ch=1> accessed November 4, 2013.

Chapter Outline

Charts, Maps and Short Doctrines

Arno Gaebelin's Annotated Bible introduces and summarizes Deut. 1: *The people were still on...[the east] side of Jordan in the wilderness. The second verse, containing a parenthetical statement, gives the story of their unbelief, as recorded in the Book of Numbers. "There are eleven days' journey from Horeb by the way of Mount Seir unto Kadesh-barnea."* They might have reached the place they occupied now, facing Jordan and the land, in eleven days. [However, instead] It took them almost forty years. Unbelief had kept them back. It was towards the end of the fortieth year, in the eleventh month, that Moses began his wonderful addresses. In the first month of that memorable year Miriam had died (Numbers 20:1). His brother Aaron had died in the fifth month (Numbers 33:38). Moses was soon to follow him at the close of the fortieth year, at the...age of one hundred and twenty. Forty years were spent by Moses in the palaces of Egypt; forty years he was a shepherd in the land of Midian and forty years he was the leader of God's people through the wilderness. Before he went to the top of Pisgah to behold the land and to die, he...[teaches this new generation of Israelites Bible doctrine]. His words were **"according unto all that the Lord had given him."** All he had received from the Lord, he passed on faithfully to the Lord's people. **"Moses verily was faithful in all God's house, as a servant, for a testimony of those things, which were to be spoken afterward"** (Hebrews 3:5). Once more, therefore, he placed the words of the Lord before their hearts [that is, their thinking]...[Therefore, before his death], Moses declared [God's love, His provision, and] the Law unto them.⁹

There are things about the book of Deuteronomy which are absolutely unique.

Moses in the Book of Deuteronomy

1. In the books of Exodus, Leviticus and Deuteronomy, Moses is very careful about separating God's words from his words from narrative. We always know who is speaking in these 3 books.

⁹ From <http://www.studylight.org/com/gab/view.cgi?bk=4&ch=1> accessed November 4, 2013 (edited).

Moses in the Book of Deuteronomy

2. In Deuteronomy, there is going to be a change, and that will occur in this first chapter. There will be a point at which Moses begins to speak for God, but he does not make a clear transition. He will not say, “And this is what God is saying to you...” or “This is what God has said...” or “This is what God would be saying to you...” He simply begins to speak for God. His words become God’s Word. Moses, through the power of the Holy Spirit, speaks truth to the children of Israel. As a result, no Jew and no Christian ever views the words of Moses, which comprise almost all of the book of Deuteronomy, as being inferior to the words of God. They are seen as the inspired Word of God.
3. Deuteronomy is often referred to as *the second law*; but it is never called *the secondary law*.
4. There are several things about Moses which are typically ignored. He was trained to be a leader in Egypt. He was groomed to be the prime minister or pharaoh of Egypt. He would have learned law and history and geography and warfare and language. He was not lost in the desert; he was at home as a judge over Israel; and he knew what to do to lead his men in battle.
5. Moses was trained, unlike anyone else, to lead this recalcitrant people.
6. Furthermore, Moses would possess knowledge that none of the Israelites would possess—again, about law, geography, history, warfare and language.
7. Moses, in many of these early chapters of Deuteronomy, is going to teach history to these Jews. It is important that you have an accurate understanding of history. Propagandists have discovered that, you can lead a people astray if your lie to them about their own history (which pretty much describes the teaching of history in our public schools).
 - 1) As an aside, let me give you two examples of what “I learned in school.” I was not a good history student—I recall very few things about American history. However, I walked out of high school “knowing” two things: that our founding fathers were mostly deists and that FDR saved us from the Great Depression. These are both demonstrably false statements. They are lies. But I learned them in school, and, as a result, that helped to shape my thinking about our founders and about FDR.
 - 2) Similarly, I know a Chinese woman—an adult Chinese woman living here in America. She knows nothing about how Mao Tse Tung killed millions upon millions of his own people. This is how false history was taught to her, and it certainly shaped her thinking. Even today, after living perhaps 20 years in America, she does not realize what a depraved, vicious tyrant Mao was.
 - 3) Controlling the education means you control the people.
8. Therefore, Moses is going to teach the Israelites their true history, history which they themselves lived and observed, and he will teach them many spiritual lessons by doing this.
 - 1) As an aside, many of us in the midst of a variety of historical events, are not able to properly interpret them or to give them their correct historical context.
 - 2) Moses separates out what is important about the history and re-teaches it to the generation of promise.
 - 3) This also establishes the power of the Word of God in the souls of believers. This generation of promise, because of the implanted Word of God, will do better than their parents did. The implanted Word of God is much more powerful than all of the miracles which they observed.

These points are useful to take note of throughout the book of Deuteronomy.

Chapter Outline

Charts, Maps and Short Doctrines

The Geneva Bible makes some comments about the failure of the previous generation: *The wonderful love of God toward His people is actively set forth in this book. Even through their ingratitude and many rebellions against God, for the space forty years. (Deuteronomy 9:7) they deserved to have been cut off from the number of his people, and forever to have been deprived of the use of his holy word and ordinances: yet he ever preserved His people even for his own mercy’s sake, and would still have his name called upon among them. Wherefore he brings them into the land of Canaan, destroys their enemies, gives them their country, towns and goods, and exhorts them by the example of their*

fathers (whose infidelity, idolatry, adulteries, complaining and rebellions, he had most severely punished) to fear and obey the Lord, to embrace and keep his law without adding to it or diminishing from it. For by his word he would be known to be their God, and they his people, by His Word He would govern His people, and by the same they would learn to obey Him: by His Word the believer would be able to discern the false prophet from the true, light from darkness, ignorance from knowledge, and his own people from all the other nations and infidels: teaching them by it to refuse and detest, destroy and abolish whatever is not agreeable to his holy will, seem it otherwise never so good or precious in the eyes of man. For this cause God promised to raise up kings and governors, for the setting forth of his word and preservation of His people, giving to them a special charge for the executing of it: whom therefore he wills to exercise themselves diligently in the continual study and meditation of the same: that they might learn to fear the Lord, love their subjects, abhor covetousness and vices, and whatever offends the majesty of God. As He had before instructed their fathers in all things belonging both to his spiritual service and also for the maintenance of that society which is between men: so he prescribes here anew all such laws and ordinances, which either concern his divine service, or else are necessary for a common good: appointing to every estate and degree their charge and duty: as well, how to rule and live in the fear of God, as to nourish friendship toward their neighbours, and to preserve the order which God has established among men: threatening most horrible plagues to them that transgress His commandments, and promising blessings and happiness to those who observe and obey them.¹⁰

There is one thing which should be noted about Moses' audience—these are adults who have spent their adult life in the desert watching their parents all die the sin unto death. They have no experience in warfare or in farming and ranching; they do not even know how to weave and sow. God has taken care of them for all their adult lives (from ages 20 to 60). Furthermore, whereas often a father will impart his knowledge and skills to his children; that was not the case here. Therefore, there are going to be many things which Moses teaches these people which are simply a matter of common sense—not common sense to them, because they never learned these things.

Moses, as a father figure, teaches them some basic things in this book of Deuteronomy—some things which are of a neutral moral value. We will see that these things are often taken out of context by detractors of God's Word, and set side-by-side with some moral value taught in the Word of God. The idea is, they want to make the Word of God seem foolish and arbitrary.

One example is, on pro-gay sites, they will tell you that the same Bible which treats homosexual acts as a sin, also says that you cannot wear cotton blend clothing. They try to equate these two things, while glossing over what is really said about cotton blend clothing. So, as a general principle: mixing types of cloth (cotton and wool) when making clothes is a matter of common sense; is not a moral issue. The banning of homosexual acts is a moral issue. There was no penalty for mixing wool and cotton when making a cloak, apart from that cloak becoming worthless after the first time it is washed. The penalty for homosexual acts was death. So when you see some clever graphic trying to treat these issues as being morally equivalent in the Bible—they are not, nor does the Bible present these as being morally equivalent. This comes from the lies of pro-gay sites.

I used the term *lies* for this reason. If you contact one of these sites and explain exactly what is going on with the mixture of cotton and wool, they will *not* respond by saying, "Oh, okay; now I understand what the Bible was saying; and that this is not some kind of great moral issue in the Bible. So I will take my anti-Bible graphic down." They won't do that. They want people to turn away from the Bible. If a dishonest graphic facilitates that, that is fine with them. Pro-gay sites (and I am using them as one example of anti-Bible sites) do not care what the Bible says nor do they care about how to interpret the Bible; they want others to be turned away from the Bible. That is their purpose.

¹⁰ From <http://www.biblestudytools.com/commentaries/geneva-study-bible/deuteronomy/deuteronomy-1.html> accessed October 6, 2013 and edited in order to make this passage accurate. The Geneva Bible kept using the word *church* when they should have simply called them *the Israelites, the people, the people of God*.

Now, why are these non-moral, practical information issues found in the Bible? Originally, these non-spiritual issues are just what they appear to be on the surface—common sense advice from Moses, who is a genius in many fields, delivered to a generation of Israelites who have almost no common sense, given their upbringing in the desert.

However, these non-moral issues are often used as illustrations of spiritual issues. They themselves are not spiritual issues; but they can be used to illustrate spiritual issues. One which comes to mind is yoking two different animals together to pull a plow. This is not a moral issue. Moses was not going to observe Charley Brown putting a mule and an ox into a dual harness, and then sentence Charley to 30 lashes. This is a matter of practicality. However, Paul would use this illustration many centuries later to teach that a believer should not marry an unbeliever—that they should not be unequally yoked.

It is easy to have the mistaken notion that, if you have studied the books of Exodus, Leviticus and Numbers, that you can bypass the book of Deuteronomy. That is a mistake. Throughout the Bible, there are many parallel and overlapping passages. The gospels are 4 different biographies of the same Man over roughly the same period of time; yet each gospel is important, and each gospel has important information, as well as an important narrative for us to know. The book of Deuteronomy is far more than just a rehash of previous history; and even when it is, there are many important things for us to learn.

Furthermore, God takes many incidents in the history of Israel and discusses them in a variety of ways, sometimes in the Psalms and sometimes by various prophets. And, in this case, Moses, simply recalling things which occurred over the past 40 years. If you give this exegesis of Deut. 1 some time, you will find out some things that you did not know before; and you will begin to make connections which you have never made before. As is pretty much every chapter of the Bible, this chapter is rich with spiritual information.

I named this chapter *Moses on the Importance of Established Authority*, because the Israelites just spent the last 38 years in the desert because they simultaneously rejected the authority of Moses and of God. All that the Israelites have suffered is a result of their negative volition and unbelief. God would tell them to do X and they would quickly do not-X. Moses had also set up a system of authority, which the people themselves had participated in, to allow them both good military leadership as well as a quicker resolve of their grievances. Even this broke down, as 10 of the spies (who would have been considered high military authorities) were not on board for God's plan. Moses will also introduce his replacement, Joshua, near the end of this chapter, with the implication, "Don't treat him as you have treated me." In short all of the guidance and the direction that was necessary for the Israelites to take the land was provided, and generation X (the exodus generation) was so locked into negative volition that they were often uncontrollable.

Chapter Outline

Charts, Maps and Short Doctrines

Introduction to the Great Sermons of Moses to the Generation of Promise

Kukis slavishly literal:

These [are] the words which spoke Moses unto all Israel in a region beyond the Jordan in the wilderness in the Arabah opposite Suph in between Paran and in between Tophel and Laban and Hazeroth and Di-zahab; one-ten day from Horeb, a way of Mount Seir, as far as Kadesh-barnea.

Kukis not so literal:

Kukis moderately literal:

These [are] the words which Moses spoke to Israel in the region beyond the Jordan, in the wilderness, in the Arabah opposite Suph and in between Paran and Tophel, Laban, Hazeroth and Di-zahab. [It takes] eleven days [to go] from Horeb, [along the] way of Mount Seir, [to get] to Kadesh-barnea.

Deuteronomy
1:1–2

Moses spoke the following words while he was east of the Jordan, in the wilderness, in the Arabah which is opposite Suph and in between Paran, Tophel, Laban, Hzeroth and Di-zahab. It takes eleven days to go from Horeb, along the road around Mount Seir, to get to Kadesh-barnea.

Here is how others have translated this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac and Greek texts, using the Douay-Rheims translation¹¹; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text. I will not make too many references to the Dead Sea Scrolls, because they are not generally helpful when trying to clear up ancient translations which disagree. Not enough of the Bible survived in the Dead Sea Scrolls to allow us to check each and every verse.

The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel. On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A.

¹¹ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

Taken from <http://targum.info/targumic-texts/pentateuchal-targumim/> and first published in 1862.

Ancient texts:

Targum (trans. By Cook)

These are the words of admonition which Mosheh spake with all Israel. He gathered them together to him while they were beyond the Jordan, and answered and said to them:

Was it not in the wilderness at the mountain of Sinai that the law was given to you? and in the plains of Moab you were made to understand how many miracles and signs the Holy One, blessed be He, had wrought for you, from the time that you passed over the border of the Weedy Sea, where He made for you a way for every one of your tribes. But you declined from His word, and wrought provocation before Him, in Pharan, on account of the words of the spies, and put together lying words against Him, and murmured about the manna, which He had made to come down for you, white from the heavens; in Hazeroth you demanded flesh, and made yourselves deserving to perish from the midst of the world, but for the memory, on your behalf, of the merit of your righteous fathers, the tabernacle of ordinance, and the ark of the covenant, and the holy vessels which you had covered with pure gold, and made atonement for you on account of the sin of the golden calf. It is a journey of eleven days (only) from Horeb by the way of Mount Gebal unto Rekem Giah; but because you declined and provoked the Lord to displeasure, you have been retarded forty years.

Jerusalem targum

These are the words which Mosheh, spake with all Israel, reproving them, while as yet they were situate beyond the Jordan. Mosheh answering said to them: Was it not in the wilderness at Mount Sinai, that the law was given to you? and on the plains of Moab was shown you what miracles and mighty acts the Word of the Lord had wrought on your behalf. When you stood by the Weedy Sea, the sea was divided before you, and there were made twelve ways of one way, (a path) for each tribe. Yet you provoked Him at the sea, and rebelled at the Sea of Suph. On account of the matter of the spies who had been sent from the wilderness of Pharan, the decree (came forth) against you, that you should not enter into the land of Israel; and for that of the manna, of which you said, Our soul is afflicted with this bread, whose eating is too light, the serpents were let loose upon you; and in Hazeroth, where your carcasses fell on account of the flesh, and concerning the calf that you had made, He would have spoken in His Word to destroy you, had He not been mindful of the covenant which He sware to your fathers, Abraham, Izhak, and Jakob, and of the tabernacle of ordinance which you had made unto His name, and the ark of the covenant of the Lord, and of your burnt sacrifices in the midst (of the tabernacle and the ark) which you covered with purified gold. A journey of eleven days is it from Mount Horeb by way of Mount Gebal unto Rekem Giah; yet, because you sinned and provoked anger before Him, you have been delayed, and have been journeying for forty years.

Latin Vulgate

These are the words, which Moses spoke to all Israel beyond the Jordan, in the plain wilderness, over against the Red Sea, between Pharan and Thophel and Laban and Haseroth, where there is very much gold. Eleven days' journey from Horeb by the way of mount Seir to Cadesbarne.

Masoretic Text (Hebrew)

These [are] the words which spoke Moses unto all Israel in a region beyond the Jordan in the wilderness in the Arabah opposite Suph in between Paran and in between Tophel and Laban and Hazeroth and Di-zahab; one-ten day from Horeb, a way of Mount Seir, as far as Kadesh-barnea.

Peshitta (Syriac)

THESE are the words which Moses spoke to all Israel beyond the Jordan in the wilderness, in the low desert plain opposite the Red Sea, between Paran and

Tophel and Lebanon and Hazeroth and Dizahab. (There are eleven days journey from Horeb to mount Seir to Rakim-gia.).

Septuagint (Greek)

These are the words which Moses spoke to all Israel on this side of the Jordan in the desert towards the west near the Red Sea, between Paran, Tophel, Laban, and Aulon, and the gold works. It is a journey of eleven days from Horeb to Mount Seir as far as Kadesh Barnea.

Significant differences:

You will note that there is a job of additional sentences in the two targums. However, bear in mind that these are as much commentary as anything else. It might be best to view them as a very word *the Voice*, but without being carefully italicized.

You will note a mentioned of *gold* in the Greek, Syriac and Latin; that is a translation of the Hebrew word, which I transliterated.

Thought-for-thought translations; paraphrases:

Common English Bible

The first heading: Introducing Deuteronomy

These are the words that Moses spoke to all Israel across the Jordan River, in the desert, on the plain across from Suph, between Paran and Tophel, Laban, Hazeroth, and Di-zahab. (It is eleven days from Horeb to Kadesh-barnea along the Mount Seir route.)

Contemporary English V.

This book contains the speeches that Moses made while Israel was in the land of Moab, camped near the town of Suph in the desert east of the Jordan River. The town of Paran was in one direction from their camp, and the towns of Tophel, Laban, Hazeroth, and Dizahab were in the opposite direction. Earlier, Moses had defeated the Amorite King Sihon of Heshbon. Moses had also defeated King Og of Bashan, who used to live in Ashtaroth for part of the year and in Edrei for the rest of the year. Although it takes only eleven days to walk from Mount Sinai to Kadesh-Barnea by way of the Mount Seir Road, these speeches were not made until forty years after Israel left Egypt. The LORD had given Moses his laws for the people of Israel. And on the first day of the eleventh month, Moses began explaining those laws by saying:... These are the first 5 verses.

Easy English

These are the words that Moses spoke to the *Israelites. They were in the *desert on the east side of the Jordan river. This is the Jordan valley opposite to Suph. It is between the towns called Paran, Tophel, Laban, Hazeroth and Dizahab. (It is a journey of 11 days from *Mount Sinai (Horeb) to Kadesh-Barnea, past *Mount Seir.) v3 Moses spoke on the first day of the 11th month, in the 40th year. He repeated to the *Israelites all the words that the *Lord had spoken about them.

Easy-to-Read Version

This is the message that Moses gave the people of Israel. He told them these things while they were in the Jordan Valley, in the desert east of the Jordan River. This was across from Suph, between the desert of Paran and the cities Tophel, Laban, Hazeroth, and Dizahab. The trip from Mount Horeb (Sinai) through the Seir mountains to Kadesh Barnea takes only eleven days.

Good News Bible (TEV)

In this book are the words that Moses spoke to the people of Israel when they were in the wilderness east of the Jordan River. They were in the Jordan Valley near Suph, between the town of Paran on one side and the towns of Tophel, Laban, Hazeroth, and Dizahab on the other. (It takes eleven days to travel from Mount Sinai to Kadesh Barnea by way of the hill country of Edom.)

The Message

These are the sermons Moses preached to all Israel when they were east of the Jordan River in the Arabah Wilderness, opposite Suph, in the vicinity of Paran, Tophel, Laban, Hazeroth, and Dizahab. It takes eleven days to travel from Horeb to Kadesh Barnea following the Mount Seir route.

New Berkeley Version

February-March, 1406 B.C.

These are the words which Moses spoke to all Israel on the other side of the Jordan, in the wilderness, in the Arabah [The term Arabah or Plain is in common use in the O.T. to designate any region of the Jordan valley from the Sea of Galilee to and including the Dead Sea and the territory south of it. Our words *Arab* and *Arabian* are related to it.] opposite Suph, between Paran on the one hand and Tophel, Laban, Hazeroth and Di-Zahab on the other. By the Mount Serir road it is eleven days' journey from Horeb to Kadesh-barnea. Deuteronomy is one of the great books of the Old Testament. It expresses truths which always reflect the mind of God. Its leading thought for Israel was that she must ever remember that God is one; and that He chose her for a great mission. To be true to Him she must always be true to the Covenant which He had made with her at the beginning. Deuteronomy shows the way. Jesus knew this wonderful book. Compare Mark 12:28–30 with Deut. 6:4–5.

New Century Version

Moses Talks to the Israelites

This is the message Moses gave to all the people of Israel in the desert east of the Jordan River. They were in the desert area near Suph, between Paran and the towns of Tophel, Laban, Hazeroth, and Dizahab.

(The trip from Mount Sinai to Kadesh Barnea on the Mount Seir road takes eleven days.)

New Living Translation

Introduction to Moses' First Address

These are the words that Moses spoke to all the people of Israel while they were in the wilderness east of the Jordan River. They were camped in the Jordan Valley[a] near Suph, between Paran on one side and Tophel, Laban, Hazeroth, and Di-zahab on the other. Normally it takes only eleven days to travel from Mount Sinai[b] to Kadesh-barnea, going by way of Mount Seir.

The Voice

These are the words Moses spoke to all the people of Israel who were gathered in the wilderness in the Arabah Valley east of the Jordan River, across from Suph. *They'd traveled through many places on their way here, from Paran through Tophel and on to Laban, Hazeroth, and Dizahab.*

These places serve as various destinations along Israel's wilderness route before they reach the plains of Moab, facing the Jordan River, just outside the land of Canaan.

Partially literal and partially paraphrased translations:

American English Bible

These are the things that Moses said to all the IsraElites while they were in the desert, on the east side of the JorDan, near the Red Sea (between Pharan-Tophol, Lobon, Aulon, and the gold works), eleven day's journey from the Dry Place (Horeb) by way of Mount Seir, to Kadesh Barne.

Beck's American Translation

This is what Moses said to all Israel east of the Jordan, in the wilderness, in the Jordan valley, in front of Eupph, between Paran, Rophetl, Laban, Hazeroth, and Dizahab.

(It takes 11 days to go from Horeb by way of the mountains of Seir to Kadesh-barnea.)

Christian Community Bible

These are the words that Moses spoke to all Israel, at the other side of the Jordan River, in the Arabah desert. They were facing Suf, between Paran, Tophel, Laban, Hazeroth and Dizahab. From Mount Horeb to Kadesh-Barnea they had had a journey of eleven days through the mountains of Seir.

God's Word™

This is the speech Moses gave in the desert east of the Jordan River, on the plains, near Suph, between Paran and Tophel, and near Laban, Hazeroth, and Di Zahab. He spoke to all the Israelites. (It takes 11 days to go from Mount Horeb to Kadesh Barnea by way of Mount Seir.)

New Advent (Knox) Bible

It was thus Moses spoke to the people of Israel while they were still on the other side of Jordan, in the desert plain that looks towards the Red Sea, with Pharan and

Tophel and Laban and Hazeroth, a country where gold abounds, for its frontiers; the plain that is spanned by a journey of eleven days from Horeb to Cades-Barne, by way of mount Seir. It is not certain whether the first words of the sentence refer to what went before, or to what follows. The geographical indications here given seem to be very vague, and have occasioned much controversy. 'A country where gold abounds' should perhaps be a fresh proper name, Dizahab.

New American Bible

These are the words which Moses spoke to all Israel beyond the Jordan (in the desert [The local setting of all these discourses is in the land of Moab beyond the Jordan (cf Deut 1:5), also known as the plains of Moab (Numbers 36:13).], in the Arabah, opposite Suph, between Paran and Tophel, Laban, Hazeroth and Dizahab; it is a journey of eleven days from Horeb to Kadesh-barnea by way of the highlands of Seir).

New American Bible (R.E.)

Introduction.

These are the words that Moses spoke to all Israel beyond the Jordan [The entire book of Deuteronomy is set "beyond the Jordan," in the land of Moab (cf. v. 5; Nm 36:13), on the eve of the Israelites' crossing of the Jordan (Jos 3). The Arabah: the valley of the Jordan and the depression south of the Dead Sea.] in the wilderness, in the Arabah, opposite Suph, between Paran and Tophel, Laban, Hazeroth, and Dizahab. It is a journey of eleven days from Horeb [Horeb: an alternative name for Mount Sinai, the wilderness mountain where the Israelites received revelation from God (cf. Ex 3; 19). Kadesh-barnea: the southern gateway to the land of Canaan, from which Moses sent spies to reconnoiter the land (cf. Nm 13:26; 32:8). Seir: Edom, the land just south of Moab.] to Kadesh-barnea by way of the highlands of Seir.

NIRV

The Lord Commands Israel to Leave Mount Horeb

These are the words Moses spoke to all of the people of Israel. At that time, they were in the desert east of the Jordan River. It's in the Arabah Valley across from Suph. They were between Paran and Tophel, Laban, Hazeroth and Dizahab. It takes 11 days to go from Mount Horeb to Kadesh Barnea if you travel on the Mount Seir road.

New Simplified Bible

These are the words Moses spoke to all Israel. He was on this side of the Jordan in the desert wilderness, in the plain near the Red Sea (Suph), between Paran, Tophel, Laban, Hazeroth, and Dizahab. It is only an eleven-day journey from Horeb by the way of Mount Seir to Kadesh-barnea.

Revised English Bible

These are the words that Moses addressed to all Israel in the wilderness beyond the Jordan, that is to say, in the Arabah opposite Suph, between Paran on the one side and Tophel, Laban, Hazeroth, and Dizahab on the other. (The journey from Horeb through the hill-country of Seir to Kadesh-barnea takes eleven days.)

Today's NIV

The Command to Leave Horeb

These are the words Moses spoke to all Israel in the wilderness east of the Jordan--that is, in the Arabah--opposite Suph, between Paran and Tophel, Laban, Hazeroth and Dizahab. (It takes eleven days to go from Horeb to Kadesh Barnea by the Mount Seir road.)

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear

These are the words which Moses spoke to all of Israel in the wilderness across the Jordan, in the plain area of the Sea of Reeds, between Central-Sinai, and between Tophel, Laban, Hazeroth, and Dizahab: eleven days' journey from Horeb by the way of the Seir mountains to the rest-stop in Barnea.

Bible in Basic English

These are the words which Moses said to all Israel on the far side of Jordan, in the waste land in the Arabah opposite Suph, between Paran on the one side, and Tophel, Laban, Hazeroth, and Dizahab on the other. It is eleven days' journey from Horeb by the way of Mount Seir to Kadesh-barnea.

The Expanded Bible

Moses Talks to the Israelites

This is the message [These are the words] Moses gave to all the people of Israel in the desert [wilderness] east of the Jordan River. They were in the desert [wilderness] area near Suph, between Paran and the towns of Tophel, Laban, Hazeroth, and Dizahab. (The trip from Mount Sinai to Kadesh Barnea on the Mount Seir road takes eleven days.)

Ferar-Fenton Bible

The following are the Speeches which Moses addressed to all the Children of Israel, before the passage over the Jordan, in the desert, extending from Suf, between Paran, and Thofel. and Laban. and Khatzroth and Yahb. This Introduction was probably written by Aliazer, the High Priest, for the Sacred Copy kept in the Ark of the Covenant.- F. F. (It is eleven days' journey from Horeb, when marching by the way of Mount Santo Kadesh-Barnea.) V. 2, in parentheses, is an explanatory note of an old Hebrew editor. - F. F.

NET Bible®

The Covenant Setting

This is what [Heb "These are the words."] Moses said to the assembly of Israel [Heb "to all Israel."] in the Transjordanian [Heb "on the other side of the Jordan." This would appear to favor authorship by someone living on the west side of the Jordan, that is, in Canaan, whereas the biblical tradition locates Moses on the east side (cf. v. 5). However the Hebrew phrase וְדָרְיָהּ רִבְעָב (b'ever hayyryden) is a frozen form meaning "Transjordan," a name appropriate from any geographical vantage point. To this day, one standing east of the Jordan can describe himself as being in Transjordan.] wastelands, the arid country opposite [The Hebrew term לֹמ (mol) may also mean "in front of" or "near" (cf. NCV, TEV, CEV, NLT).] Suph [This place is otherwise unattested and its location is unknown. Perhaps it is Khirbet Sufah, 4 mi (6 km) SSE of Madaba, Jordan.], between [The Hebrew term בֵּין (ben) may suggest "in the area of."] Paran [Paran is the well-known desert area between Mount Sinai and Kadesh Barnea (cf. Num 10:12; 12:16).] and Tophel [Tophel refers possibly to et£-T£afileh, 15 mi (25 km) SE of the Dead Sea, or to Da,bîlu, another name for Paran. See H. Cazelles, "Tophel (Deut. 1:1)," VT 9 (1959): 412-15.], Laban [Perhaps this refers to Libnah (Num 33:20).], Hazeroth [Hazeroth. This probably refers to àAin Khadra. See Y. Aharoni, The Land of the Bible, 199-200.], and Di Zahab [Di Zahab. Perhaps this refers to Mina al-Dhahab on the eastern Sinai coast.] Now it is ordinarily an eleven-day journey [An eleven-day journey was about 140 mi (233 km).] from Horeb [Horeb is another name for Sinai. "Horeb" occurs 9 times in the Book of Deuteronomy and "Sinai" only once (33:2). "Sinai" occurs 13 times in the Book of Exodus and "Horeb" only 3 times.] to Kadesh Barnea [Kadesh Barnea. Possibly this refers to àAin Qudeis, about 50 mi (80 km) southwest of Beer Sheba, but more likely to àAin Qudeirat, 5 mi (8 km) NW of àAin Qudeis. See R. Cohen, "Did I Excavate Kadesh-Barnea?" BAR 7 (1981): 20-33.] by way of Mount Seir [Mount Seir is synonymous with Edom. "By way of Mount Seir" refers to the route from Horeb that ended up in Edom Cf. CEV "by way of the Mount Seir Road"; TEV "by way of the hill country of Edom."]. When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote.

NIV, ©2011

The Command to Leave Horeb

These are the words Moses spoke to all Israel in the wilderness east of the Jordan [Nu 13:29; Dt 4:46]-that is, in the Arabah [ver 7; Dt 2:8; 3:17; Jos 3:16; 8:14; 11:2; Eze 47:8]-opposite Suph, between Paran [Nu 10:12] and Tophel, Laban, Hazeroth and Dizahab. (It takes eleven days to go from Horeb [Ex 3:1] to Kadesh Barnea [Ge 14:7; Dt 2:14; 9:23; Jos 15:3] by the Mount Seir [Nu 24:18] road.) [ver 19].

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible These are the words Moshe spoke to all Isra'el on the far side of the Yarden River, in the desert, in the 'Aravah, across from Suf, between Pa'ran and Tofel, Lavan, Hazerot and Di-Zahav. It is eleven days' journey from Horev to Kadesh-Barnea by way of Mount Se'ir.
- exeGesés companion Bible **RESUME' OF THE SONS OF YISRA EL**
 These are the words Mosheh worded to all Yisra El on this side Yarden in the wilderness, in the plain opposite the reeds, between Paran and Tophel and Laban and Hazeroth and Di Zahab - eleven days from Horeb by the way of mount Seir to Qadesh Barnea.
- JPS (Tanakh—1985) These are the words that Moses addressed to all Israel on the other side of the Jordan. —Through the wilderness, in the Arabah near Suph, between Paran and Tophet, Laban, Hazeroth, and Di-zahab, it is eleven days from Horeb to Kadesh-barnea by the Mount Seir route.— The last portion of these two verses is unclear; compare Deut. 1:19 and Num.33:16–36.
- Kaplan Translation *Introduction*
 These are the words that Moses spoke to all Israel [Although Moses taught the Israelites many things, most were taught through Aaron and the elders (Eruvim 54b). From here until Deuteronomy 4:49, however, there are presented orations that Moses himself delivered to all Israel (Ramban; Chizzkuni; Adereth Eliahu; Malbim; HaKethav VeHaKabbalah). These orations were stated in the places mentioned in this verse.] **on the east bank** [Literally, 'far side.'] **of the Jordan**, in [Or, 'regarding' (Targum; Rashi; Ralbag). Some say that Moses named areas around the Israelite camp after events that had happened to them earlier (Hirsch).] **the desert** [See Deuteronomy 1:9-14, 1:16,17.] **[and] in the Arabah** [This is the deep valley running to the north and south of the Dead Sea. Specifically, it usually denotes the valley to the south, leading to the Gulf of Aqaba (see Deuteronomy 2:8; Chizzkuni).], **near Suf** [Many sources identify this with the Yam Suf, the 'Reed Sea,' the 'Southern Sea,' or the 'Red Sea,' possibly identified here with the Gulf of Aqaba (Targum; Rashi; Saadia; Septuagint). It may also be identified with Sufah in Numbers 21:14.], **in the vicinity** [Or, literally, 'between.' or, '[and] in the vicinity.']] **of Paran** [The area to the north of Sinai and west of the Aravah, now known as the wilderness of el-Tih. The reference is most probably to Rithmah (Numbers 33:18), or Kadesh Barnea (Numbers 13:3), the place from which the spies were sent (Rashi). The reference would then be to Deuteronomy 1:20,21, 1:29-33. The context then seems to indicate that the Aravah and Suf were places between Sinai and Kadesh Barnea. It appears that instead of heading directly north, the Israelites took a roundabout way to Kadesh Barnea through the Aravah passing by the Gulf of Aquaba (Suf). Some say that this was when Moses appointed judges in Deuteronomy 1:16,17 (cf. Adereth Eliahu ad loc.). Suf might then have been Kivroth HaTaavah (Numbers 11:34) along the west shore of the Gulf of Aqaba. See note on 'Tofel' below.], **Tofel** [Some say that Suf was between Paran and Tofel, where Tofel is identified with the Kivroth HaTaavah area (Sifri; Rashi). Others say that it is in the area of Shittim, perhaps where the Tabernacle stood (Ralbag). Others identify it with Marah (Paaneach Razah). The Septuagint notes that Tofel was in the Paran Desert. Some sources identify it with el Tafile, a village about 15 miles southwest of the Dead Sea.], **Lavan** [Some say that this was the place of Korach's rebellion (Ralbag). Others identify it with the place where there were complaints about the Manna (Sifri; Rabbi; cf. Numbers 11:6). It is also possibly identified with Livnah in Numbers 33:20.], **Chatzeroth** [See Numbers 11:35, 33:17. Some say that this was the place of Korach's rebellion (Rashi; Lekach Tov; Chizzkuni).] **and Di Zahav** [A place name (Ibn Ezra; Abarbanel). Some say that it was the area where the Golden Calf was

built (Targum; Sifri; Berakhoth 32a; Rashi). Others identify it as the area where the Tabernacle stood (Paaneach Razah). The Septuagint translates it as katachrusea, literally, 'the gold works.' There are a number of possible interpretations regarding these place names: 1. That they are places surrounding the Aravoth Moab where the Israelites were now camped. 2. That they were places along the way, where Moses presented these orations to Israel (the interpretation favored in our translation). 3. That they were places regarding which Moses spoke in his orations.]. [\[This is in the area\]](#) [Following the second interpretation above, all these places were in that area. (cf. Chizzkuni; Abarbanel).] [which is an eleven day journey](#) [The distance between Sinai and Kadesh Barnea is actually 150 miles.] [from Horeb](#) [(Ramban on Deuteronomy 1:6). This was the area around Sinai (Exodus 17:6, Deuteronomy 1:6, 4:10, cf. Ben Sirah 48:7). Sinai is thus sometimes referred to as 'the mountain of Horeb' (Exodus 33:6). Others, however, say that Horeb was the lower of the two peaks of Sinai (cf. Ibn Ezra on Deuteronomy 1:6). Most early sources identify Mount Sinai with Jebel Musa or Mount Catherine on the southern Sinai peninsula, a five day journey (200 miles) from Egypt, and some 40 miles from the Red Sea (Ma'asoth Binyamin 24; Masa Rabbi Obadiah Bertenoro 3). According to this, Moses had traveled approximately 100 miles along the west coast of the Gulf of Aqaba. There are some difficulties, with this, however, since this 'Mountain of God' seems to have been on a direct route between Midian and Egypt (Exodus 4:27), and not more than a three day journey (some 120 miles) from where the Israelites lived (Exodus 3:18). On the basis of this, it may be conjectured that Mount Sinai was Jebel Ya'llaq (some 32 miles from the northern end of the Gulf of Suez) or Jebel Sinn Bishr (60 miles due east of Bitter Lakes). Obviously, this question is very important in determining the route of the Exodus. The area was called Horeb (Chorebh) because of its dryness (Ibn Ezra). See note on Exodus 3:2.] [to Kadesh Barnea](#) [Some say that they were then in Rithma, which was the next stop after Chatzeroth as we see in Numbers 33:18 (Sforno on Numbers 12:16). Other sources, however, indicate that they were in Kadesh Barnea, as evident from Numbers 13:26 (Chizzkuni on Numbers 12:16; Lekach Tov on Numbers 13:17). See Numbers 32:8; Deuteronomy 1:19,22, 9:23, Joshua 14:7. However, it appears that Kadesh Barnea is simply another name for Rithmah (Chizzkuni on Numbers 33:16). Kadesh Barnea is not to be confused with the Kadesh to which the Israelites came at the end of the 40 years (Numbers, 20:1; Ramban, Chizzkuni, ad loc.)] [by way of the Seir highlands](#). The Kaplan Translation, particularly in Exodus through Deuteronomy, takes note of historic rabbinic opinions.

Orthodox Jewish Bible

These are the devarim (words) which Moshe spoke unto kol Yisroel on the far side of the Yarden in the midbar, in the Aravah opposite Suf between Paran, and Tophel, and Lavan, and Chatzerot, and Di-Zahav. (There is eleven days' journey from Chorev unto Kadesh-Barnea by way of Mount Seir.).

The Scriptures 1998

These are the words which Mosheh spoke to all Yisra'ël beyond the Yardēn in the wilderness, in the desert plain opposite Suph, between Paran and Tophel, and Laban, and Ḥatsēroth, and Di Zahab, eleven days' journey from Ḥorēb by way of Mount Sē'ir to Qadēsh Barnēa.

Literal, almost word-for-word, renderings:

The Amplified Bible

These are the words which Moses spoke to all Israel [still] on the [east] side of the Jordan [River] in the wilderness, in the Arabah [the deep valley running north and south from the eastern arm of the Red Sea to beyond the Dead Sea], over near Suph, between Paran and Tophel, Laban, Hazeroth, and Dizahab. It is [only] eleven days' journey from Horeb by the way of Mount Seir to Kadesh-barnea [on Canaan's border; yet Israel took forty years to get beyond it].

English Standard V. – UK

The Command to Leave Horeb

These are the words that Moses spoke to all Israel beyond the Jordan in the wilderness, in the Arabah [ch. 3:17] opposite Suph [[Num. 21:14]], between Paran [1 Sam. 25:1] and Tophel, Laban, Hazeroth, and Dizahab. It is eleven days' journey from Horeb by the way of Mount Seir to Kadesh-barnea [ch. 2:14; 9:23; Num. 13:26; 32:8; 34:4].

The Geneva Bible

These [be] the words which Moses spake unto all Israel on this side Jordan [In the country of Moab.] in the wilderness, in the plain [So that the wilderness was between the sea and the plain of Moab.] over against the Red [sea], between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab. ([There are] eleven days [journey] from Horeb [In Horeb, or Sinai, forty years before the law was given: but because all that were then of age and judgment were now dead, Moses repeats the same to the youth who either then were not born, or had not judgment.] by the way of mount Seir unto Kadeshbarnea.)

NASB

Israel's History after the Exodus

These are the words which Moses spoke to all Israel across the Jordan [Deut 4:46] in the wilderness, in the Arabah [Deut 2:8] opposite Suph [Perhaps Red Sea], between Paran and Tophel and Laban and Hazeroth and Dizahab. It is eleven days' journey from Horeb [Ex 3:1; 17:6] by the way of Mount Seir [Gen 32:3] to Kadesh-barnea [Num 13:26; 32:8; Deut 9:23].

New King James Version

The Previous Command to Enter Canaan

These are the words which Moses spoke to all Israel on this side of the Jordan in the wilderness, in the plain[a] opposite Suph,[b] between Paran, Tophel, Laban, Hazeroth, and Dizahab. It is eleven days' journey from Horeb by way of Mount Seir to Kadesh Barnea.

Syndein/Thieme

These be the words/'doctrinal communications' {dabar} which Moses spoke unto all Israel on this side of the Jordan {River} in the desert, in the plain over against the Red sea, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab. (there are eleven days' journey from Horeb by the way of mount Seir unto Kadeshbarnea.).

Third Millennium Bible

These are the words which Moses spoke unto all Israel on this side of the Jordan in the wilderness, in the plain opposite the Red Sea, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab. (There are eleven days' journey from Horeb by the way of Mount Seir unto Kadeshbarnea.)

A Voice in the Wilderness

These are the words which Moses spoke to all Israel on this side of the Jordan in the wilderness, in the plain opposite Suph, between Paran, Tophel, Laban, Hazeroth, and Dizahab. (It takes eleven days to get from Horeb by way of Mount Seir to Kadesh Barnea.).

Webster's Bible Translation

These [are] the words which Moses spoke to all Israel on the east side of Jordan in the wilderness, in the plain over against Suf, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab. ([There are] eleven days [journey] from Horeb by the way of mount Seir to Kadesh-barnea.)

Young's Updated LT

These are the words which Moses has spoken unto all Israel, beyond the Jordan, in the wilderness, in the plain over-against Suph, between Paran and Tophel, and Laban, and Hazeroth, and Di-Zahab; eleven days from Horeb, the way of mount Seir, unto Kadesh-Barnea.

The gist of this verse:

These first few verses set up this book for Moses' final speeches to his people. This tells where Moses and the people are and how far they are from Mount Horeb (Mount Sinai).

The first five verses of Deut. 1 just give us a summary of time and place; most of this book will be Moses speaking to the people, which begins in v. 6 (but there are important things to know before we get there).

Deuteronomy 1:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'elleh (אֵלֶּה) [pronounced ALE-leh]	<i>these, these things</i>	demonstrative plural adjective (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41
d ^e bârîym (דְּבָרִים) [pronounced daw ^b -vawr-EEM]	<i>words, sayings, doctrines, commands; things, matters, reports</i>	masculine plural noun with the definite article	Strong's #1697 BDB #182
The book of Deuteronomy is sometimes called <i>Elleh hadebarim</i> after these first two words.			
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel imperfect	Strong's #1696 BDB #180
The Piel stem is intensive, making <i>dâbar</i> is stronger. It can carry with it the idea of providing guidance and direction, if not a set of mandates (and this would be determined by context). The kind of intensification is determined by context. The Piel may call for <i>talk, backed with action; give your opinion; expound; make a formal speech; speak out; talk it around, to give a somber and tragic report.</i>			
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
kôl (כֹּל) [pronounced koh]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
Yis ^e râ'êl (יִסְרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun	Strong's #3478 & #3479 BDB #975

With a voluntative, cohortative or jussive, the *wâw* conjunction means *that, so that*. It expresses *intention*. The *wâw* conjunction can express informal inference or consequence (*so, then, therefore*); especially at the beginning of a speech. The *wâw* conjunction can connect alternative cases or contrasting ideas and be properly rendered *or, but, yet*. The *wâw* conjunction can also be rendered *for*.

Translation: *These [are] the words which Moses spoke to Israel...* The book of Deuteronomy is sometimes called *Elleh hadebarim* after these first two words. Translated, *These [are] the words*.

This actually represents quite a change, and this is key in understanding the book of Deuteronomy. Prior to this, for most of the 40 years Moses was with the children of Israel in the desert, he was very careful to separate narrative from the words of God and from his own words. When he spoke, it was from Moses; when God spoke, it was from God. However, at this point, Moses speaks with great authority; and traditionally, all have accepted his authority in this book as the words of God. Yet in the book of Deuteronomy, there is no longer a clear-cut distinguishing between what comes from Moses and what came from God. In other words, in all respects, the words of Moses become the word of God.

Moses is said to speak to Israel. There are about 2 million people and this is a very specific group of people. When the people of Israel (those who were descended from Jacob), every one of them walked out of Egypt, having been slaves to the Egyptians. However, these were actually two distinct groups of Jews: the parents, whom I have called Gen X (those who left Egypt at age 20 and above) and the generation of promise, those who were under age 20 when they left Egypt. Gen X was supposed to go into the land of Canaan and take it. They were unable to because of fear.

Besides this, they thwarted God's will at every turn. If God told them to jump, then they all sat down. Over and over again, after agreeing to obey God, they disobeyed Him. God killed them all in the desert—every last one of them, with the exception of Moses, Joshua and Caleb. These are the only men to survive from Gen X (Moses is actually from the generation before them).

God wants to take this new generation into the land of Canaan, and they will take the land, under God's direction.

Deuteronomy 1:1b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
‘êber (רֶבַע) [pronounced ĠAY ^B -ver]	<i>region beyond [across]; region on the other side [of a valley, stream, sea]; the opposite region [side]; beyond, side</i>	masculine singular construct	Strong's #5676 BDB #719
The bêt ^h preposition with the masculine noun ‘êber literally mean <i>in the opposite region, in the opposite side</i> ; together, they often act as the single preposition <i>beyond, on the other side of</i> .			
Yâr ^e dên (יַרְדֵּן) [pronounced yar ^e -DAYN]	transliterated <i>Jordan</i>	proper noun with the definite article	Strong's #3383 BDB #434
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
mid ^e bâr (מִדְבָּר) [pronounced mid ^e -BAWR]	<i>wilderness, unpopulated wilderness, desert wilderness; mouth</i>	masculine singular noun with the definite article	Strong's #4057 BDB #184

Translation: ...in the region beyond the Jordan, in the wilderness,... Moses is a very precise person. He got that as a result of being raised to rule over Egypt; and from his experience as a judge. As a judge, everything has to be very precise and in accordance with set norms and standards.

Moses is at Jordan River, across from the city of Jericho where Joshua will invade in a month or so. The phrase, *beyond the Jordan*, refers to the east side of the Jordan (Deut. 3:20, 25). The term *wilderness* is a general term, referring to the uninhabited areas that the Jews transversed. We often see this word translated *desert*, and much of that is because the way the Land of Promise looks today. However, it was much more overgrown and watered in the time of Moses and Joshua.

At this point in time, these people are all east of the Jordan. We followed their movement along the east side of the Dead Sea traveling north along the King's Highway throughout much of the book of Numbers.

Moses failed at the very end. God gave him some very specific instructions, and Moses did not follow these instructions. At the first, there was no water, and the people complained, Moses was to strike the rock one time. After striking the rock one time, from it would flow waters of life. Moses obeyed these instructions. This is an illustration of Jesus being struck for our sins, one time; and from Him flow the waters of life. Jesus told the woman at the well, "Everyone who drinks of this water will be thirsty again, but whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life." (John 4:13–14; ESV) See also John 7:37–38. And in both the Old and New Testaments, Jesus is the Rock of God. There is none holy like the Lord; there is none besides You; there is no rock like our God (1Sam. 2:2; ESV capitalized). The Lord is my rock and my fortress and my deliverer (2Sam. 22:2; ESV) As it stands written, "Behold, I place in Zion a Stone-of-stumbling, and a Rock-of-offense, and everyone believing on Him will not be shamed." (Rom. 9:33; Isa. 28:16 8:14). Paul also testified in 1Cor. 10:4 And all drank the same spiritual drink; for they drank of the spiritual rock following, and that Rock was Christ. He was referring back to those who drank from this rock, from which flowed living waters. In summary, this first no-water situation was a *type*. What God told Moses to do and what happened all looked ahead to the **antitype**—to Jesus on the cross dying for our sins, having been struck by God the Father. For further information, see the **Doctrine of Typology** ([HTML](#)) ([PDF](#)) ([WPD](#)).

A second no-water situation occurs with the new generation of Israelites. God tells Moses to speak to the rock so that living waters would flow from it. However, Moses does more than simply speak to the rock. He is quite enraged at this generation, after all of the miracles that they have seen, and he strikes the rock twice. *That* was not what God wanted him to do. To receive the living waters from Jesus Christ we need only speak to Him. He cannot be crucified a second time. Because Moses messed up this type, God would not allow him to cross over the Jordan and to lead the people into the land of Canaan to take it.

So that there is no misunderstanding, Moses simply understood that he disobeyed God's explicit instructions; and this is how this was understood by everyone during Old Testament times. He did not fully understand types and antitypes. Moses had a slight clue, as he spoke of God raising up a prophet like himself (referring to the Messiah). Moses understood that God would raise up a Messiah, and that there were similarities between himself and this Messiah. However, Moses did not know anything more than this. Today, in the Church Age, it is clear Who the Rock was, and what it stood for, and what the living waters were. Today, we understand what the problem was, God was setting up a type of Christ, and Moses messed that up.

Despite this mistake, Moses had a quite few things to say to the people before he died and before they crossed over into Canaan. That is what the book of Deuteronomy is all about—it is a series of several sermons given by Moses to the people of Israel.

That Moses made this mistake will be touched upon in this chapter, but there will be no details coming from the mouth of Moses. (1) He saw it only as a matter of disobedience and (2) Moses was probably ashamed that he disobeyed God in this way.

Deuteronomy 1:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
ʿĀrâbâh (or, ʿărâbâh) (הַרְבֵּעַ) [pronounced guh-raw ^b -VAW]	<i>plain; arid, sterile region; a desert; transliterated Arabah with the definite article</i>	sometimes a proper noun; feminine singular noun; with the definite article	Strong's #6160 BDB #787
With the definite article, ʿârâbâh often refers to the valley which runs from the Sea of Chinnereth (the Sea of Galilee) down to the Gulf of Aqaba.			
mûwl (לִּוּמ) [pronounced mool]	<i>in front of, opposite</i>	preposition	Strong's #4136 BDB #557
Çûwph (סוּף) [pronounced soof]	<i>reed, rush, sea weed; transliterated Cuph, Suph</i>	masculine singular noun	Strong's #5489 BDB #693
Considered to be the weedy sea, and therefore referring to the Arabian Gulf.			

Translation: ...in the Arabah opposite Suph... First of all, we know where we are. Regardless of what Moses is telling us here, we know that we are east of the Jordan River, over which Joshua will eventually cross. Therefore, we should be able to place these areas based upon knowing where we are.

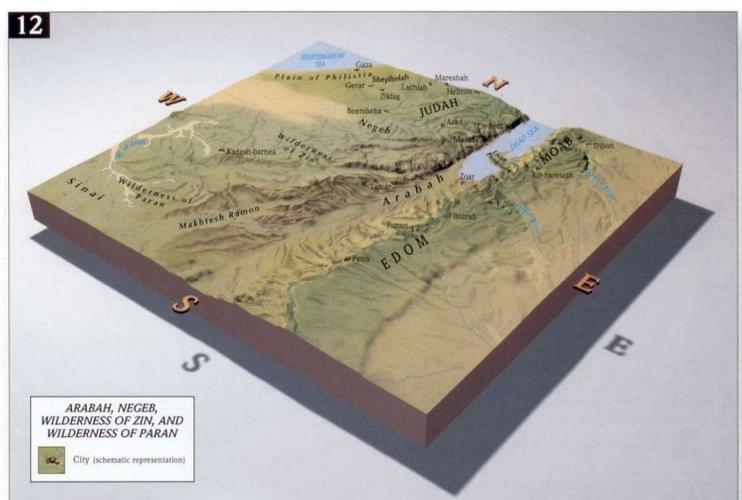
Deuteronomy 1:1 (graphic). Image from [the Daily Bible Plan](#), accessed November 7, 2013.

The Arabah takes in a huge valley which runs all the way from the Sea of Chinnereth (the Sea of Galilee) down to the Gulf of Aqaba. It would take in the Jordan River and the Dead Sea. It is the valley around these water formations.

The name *Arabah* is retained in the name *Wady el-Arabah*. These other areas might describe the border of Arabah.

The **Doctrine of the Arabah** ([HTML](#)) ([PDF](#)) will provide a great deal more information about this land and where it occurs in Scripture.

Relief map of the Arabah from [Seek the Old Paths](#). The map on the right shows the southern portion of the Arabah, not showing the Gulf of Aqaba, the Jordan River, or the Sea of Chinnereth. Very often, *Arabah* refers to just the southern portion of this valley, that portion which is below the Dead Sea.



We have never heard of Suph before, and it occurs nowhere else in the Bible. The word means *reeds* and it might be the area of the Dead Sea which extends southward or the gulf of Aqaba extending northward. In either case, it is south of where Moses and the children of Israel are right now. Another option is that there are reeds off the Jericho River at that place.

Regarding Suph, ISBE offered a few of the common theories, and then concluded: *No identification is possible.*¹²

The Arabah is a fairly spread out area. When Moses says that they are in the Arabah opposite Suph, that tells us that we are at a very particular part of the Arabah (we know this to be a little north of the Dead Sea). In Moses' time, they understood where the Arabah and Suph were, and where Moses was when he said they were in the Arabah opposite Suph.

Barnes tackles this location as well: *This could not have been the Red Sea, not only because the word yam, "sea," is not joined with it as usual, but because they were now east of Jordan, and farther from the Red Sea than ever. It seems to be the same which is called Suphah in Num. 21:14; which must necessarily signify some place in or adjoining to the plains of Moab, and not far from the Jordan and Arnon. Ptolemy mentions a people called Sophonites that dwelt in Arabia Petrea, who may have taken their name from this place.*¹³

Suph appears to be a much smaller location than the Arabah, so it is not the Arabah which is opposite Suph, but Moses and the Israelites which are opposite Suph. So, it is very likely that the people of Israel are not far from Suph, and that it is very likely the Suphah named in Num. 21:14, which is not far from Arnon. This understanding does not cause us any problems with other geographical references.

Deuteronomy 1:1d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bêyn (בֵּינַי) [pronounced <i>bane</i>]	<i>in the midst of, between, among;</i> when found twice, it means <i>between</i>	preposition	Strong's #996 BDB #107
Pârân (פָּרָן) [pronounced <i>paw-RAWN</i>]	(possibly) <i>boughs; abounding in foliage [or caverns];</i> and is transliterated <i>Paran</i>	proper noun/location	Strong's #6290 BDB #803
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bêyn (בֵּינַי) [pronounced <i>bane</i>]	<i>in the midst of, between, among;</i> when found twice, it means <i>between</i>	preposition	Strong's #996 BDB #107
Tôphel (תּוֹפֵל) [pronounced <i>TOH-feh</i>]	<i>white; tasteless, unseasoned; whitewashed;</i> transliterated <i>Tophel</i>	proper singular noun/location	Strong's #8603 BDB #1074
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

¹² *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Suph.

¹³ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Deut. 1:1.

Deuteronomy 1:1d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Lâbân (לָבָן) [pronounced law ^b -VAWN]	<i>white; shining; gentle; brittle; and is transliterated Laban</i>	masculine singular proper noun; location	Strong's #3838 BDB #526
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Châtsêrôwth (חֲצֵרוֹת) [pronounced khats-ay-ROWTH]	<i>settlement, villages; palaces transliterated Hazeroth; Chazeroth</i>	proper singular noun/location	Strong's #2698 BDB #348
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Dîy-zâhâb (דִּי־זָהָב) [pronounced dee-zaw-HAWB ^v]	<i>enough gold, where much gold is; and is transliterated Dizahab</i>	proper singular noun location	Strong's #1774 BDB #191

I added the bar in the name; that is not found in the Hebrew.

Translation: ...and in between Paran and Tophel, Laban, Hazeroth and Di-zahab. Paran is a roughly defined area north-northwest of the Gulf of Aqaba and Hazeroth, a stopping point, was along the Gulf of Aqaba. The city or area of Laban is mentioned only here and some think it might refer to Libnah, although that would be possibly too far north. Tophel is sometimes identified with Tafilah, which is fifteen miles southeast of the Dead Sea. I could not even find De-Zahab or Zahab in my Bible dictionaries or encyclopedias. The point of this geography is that these areas are pretty well spread out, however, they likely are the bordering area for Arabia.

Laban, as a city, occurs only here. Tophel and Di-zahab only occur here. Laban is possibly Libnah found in Num. 33:20. However, we cannot today clearly identify any of these places, apart from Paran and Hazeroth. Whereas, for many years it is possible that the people of Israel knew these places; at this point and time, we do not. All we know is, if we put a dot where we know Moses and company to be, then these cities or places would be like the points of a star around that point.

Barnes identifies the location of these places with great confidence: "*Suph*" is either the pass *Es Sufah* near *Ain-el-Weibeh* (Num. 13:26 note), or the name of the alluvial district (the Num. 21:14 note). *Tophel* is identified with *Tufileh*, the *Tafyle* of *Burckhardt*, still a considerable place – some little distance southeast of the Dead Sea. *Paran* is probably "*Mount Paran*" Deut. 33:2; or a city of the same name near the mountain. Compare Gen. 14:6. *Laban* is generally identified with *Libnah* Num. 33:20, and *Hazeroth* with *Ain Hadherah* (Num. 11:34 note); but the position of *Dizahab* is uncertain.¹⁴

Hazeroth is also found in Num. 11:35 33:17–18, and it is one of the places where the children of Israel traveled. All of the maps I have viewed place Hazeroth way down in the southern area next to the Gulf of Aqaba, which is far, far south of where Moses and the children of Israel are. So these places could be setting up very spread out places, within which is Moses and the Israelites.

This **Map of Hazeroth** comes from Bibleatlas.org (accessed September 29, 2013). You see how it is located far into the south near the Gulf of Aqaba. The wilderness of Paran is located above Hazeroth.

¹⁴ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Deut. 1:1–2.

BDB tells us that Paran usually refers to a wilderness area bounded on the north by Palestine, on the west by the wilderness of Etham, on the south by the desert of Sinai, and on the east by the valley of Arabah.¹⁵



More simply the desert-wilderness of Paran is simply the land between Mount Sinai and Kadesh-barnea.

Several exegetes say that the designations of Paran and Hazeroth as we understand them must be incorrect, as they are quite far from where Moses is. If the cities or places that Moses is naming are clumped together closely, that would certainly be true. However, Moses may be giving some places which are spread apart, and that he and the children of Israel are in between those places. There is no reason to think that Moses can see the various places simply by looking in a different direction.

Now, if Laban is taken to refer to the area where Laban lived, also quite a distance from there (in Haran near the Tigris and the Euphrates Rivers), then Moses is taking in a very wide view of this area. As a former pharaoh in training, Moses would have received extensive training in law, geography and history. He would have had a map of the Middle East in his head, so that he could hover above it and take in this grand area (something which most people would have not had the training to do).

v. 1 reads: *These are the words which Moses spoke to all Israel beyond the Jordan; in the wilderness, in the Arabah, opposite to Suph, between Paran and Tophel, and Laban and Hazeroth, and Dizahab;...* (Green's literal translation) Daniel Whedon does a nice summary of the places named above.

Whedon Summarizes the Geographical Places Named

Place	Whedon's Description
On this side Jordan	The Hebrew expression which is used here is in other places translated beyond Jordan; and it was unquestionably employed as a geographical term for the region east of the Jordan, which in the time of our Saviour was called Perea. The term does not indicate the location of the writer, whether he lived on the east or west side of the river. In this connexion it is equivalent to the expression before they crossed the Jordan.
In the wilderness	That region north of the Sinaitic peninsula, extending to the Mediterranean Sea and the mountains of Judah on the north, and from the isthmus of Suez to the Arabah. It bears at the present time the name Badut et Tih, literally signifying the "Desert of the Wandering."
In the plain	The Hebrew word here translated plain is used as a proper name - in the Arabah. The broad valley which extends from the Dead Sea to the Gulf of Akabah, a distance of about a hundred miles, is now called el Arabah.
Over against the Red sea	Rather, over against Sufah. Our version adds, improperly, we think, the word sea. Knobel supposes the pass Sufah is meant. It was probably near Ain el Weibeh, not far from the southern border of Palestine.

¹⁵ *The Brown-Driver-Briggs Hebrew and English Lexicon*; Hendrickson Publishers; ©1996; Paran (Strong's #6290 BDB #803).

Whedon Summarizes the Geographical Places Named

Place	Whedon's Description
Between Paran, and Tophel	In Numbers 10:12, we read: "The children of Israel took their journeys out of the wilderness of Sinai, and the cloud rested in the wilderness of Paran." It is generally held that the wilderness of Paran comprised the whole of the desert of et Tih, and that Mount Paran was the southernmost portion of the mountain plateau in the northeast part of it. Paran was associated with remembrances of Jehovah's manifestations to his people: "He shined forth from Mount Paran." Deuteronomy 33:2. So the prophet Habakkuk, in his sublime ode, Habakkuk 3:3 : "God came from Teman, and the Holy One from Mount Paran."
Tophel	This is identified with the modern Tufileh, located in the mountains of Edom, southeast of the Dead Sea. It is surrounded with groves of fruit trees, which are abundantly watered by numerous fountains. The inhabitants furnish supplies to the caravans. It is thought that this is the place where the Israelites purchased food of the Edomites. Deuteronomy 2:29.
Laban	Thought to be the same as Libnah. Numbers 33:20. "It may, perhaps, have been the place referred to in Numbers 16, where the rebellion of the company of Korah occurred." - Keil.
Hazeroth	Literally, <i>enclosures</i> . It may be the place mentioned in Numbers 11:35, where Aaron and Miriam spake against Moses, and where Miriam became leprous. Numbers 12:10. "We may without difficulty identify Hazeroth with Ain Hudherah, not only in the Semitic orthography of the name, but also in being situated exactly a day's journey from Erweis el Eberriq." - Desert of the Exodus. Erweis el Eberriq has been identified with Kibroth-hattaavah, or "graves of lust." Numbers 11:34.
Dizahab	This name means <i>a place of gold</i> . Robinson thought it might be Dahab, a place on a tongue of land on the west coast of the Gulf of Akabah. The sense of the passage is, that what has been narrated in the preceding books Moses spoke to the people before they crossed the Jordan, while they were in the Desert of Wandering, and in the Arabah opposite Sufah, as they journeyed between Paran and Tophel, and when they were at Libnah and at Hazeroth and at Dizahab. The discourses that are to follow were spoken "in the plains of Moab, by Jordan, near Jericho."

From <http://www.studylight.org/com/whe/view.cgi?bk=4&ch=1> accessed November 5, 2013.

Chapter Outline

Charts, Maps and Short Doctrines

In any case, although the names and locations of these places may cause us some difficulty, we can rest assured, based upon his training, that Moses knew the places of which he spoke. In fact, this is our takeaway from v. 1. By all of these places named by Moses, it is quite clear that he is not lost or even slightly confused as to where he is. He knows exactly where he is and he has always known exactly where he is. His movement or lack of same with Israel was never based upon confusion or not knowing exactly where to go; he stayed in a few specific places simply because that was God's geographical will for the people of Israel. They were not just wandering about trying to find the Land of Promise. Moses knew every minute of the day exactly where that land is.

This tells us that Moses understood maps, he understood where he was, and that he had a map of his surroundings in his brain. He learned this area probably when being brought up to become pharaoh in the palace of the pharaoh. Obviously, he would have learned geography and law; he would have been completely untrained to become the pharaoh had he not learned those two topics.

J. Vernon McGee gives the brief description of the promised land, including Jerusalem, which he could see from Mount Nebo: *What I saw did not look like a promised land at all. It looked like a total waste, and this reveals what has happened to that land down through the centuries. When Moses looked*

at it, I think he was seeing a green and a good land. Today it is a desert. It looks like the desert area of California and Arizona.¹⁶

So far, v. 1 reads: These [are] the words which Moses spoke to Israel in the region beyond the Jordan, in the wilderness, in the Arabah opposite Suph and in between Paran and Tophel, Laban, Hazeroth and Di-zahab.

Kretzmann: *The geographic reference at this point recalls the entire journey and offers a picture of the entire country traversed, as it extended from the Red Sea to the northern boundary of the Wilderness of Paran, and from there to the western boundary of Edom and Moab.*¹⁷

Deuteronomy 1:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'echâd (אֶחָד) [pronounced eh-KHAWD]	one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone	numeral adjective	Strong's #259 BDB #25
'âsâr (אֲשָׁר) [pronounced ġaw-SAWR]	ten; –teen [resulting in numbers 11–19]	masculine/feminine singular noun	Strong's #6240 BDB #797
yôwm (יוֹם) [pronounced yohm]	day; time; today (with a definite article); possibly immediately	masculine singular noun	Strong's #3117 BDB #398
min (מִן) [pronounced min]	from, off, out from, of, out of, away from, on account of, since, than, more than	preposition of separation	Strong's #4480 BDB #577
Chôrêb (חֹרֵב) [pronounced khoh-RE ^{BV}]	waste, desert and is transliterated Horeb	proper noun	Strong's #2722 BDB #352

Translation: ...[It takes] eleven days [to go] from Horeb,... The journey from Mount Sinai (or, Horeb) to Kadesh-barnea, would be eleven days. It was normal in the ancient world to assign a time frame to this or that trip, allowing 20 miles a day if traveling on foot; 30 miles a day if traveling by camel; and 25 miles in a day if traveling by caravan.¹⁸

There is a certain amount of irony exhibited by the author here; from Mount Sinai, to enter into the land, for the average person, would have been an eleven day journey. This stands in contrast to the mention of the 40th year in the next verse. Israel took over thirty-eight years to complete this same journey. Again, it has nothing to do with being lost, as Moses clearly knew exactly where he was and where everything else was around him. Moses simply kept the children of Israel within God's geographical will.

¹⁶ J. Vernon McGee, *Deuteronomy*, p. 11.

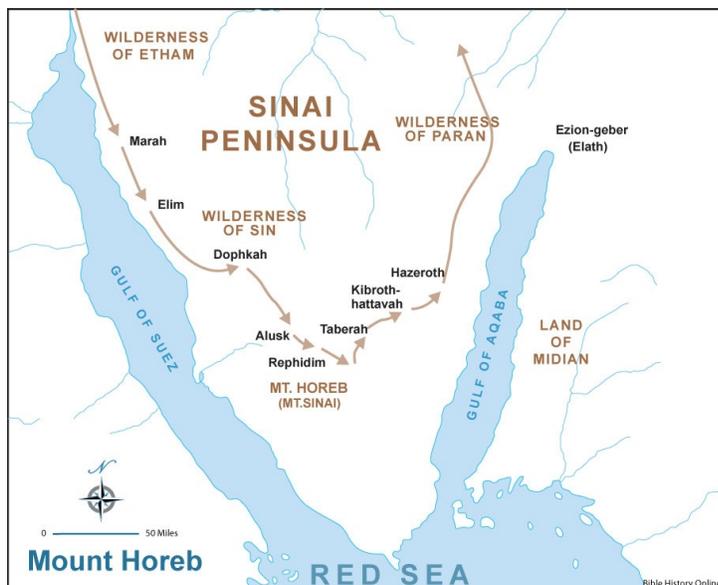
¹⁷ From <http://www.studylight.org/com/kpc/view.cgi?bk=4&ch=1> accessed November 3, 2013.

¹⁸ From <http://www.studylight.org/com/bcc/view.cgi?bk=4&ch=1> accessed November 3, 2013. Coffman takes it from Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; p. 120.

This **Map of Horeb** comes from Bible-history.com (accessed September 29, 2013). Mount Horeb is the same as Mount Sinai, and Moses seems to be suggesting here that, on a forced march, he could have taken these Jews from Mount Horeb to where he stands before them.

Horeb means desert.

There are around twenty stops between the wilderness of Sinai and Kadesh-barnea listed in Num. 33:15–36. ZPEB associates Horeb (the Mount of God in Ex. 3:1) with Mount Sinai, which makes sense because the golden calf incident, which occurred when Moses was receiving the Law, was at the foot of Mount Sinai (Ex. 32 Psalm 106:19). However, Horeb is separate from Mount Sinai in Ex. 17:6 in Rephidim, which is one stop away from Mount Sinai (Ex. 17:1–17 Num. 33:14–15). This obviously causes us some problems. Horeb is thought to be synonymous with Mount Sinai, but then separated from Mount Sinai. What appears to be the case is, Mount Horeb could simply be a prominent mountain (range) on the Sinai Peninsula. Or, Horeb is the general area (or mountain range) and Mount Sinai is a particular mountain.



The estimates are, the distance between Mount Horeb (Sinai) and where they are is 140–150 miles, which corresponds nicely to an 11 day march. This tells us that Moses knows and knew that, if he wanted to lead the children of Israel to this entry into the land of promise, he could have done it in 11 days. Now, the people under his command? They probably had no idea as to where they were or where they were going. But that was not true of Moses. He knew where he was, he knew where he was going; but he had to allow God to lead him.

This is about a 140–150 mile march, which would therefore require a 13–14 mile per day pace, which is not a difficult march. Now, since it does not appear that Moses doubled-back and took the children of Israel back to Mount Sinai, Moses is indicating here that he knows where he is and how long it would have taken him to lead the children of Israel to where they are now. Again, consider Moses' background. He did not get lost in the desert. He was not confused and led the people of Israel in circles (or whatever). Moses led the children of Israel as he did because those were God's directions. Once Gen X refused to cross over and go to war against the people of Canaan, so that meant they could not progress into the land until the generation died in the desert (which they all did). There was a point in time for them to march into the land and take it, and they refused. But now Moses stands before a new generation, and that generation will go into the Land of Promise.

Peter Pett: The indication of the length of journey from Horeb to Kadesh-barnea of eleven days, contrasts strongly with the fact that it was now the fortieth year and they were still not yet in the land. What then had caused the delay? The reason for it will shortly be brought out.¹⁹

L. M. Grant: Thus this Scripture emphasizes that if Israel had been obedient to the Lord they might have entered the land only 11 days after leaving Mount Horeb, but because of disobedience the time was lengthened to about 40 years. Moses spoke to them here just one month before the forty years was complete (v.3). This tells believers today that our wilderness history does not necessarily have to be long, but because of our natural selfish propensities it is necessary for God to put us through the trial of hard circumstances in order to learn that obedience is the only way of blessing.²⁰ In that 40

¹⁹ From <http://www.studylight.org/com/pet/view.cgi?bk=4&ch=1> accessed November 5, 2013.

²⁰ From <http://www.studylight.org/com/lmg/view.cgi?bk=4&ch=1> accessed November 4, 2013.

years, some died the sin unto death; and others, who negative volition was not as pronounced, died a natural death.

Deuteronomy 1:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
derek ^e (דֶּרֶךְ:) [pronounced DEH-rek ^e]	<i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>	masculine singular construct	Strong's #1870 BDB #202
har (הַר) [pronounced har]	<i>hill; mountain, mount; hill-country, a mountainous area, mountain region</i>	masculine singular construct	Strong's #2022 (and #2042) BDB #249
Sê'yr (רִיעֵשׁ) [pronounced say-GEER]	<i>hairy, shaggy; transliterated Seir</i>	masculine singular, proper noun	Strong's #8165 BDB #973
'ad (עַד) [pronounced gahd]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
Qâdêsh (קָדֵשׁ) [pronounced kaw-DAYSH]	<i>sacred, holy, set apart; transliterated Kadesh</i>	proper noun; location	Strong's #6946 and #6947 BDB #873
Bar ^e nêa' (בְּרֵנְא) [pronounced bahr-NAY-ag]	<i>desert of a fugitive; transliterated Barnea</i>	proper noun; location	Strong's #6947 BDB #873

Together, they mean *holy place in the desert of wandering*; and they are transliterated *Kadesh-barnea*; *Kadesh of [the] Wilderness of Wandering*.

Translation:... [\[along the\] way of Mount Seir, \[to get\] to Kadesh-barnea](#). Mount Seir is in Edom, where the descendants of Esau, Jacob's twin brother, lived. This places the Jews directly north of the Gulf of Aqaba (map to follow), along which the Israelites traveled toward the Land of Promise. Kadesh-barnea was their last stop prior to sending the spies into the land. This short travelogue will be the time period which Moses speaks of in this chapter, which begins in Num. 10:11, the date being 2/20/02 AE (After the Exodus) and ends with Num. 14:45, perhaps a few months later (with the exception of Moses choosing men to judge under him, which goes back to Ex. 18, not too much earlier than 2/20/02 AE).

Moses is letting us know the route which he could have taken. He could have moved up from Mount Horeb along a route along Mount Seir, up to Kadesh-barnea. This route along Mount Seir (which is directly south of the southern tip of the Dead Sea), would have brought them close to Kadesh-barnea.

As an aside, when we read something like *along the route [or, way] of Mount Seir*, this refers to a commonly traveled road that goes to Mount Seir, just as the *Way of the Red Sea* simply refers to a road that would eventually take you to the Red Sea. It does not mean that is the direction in which you are going; it simply has this name, and that is how the people of that time understood it. We have a road here called Aldine Westfield; and it simply connects those two areas. However, a person may not get onto Aldine Westfield in order to go to Aldine or to go to Westfield.

If they were going to travel to where they are now, then they would have circled around Mount Seir, first going north and then veering eastward taking caravans to the east side of the Jordan and up the King's Highway. Again, because of his training, Moses knew all of the trading routes. He knew how to get from point A to point B. He

knew where all of these routes traveled to. Had they run into a trading caravan, Moses could have determined where that caravan had been and where it was going to.

Map of the Way of Mount Seir, from jesuswalk.com (accessed September 29, 2013). What Moses appears to be taking into consideration is the route that the Jews originally followed. They were going to up through southern Judah, which meant that they would not take the King's Highway starting at Zion-geber, but they would follow the red path up to Kadesh-barnea (which is placed in several locations according to the maps which I have looked at). This route would take us around Mount Seir, which is the land of Edom (where Esau and his descendants lived).

I have always been a map-lover; and often when I go to a place that I have never been, I like having a map of that place in my head, where I know what is north or east; and what the major roadways are. Given Moses' language in this book, he had a map of all the area in his own mind.

V. 2 reads: *It takes eleven days to go from Horeb, along the road around Mount Seir, to get to Kadesh-barnea.* I believe what Moses is doing here is essentially documenting a path and a time period over which Israel could have gone from Mount Sinai on up where he stands right now, north of Moab. He is not bragging or showing off; he is simply indicating a route and a reasonable time frame.

Application: No doubt, you have made some mistakes in your life and this or that blessing was put on hold because of your mistakes. You are not necessarily being punished (although that is a possibility), but you lack the capacity to enjoy the blessings which God has for you. Therefore, God puts these blessings on hold until you reach the point where you can appreciate them.



The people of Israel could have gone right into the land. It would have taken them 11 days to stand where they stand right now. But, instead, it has taken them 40 years. They refused to get with God's program, and, as a result, their great blessing was set aside for those 40 years.

Here was God's will for the people: He wanted to lead them out of Egypt, into the land of Canaan; have them take the land of Canaan as their own, and settle into this land—a people who were once slaves now, 10–20 years later, living in their own homes looking out upon their own orchard, living in peace and prosperity. This could have been their future. Living for 40 years out in the desert is their choice.

As Moses would later say to the people: "So I spoke to you, yet you did not listen to me; you defied the clear direction of Y^ehowah and you showed arrogance, and you ascended to the hill-country [when God told you not to]." (Deut. 1:43). And Jesus spoke to Israel saying, "Yerushalayim! Yerushalayim! You kill the prophets! You stone those who are sent to you! How often I wanted to gather your children, just as a hen gathers her chickens under her wings, but you refused!" (Matt. 23:37; CJB). "For forty years I loathed that generation, And said they are a people who err in their heart [or, they go astray in their thinking], And they do not know My ways." (Psalm 95:10: NASB). And with whom was He angry for forty years? Was it not with those who sinned, whose bodies fell in the wilderness? (Heb. 3:7). Therefore, even as the Holy Spirit says, "Today if you will hear his voice, Don't harden your hearts, as in the provocation, Like as in the day of the trial in the wilderness, Where your fathers continually tested Me, even though they saw My works for forty years. Therefore I was displeased with that generation, And

said, 'They always err in their heart, But they didn't know my ways;' As I swore in my wrath, 'They will not enter into my rest.' " Beware, brothers, so that no one of you has an evil heart of unbelief, and fall away from the living God. (Heb. 3:7–12). These words are not just for believers back in the time of Moses and then later in the first century A.D.

Application: We all have a set time on this earth as believers. We might live to age 60 and we might live to age 80. But we are always moving toward the end of our lives. God has blessings for us here on earth, and we can grab those blessings if we choose to, but that involves being in the plan and will of God. We get into God's plan first by believing in Jesus Christ; and then by spiritual growth. If we choose not to do this, then we are like Gen X, who rejected God's will for their lives. They could have gone into the land and taken it, but they chose not to. For that reason, they will die off in the desert. If that describes your spiritual life, living in a desert, yet you seem to be so close to great blessings, then perhaps it is your own damn fault.

The entire first two verses read: *Moses spoke the following words while he was east of the Jordan, in the wilderness, in the Arabah which is opposite Suph and in between Paran, Tophel, Laban, Hzeroth and Di-zahab. It takes eleven days to go from Horeb, along the road around Mount Seir, to get to Kadesh-barnea.*

Summary of Deuteronomy 1:1–2

1. These will be the final sermons of Moses. He will remain east of the Jordan and he will die there.
2. Over this 40 years in the desert, the first generation of adults, Gen X, has died out, and a new generation, the generation of promise, has taken their place. Moses is speaking to this new generation.
3. The only ones who remain from Gen X are Caleb and Joshua.
4. The children of Israel could have made this trip in 11 days, from Horeb to Kadesh-barnea. It is their negative volition which kept them from going into the land and taking it.
5. Originally, the people were to leave Horeb (Mount Sinai) and go north into what would become southern Judah and take the land. Because the people were unwilling, they spent a total 40 years in the desert.
6. This new generation has traveled up along the eastern border of the Dead Sea, and now they stand poised to cross over the Jordan, to come into the Land of Promise through the middle section from the east.
7. Joshua will lead them into the Land of Promise, and he will replace Moses.

Application: All leaders will die and all leaders will be replaced. The key to the failure of Gen X was the character of the people, not the leadership of Moses.

Application: Leaders are often a reflection of the people that they lead. Personally, I am less than happy with President Obama; but when there are millions of people who think they simply deserve to take from someone else's work, or they don't know where money comes from, or they feel like everyone ought to give them a free ride, a society like that is degenerate, and changing the leadership will not change this degeneracy. Therefore, the key is not changing Obama, the key is the population of the United States.

Chapter Outline

Charts, Maps and Short Doctrines

These first two verses tie the book of Deuteronomy to the rest of the Pentateuch. If we leave out the areas listed, then we have *The sermons of Moses to the people up to the eleventh month of the fortieth year.*²¹ These words are the title for the book of Deuteronomy.

²¹ As per *Barnes' Notes*, Vol. II, p. 270.

And he is in the fortieth year in one+ten month in a first to a month spoke Moses unto sons of Israel as all that had commanded Y^ehowah him unto them after his defeating Sihon king of the Amorite who lives in Heshbon and Og a king of the Bashan who lives in Ashtaroth in Edrei, in a region beyond the Jordan in a land of Moab had undertaken Moses he made clear the law the this, to say,...

Deuteronomy
1:3–5

And it is in the fortieth year in the eleventh month at the first of the month [when] Moses spoke to the sons of Israel according to all that Y^ehowah had commanded him concerning them after he defeated Sihon, the king of the Amorites (who lived in Heshbon) and Og, the king of Bashan (who lived in Ashtaroth in Edrei in the region beyond the Jordan in the land of Moab). Moses began to clarify [and explain] the law [of God], saying,...

And it came about in the 11th month of the 40th year, on the first day of the month that Moses spoke to the sons of Israel according to all that Jehovah had commanded him after he defeated Sihon and Og (Sihon was the king of the Amorites who lived in Heshbon and Og was the king of Bashan who lived east of the Jordan in the land of Moab). Moses, therefore, began to clarify and re-explain this law of God, saying,...

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And it was at the end of forty years, in the eleventh month, the month of Shebat, on the first of the month, that Mosheh spake with the sons of Israel according to all that the Lord had given him commandment for them. After He had smitten Sihon king of the Amorites, who dwelt in Heshbon, and Og the king of <u>Mathnan</u> , who dwelt at Astarvata in Edrethath, beyond Jordan, in the land of Moab, began Mosheh to speak the words of this law, saying: <u>The Lord our God spake with us (and not I, of my own mind) in Horeb, saying:...</u>
Latin Vulgate	In the fortieth year, the eleventh month, the first day of the month, Moses spoke to the children of Israel all that the Lord had commanded him to say to them After that he had slain Sehon king of the Amorrhites, who dwelt in Hesebon: and Og king of Basan who abode in Astaroth, and in Edrai, Beyond the Jordan in the land of Moab. And Moses began to expound the law, and to say:...
Masoretic Text (Hebrew)	And he is in the fortieth year in one+ten month in a first to a month spoke Moses unto sons of Israel as all that had commanded Y ^e howah him unto them after his defeating Sihon king of the Amorite who lives in Heshbon and Og a king of the Bashan who lives in Ashtaroth in Edrei, in a region beyond the Jordan in a land of Moab had undertaken Moses he made clear the law the this, to say,...
Peshitta (Syriac)	And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spoke to the children of Israel according to all that the LORD had given him in commandment concerning them; After he had slain Sihon the king of the Amorites, who dwelt in Heshbon, and Og the king of <u>Mathnin</u> , who dwelt in Astaroth and in Erdei, Beyond the Jordan, in the land of Moab; Moses began to explain this law, saying,...
Septuagint (Greek)	And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spoke to all the children of Israel, according to all <u>things</u> which the Lord commanded him for them; after he had killed Sihon king of the Amorites who dwelt in Heshbon, and Og the king of Bashan who dwelt in Ashtaroth and in Edrei. Beyond the Jordan in the land of Moab, Moses began to declare this law, saying,...
Significant differences:	You may notice that I have the word <i>region</i> and that is lacking in the older translations. This is simply because that is the way I chose to translate a particular word (<i>in a region beyond</i>); and they simply when with <i>beyond</i> .

As usual, there are a lot of additional words in the targum.

Thought-for-thought translations; paraphrases:

Common English Bible	It was in the fortieth year, on the first day of the eleventh month, that Moses spoke to the Israelites precisely what the Lord had commanded him for them. (This was after the defeat of Sihon, the Amorite king who ruled in Heshbon, and Og, Bashan's king, who ruled in Ashtaroth and [LXX, Syr, Vulg; MT lacks and] Edrei.) Beyond the Jordan, in the land of Moab, Moses began to explain this Instruction. He said the following:...
Easy English	Moses spoke on the first day of the 11th month, in the 40th year. He repeated to the *Israelites all the words that the *Lord had spoken about them.
	These people are the children of the *Israelites who left Egypt. They were born in the *desert. They have now arrived on the east side of the River Jordan. They need to hear the *Law of God before they cross the river. It will teach them how to live in Canaan.
	This happened after Moses had beaten Sihon, king of the *Amorites. Sihon ruled in the town called Heshbon. Moses had also beaten Og, the king of Bashan, at the town called Edrei. Og ruled in the town called Ashtaroth. Moses began to speak on the east side of the Jordan river, in the country called Moab. He explained the *Law of God. He said,...
Easy-to-Read Version	But it was 40 years from the time the people of Israel left Egypt until the time they came to this place. On the first day of the eleventh month of the 40th year, Moses spoke to the people. Moses told them all the things the Lord commanded. This was after the Lord defeated Sihon and Og. (Sihon was the king of the Amorite people. Sihon lived in Heshbon. Og was the king of Bashan. Og lived in Ashtaroth and Edrei.) The people of Israel were on the east side of the Jordan River in the land of Moab, and Moses began to explain the things that God commanded. Moses said:...
Good News Bible (TEV)	On the first day of the eleventh month of the fortieth year after they had left Egypt, Moses told the people everything the LORD had commanded him to tell them. This was after the LORD had defeated King Sihon of the Amorites, who ruled in the town of Heshbon, and King Og of Bashan, who ruled in the towns of Ashtaroth and Edrei. It was while the people were east of the Jordan in the territory of Moab that Moses began to explain God's laws and teachings. He said,...
<i>The Message</i>	It was on the first day of the eleventh month of the fortieth year when Moses addressed the People of Israel, telling them everything GOD had commanded him concerning them. This came after he had defeated Sihon king of the Amorites, who ruled from Heshbon, and Og king of Bashan, who ruled from Ashtaroth in Edrei. It was east of the Jordan in the land of Moab that Moses set out to explain this Revelation. He said:...
New Berkeley Version	In the fortieth year, on the first day of the eleventh month, Moses addressed Israel in accord with all that the LORD had commanded him to say to them. After [Shortly before his death, Moses delivered four addresses to the Israelites.] he had defeated Sihon, king of the Amorites, whose capital was Heshbon, and Og king of Bashan, who dwelt in Ashtaroth and Edrei beyond the Jordan in the land of Moab, Moses began to explain this law. He said,...
New Century Version	(The trip from Mount Sinai to Kadesh Barnea on the Mount Seir road takes eleven days.) Forty years after the Israelites had left Egypt, on the first day of the eleventh month, Moses told the people of Israel everything the Lord had commanded him to tell them. This was after the Lord had defeated Sihon and Og. Sihon was king of the Amorite people and lived in Heshbon. Og was king of Bashan and lived in Ashtaroth and Edrei.

Now the Israelites were east of the Jordan River in the land of Moab, and there Moses began to explain what God had commanded. He said:... V. 2 is included for context.

New Life Bible

On the first day of the eleventh month in the fortieth year, Moses spoke to the children of Israel. He told them all the Lord said they must do. This was after he had won the war against Sihon the king of the Amorites, who lived in Heshbon, and Og the king of Bashan, who lived in Ashtaroth and Edrei. On the other side of the Jordan in the land of Moab, Moses talked to the people about this Law. He said,...

New Living Translation

Normally it takes only eleven days to travel from Mount Sinai[b] to Kadesh-barnea, going by way of Mount Seir. But forty years after the Israelites left Egypt, on the first day of the eleventh month [Hebrew In the fortieth year, on the first day of the eleventh month. This day in the ancient Hebrew lunar calendar occurred in January or February.], Moses addressed the people of Israel, telling them everything the Lord had commanded him to say. This took place after he had defeated King Sihon of the Amorites, who had ruled in Heshbon, and King Og of Bashan, who had ruled in Ashtaroth and Edrei.

The Voice

While the Israelites were in the land of Moab east of the Jordan River, Moses carefully explained the Lord's instructions as follows. V. 2 is included for context. Now on the first day of the 11th month, 40 years *after the nation left Egypt and sometime* after Moses had defeated Sihon (king of the Amorites who ruled in Heshbon) and Og (king of Bashan who ruled in Ashtaroth and Edrei), Moses began to give *to a new generation* of the Israelites each word the Eternal had commanded him to tell them. Beyond the Jordan River in the land of Moab, Moses tried to explain this law *and its outworking for the people*.

Moses now explains to the current generation of Israelites what the Lord has done for them, so the Israelites can confidently give their full allegiance to this One God, who has already proven Himself as their protector and guide. Even today it's helpful for us to remember God's faithfulness to earlier generations in our own families and nations. Our confidence in God is strengthened most when we recall how He has worked directly in our own lives to protect, provide for, and guide us.

Partially literal and partially paraphrased translations:

American English Bible

It was the first day of the eleventh month of the fortieth year that Moses spoke to the children of IsraEl, and [he recounted] all the instructions that Jehovah had given Him concerning them. This was after he had cut down Seon, the king of the Amorites (who lived in Hesh-Eboneh), as well as Og, the king of BaShan (who lived in AstarOth and Edrain), in the land of Moab. Moses said this about [God's] Law:...

Beck's American Translation

In the 40th year, on the first day of the 11th month, Moses told Israel everything the LORD ordered him to tell them— after defeating Sihon, king of the Amorites, who lived in Heshbon, and Og, king of Bashan, who lived in Ashtaroth and Edrei. There in the country of Moab east of the Jordan Moses undertook to state clearly the following instructions.

Christian Community Bible

But now it was the first day of the eleventh month of the fortieth year after they left Egypt, when Moses told the children of Israel all that Yahweh had commanded him regarding them.

After defeating Sihon, the king of the Amorites, who lived in Heshbon, and Og, the king of Bashan who ruled in Ashtaroth and in Edrei, Moses began to explain this law. They were in the land of Moab, at the other side of the Jordan.

New Advent (Knox) Bible

It was the first day of the eleventh month of the fortieth year, when Moses handed on to the Israelites the commands which the Lord had entrusted to him. He had now given them victory over Sehon, king of the Amorrhites, that lived at Hesebon, and Og, king of Basan, that lived at Astaroth and Edrai, still beyond the Jordan, in the Moabite country.

	Moses, then, began to expound the law, with these words:...
New American Bible	In the fortieth year, on the first day of the eleventh month, Moses spoke to the Israelites all the commands that the LORD had given him in their regard. After he had defeated Sihon, king of the Amorites, who lived in Heshbon, and Og, king of Bashan, who lived in Ashtaroth and in Edrei, Moses began to explain the law in the land of Moab beyond the Jordan, as follows: ...
New American Bible (R.E.)	In the fortieth year [counting from the exodus from Egypt (cf. Ex 12:2; 13:20-22).], on the first day of the eleventh month, Moses spoke to the Israelites according to all that the LORD had commanded him to speak to them, after he had defeated Sihon, king of the Amorites, who reigned in Heshbon, ^a and Og, king of Bashan, who reigned in Ashtaroth and in Edrei. Beyond the Jordan, in the land of Moab, Moses undertook to explain this law:...
NIRV	It was now the 40 th year since the people of Israel had left Egypt. On the first day of the 11 th month, Moses spoke to them. He told them everything the Lord had commanded him to tell them. They had already won the battle over Sihon. Sihon was the king of the Amorites. He had ruled in Heshbon. Israel had also won the battle over Og at Edrei. Og was the king of Bashan. He had ruled in Ashtaroth. The people were east of the Jordan River in the territory of Moab. There Moses began to explain the law. Here is what he said.
New Jerusalem Bible	It was in the fortieth year, on the first day of the eleventh month, that Moses told the Israelites everything that Yahweh had ordered him to tell them. He had defeated Sihon king of the Amorites, who lived at Heshbon, and Og king of Bashan, who lived at Ashtaroth and Edrei. There, in Moab beyond the Jordan, Moses resolved to expound this Law. He said:...
New Simplified Bible	It was the fortieth year, eleventh month, on the first day of the month. Moses spoke to the children of Israel, according to all the commandments Jehovah (YHWH) gave him for them. After he killed Sihon king of the Amorites, who lived in Heshbon, and Og king of Bashan, who lived at Astaroth in Edrei: On this side (east) of Jordan in the land of Moab, Moses declared the Law. He said:...
Revised English Bible	On the first day of the eleventh month of the fortieth year, Moses repeated to the Israelites all the commands that the LORD had given him for them. This was after the defeat of Sihon king of the Amorites who ruled in Heshbon, and the defeat of Edrei of King Og of Bashan who ruled in Ashtaroth, and it was beyond the Jordan, in Moab, that Moses resolves to expound this law. These were his words.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	It was in the year forty, in the eleventh month, on one of the month. Moses spoke to the sons of Israel all that Yahweh commanded to them after he smote King Sihon of North-Jordan that dwelled in Hesban, and King Og of South-Syria that dwelled in Ashtaroth in Dera. Across the Jordan, content in the land of Central-Jordan, Moses inscribed this Torah, saying,...
Bible in Basic English	Now in the fortieth year, on the first day of the eleventh month, Moses gave to the children of Israel all the orders which the Lord had given him for them; After he had overcome Sihon, king of the Amorites, ruling in Heshbon, and Og, king of Bashan, ruling in Ashtaroth, at Edrei: On the far side of Jordan in the land of Moab, Moses gave the people this law, saying,...
The Expanded Bible	Forty years after the Israelites had left Egypt [^L In the fortieth year], on the first day of the eleventh month, Moses told the ·people [^L sons; ^T children] of Israel everything the Lord had commanded him to tell them. This was after the Lord had ·defeated [^L struck] Sihon and Og. Sihon was king of the Amorite people and lived in Heshbon. Og was king of Bashan and lived in Ashteroth and Edrei [Num. 21:21-35].

Now the Israelites [they] were east of [beyond] the Jordan River in the land of Moab, and there Moses began to explain [make clear] what God had commanded [this law/instruction]. He said:

Ferar-Fenton Bible

It was during the fortieth year, in the eleventh month, upon the first of the month, Moses related to the children of Israel all that the EVER-LIVING had commanded him for them; after he had defeated Sihon, King of the Amorites, who lived in Heshbon, and Og King of Bashan, who lived at Ashtaroth, in Adarai, on this side [That is the eastern side. This geographical description proves this Introduction to have been written before Joshua invaded Palestine, and shows the age of the Orations, and is an internal proof that we have them now as Moses wrote and spoke, except for a few inserted explanatory notes which I shall indicate as my version proceeds. - F. F.] of the ford of the Jordan, in the land of Moab, Moses began to publish the law, and said ; -...

HCSB

In the fortieth year, in the eleventh month, on the first of the month, Moses told the Israelites everything the LORD had commanded him to say to them. This was after he had defeated Sihon king of the Amorites, who lived in Heshbon, and Og king of Bashan, who lived in Ashtaroth, at Edrei. Across the Jordan in the land of Moab, Moses began to explain this law, saying:...

NET Bible®

However, it was not until [Heb "in" or "on." Here there is a contrast between the ordinary time of eleven days (v. 2) and the actual time of forty years, so "not until" brings out that vast disparity.] the first day of the eleventh month [The eleventh month is Shebat in the Hebrew calendar, January/February in the modern (Gregorian) calendar.] of the fortieth year [The fortieth year would be 1406 B.C. according to the "early" date of the exodus. See E. H. Merrill, Kingdom of Priests, 66-75.] that Moses addressed the Israelites just as [Heb "according to all which."] the Lord had instructed him to do. This took place after the defeat [Heb "when he struck [or "smote"]."] of King Sihon [See Deut 2:26-3:22.] of the Amorites, whose capital was [Heb "who lived."] in Heshbon [Heshbon is probably modern Tell Hesban, about 7.5 mi (12 km) south southwest of Amman, Jordan.], and King Og of Bashan, whose capital was [Heb "who lived."] in Ashtaroth [Ashtaroth is probably Tell àAshtarrah, about 22 mi (35 km) due east of the Sea of Galilee.], specifically in Edrei [Edrei is probably modern Deràa, 60 mi (95 km) south of Damascus (see Num 21:33; Josh 12:4; 13:12, 31)]. So it was in the Transjordan, in Moab, that Moses began to deliver these words [Heb "this instruction"; KJV, NIV, NRSV "this law"; TEV "God's laws and teachings." The Hebrew noun תּוֹרָה (torah) is derived from the verb יָרָה (yarah, "to teach") and here it refers to the Book of Deuteronomy, not the Pentateuch as a whole.]:....

New Heart English Bible

It happened in the fortieth year, in the eleventh month, on the first day of the month, that Moses spoke to the children of Israel, according to all that the LORD had given him in commandment to them; after he had struck Sihon the king of the Amorites, who lived in Heshbon, and Og the king of Bashan, who lived in Ashtaroth, at Edrei. Beyond the Jordan, in the land of Moab, began Moses to declare this law, saying,...

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In the fortieth year [Nu 14:33; 32:13; Dt 8:2; Heb 3:7-9], on the first day of the eleventh month [Ge 50:3; Dt 34:8; Jos 4:19], Moses proclaimed [Dt 4:1-2] to the Israelites all that the Lord had commanded him concerning them. 4 This was after he had defeated Sihon [Nu 21:21-26] king of the Amorites [Ge 10:16; S 14:7], who reigned in Heshbon [Nu 21:25], and at Edrei had defeated Og [Nu 21:33-35; Dt 3:10] king of Bashan, who reigned in Ashtaroth [Jos 9:10; 12:4; 1Ch 11:44]. East of the Jordan in the territory of Moab [Nu 21:11], Moses began to expound this law, saying:...

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	On the first day of the eleventh month of the fortieth year, Moshe spoke to the people of Isra'el, reviewing everything ADONAI had ordered him to tell them. This was after he had defeated Sichon, king of the Emori, who lived in Heshbon, and 'Og, king of Bashan, who lived in 'Ashtarot, at Edre'i. There, beyond the Yarden, in the land of Mo'av, Moshe took it upon himself to expound this Torah and said:...
exeGesés companion Bible	And so be it, in the fortieth year, in the eleventh month, on the first of the month, Mosheh words to the sons of Yisra El, according to all Yah Veh misvahed concerning them; after he smote Sichon the sovereign of the Emoriy who settled in Heshbon and Og the sovereign of Bashan who settled at Astaroth in Edrei: on this side Yarden in the land of Moab, Mosheh willed to explain this torah, saying,...
JPS (Tanakh—1985)	It was in the fortieth year, on the first day of the eleventh month, that Moses addressed the Israelites in accordance with the instructions that the LORD had given him for them, after he had defeated Sihon king of the Amorites, who dwelt in Heshbon, and King Og of Bashan, who dwelt at Ashtaroth [and] [Compare Joshua 12:4 13:12, 31.] Edrei. On the other side of the Jordan, in the land of Moab, Moses undertook to expound this Teaching. He said:...
Judaica Press Complete T.	It came to pass in the fortieth year, in the eleventh month, on the first of the month, that Moses spoke to the children of Israel according to all that the Lord had commanded him regarding them; After he had smitten Sihon, king of the Amorites, who dwelt in Heshbon, and Og, king of the Bashan, who dwelt in Ashtaroth in Edrei. On that side of the Jordan, in the land of Moab, Moses commenced and explained this Law, saying,...
Kaplan Translation	On the first of the eleventh month [1 Shevat, 2488 (January 18, 1273 B.C.E.)] in the fortieth year, Moses [also] [(cf. Adereth Eliahu; Ramban). See Deuteronomy 5:1 ff.] spoke to the Israelites regarding all that God had commanded him for them. This was after he had defeated Sichon [Numbers 21:21-24, Deuteronomy 3:2.] king of the Amorites who lived in Cheshbon, and Og [Numbers 21:31-35, Deuteronomy 3:3.], king of the Bashan, who lived in Ashtaroth, [who was defeated in] [(Ramban). Or, 'Ashtaroth in Edre'i' (Rashi).] Edre'i [See Numbers 21:33.]. Moses began [(Rashi). Or, 'spoke at length' (Saadia). See note on Genesis 18:27.] to explain this law on the east bank of the Jordan, in the land of Moab [The former land of Moab, which had been taken by Sichon.], saying:...
Orthodox Jewish Bible	And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moshe spoke unto the Bnei Yisroel, according unto all that Hashem had given him in commandment unto them, After he had slain Sichon Melech HaEmori, which dwelt in Cheshbon, and Og Melech HaBashan, which dwelt in Ashtarot at Edre'i; On the far side of the Yarden, in Eretz Moav, began Moshe to expound this torah, saying,...
<i>The Scriptures</i> 1998	And it came to be in the fortieth year, in the eleventh month, on the first day of the month, that Mosheh spoke to the children of Yisra' ěl according to all that הויה had commanded him concerning them, after he had smitten Siĥon sovereign of the Amorites, who dwelt in Ĥeshbon, and Oġ sovereign of Bashan, who dwelt at Ashtaroth in Edre'i. Beyond the Yardĕn, in the land of Mo' ab, Mosheh undertook to declair this Torah, saying,...

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And in the fortieth year, on the first day of the eleventh month, Moses spoke to the Israelites according to all that the Lord had given him in commandment to them,
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	After He had defeated Sihon king of the Amorites, who lived in Heshbon, and Og king of Bashan, who lived in Ashtaroth [and] Edrei. Beyond (east of) the Jordan in the land of Moab, Moses began to explain this law, saying,...
Concordant Literal Version	It came to be in the fortieth year, in the eleventh month, on day one of the month, that Moses spoke to all the sons of Israel according to all that Yahweh had instructed him concerning them, after his smiting Sihon king of the Amorite (who was dwelling in Heshbon) and Og king of Bashan (who was dwelling in Astaroth) at Edrei. In Transjordan in the country of Moab, Moses was disposed to make this law plain by saying.
Context Group Version	In the fortieth year, in the eleventh month, on the first day of the month, Moses spoke to the sons of Israel, according to all that YHWH had given him in commandment to them; after he had struck Sihon the king of the Amorites, who dwelt in Heshbon, and Og the king of Bashan, who dwelt in Ashtaroth, at Edrei. Beyond the Jordan, in the land of Moab, Moses began to declare this law, saying,...
Green's Literal Translation	And it happened, in the fortieth year, in the eleventh month on the first of the month, Moses spoke to the sons of Israel according to all that Jehovah had commanded him concerning them; after he had stricken Sihon the king of the Amorites, who lived in Heshbon, and Og the king of Bashan, who lived in Ashtaroth in Edrei, beyond the Jordan in the land of Moab, Moses began to explain this law, saying,...
NASB	In the fortieth year [Num 33:38], on the first day of the eleventh month, Moses spoke to the children of Israel, according to all that the Lord had commanded him [Deut 4:1, 2] to give to them, after he had defeated [Lit smitten] Sihon [Num 21:21-26; Deut 2:26-35; Josh 13:10; Neh 9:22] the king of the Amorites, who lived in Heshbon, and Og [Num 21:33-35; Josh 13:12] the king of Bashan, who lived in Ashtaroth [Josh 12:4] and [So with ancient versions; M.T. omits and] Edrei. Across the Jordan in the land of Moab, Moses undertook to expound this law, saying,...
New King James Version	Now it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spoke to the children of Israel according to all that the Lord had given him as commandments to them, after he had killed Sihon king of the Amorites, who dwelt in Heshbon, and Og king of Bashan, who dwelt at Ashtaroth in [Septuagint, Syriac, and Vulgate read and (compare Joshua 12:4).] Edrei. On this side of the Jordan in the land of Moab, Moses began to explain this law, saying...
New RSV	In the fortieth year, on the first day of the eleventh month, Moses spoke to the Israelites just as the Lord had commanded him to speak to them. This was after he had defeated King Sihon of the Amorites, who reigned in Heshbon, and King Og of Bashan, who reigned in Ashtaroth and* in Edrei. Beyond the Jordan in the land of Moab, Moses undertook to expound this law as follows:....
Syndein/Thieme	And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spoke unto the children of Israel, according unto all that Jehovah/God had given him in commandment unto them . . . after he had slain Sihon, the king of the Amorites, who dwelt in Heshbon, and Og, the king of Bashan, who dwelt at Astaroth in Edrei. On this side Jordan {River}, in the land of Moab, began Moses to declare this law, saying,...
Webster's Bible Translation	And it came to pass in the fortieth year, in the eleventh month, on the first [day] of the month, [that] Moses spoke to the children of Israel, according to all that the LORD had given him in commandment to them; After he had slain Sihon the king of the Amorites, who dwelt in Heshbon, and Og the king of Bashan, who dwelt at Astaroth in Edrei: On the east side of Jordan, in the land of Moab, began Moses to declare this law, saying,...
Young's Updated LT	And it comes to pass in the forties year, in the eleventh month, on the first of the month has Moses spoken unto the sons of Israel according to all that Jehovah has commanded him concerning them; after his smiting Sihon king of the Amorite who is dwelling in Heshbon, and Og king of Bashan who is dwelling in Ashtaroth in Edrei,

beyond the Jordan, in the land of Moab, has Moses begun to explain this law, saying,...

The gist of this verse:

On the 1st day of the 11th month of the 40th year, Moses began to speak to the sons of Israel according to what God had commanded him regarding the sons of Israel. This communication between God and Moses took place after Israel had defeated Sihon and Og.

Deuteronomy 1:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
'ar ^e bâ'yim (מֵעֶבְרָא) [pronounced <i>ar^e-BAW-GEEM</i>]	<i>forty</i>	undecidable plural noun	Strong's #705 BDB #917
shânâh (שָׁנָה) [pronounced <i>shaw-NAW</i>]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
'ash ^e têy (יְתֵשַׁע) [pronounced <i>gahsh-TAY</i>]	<i>one; eleven, eleventh</i>	numeral	Strong's #6249 BDB #799
This word appears to be used only in conjunction with Strong's #6240.			
'âsâr (עָשָׂר) [pronounced <i>gaw-SAWR</i>]	<i>ten; –teen [resulting in numbers 11–19]</i>	masculine/feminine singular noun	Strong's #6240 BDB #797
chôdesh (חֹדֶשׁ) [pronounced <i>KHOH-desh</i>]	<i>new moon, month; monthly; first day of the month</i>	masculine singular noun	Strong's #2320 BDB #294
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88

Deuteronomy 1:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿechâd (אֶחָד) [pronounced eh-KHAWD]	one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone	numeral adjective	Strong's #259 BDB #25
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
chôdesh (חֹדֶשׁ) [pronounced KHOH-desh]	new moon, month; monthly; first day of the month	masculine singular noun with the definite article	Strong's #2320 BDB #294

Translation: And it is in the fortieth year in the eleventh month at the first of the month... Moses is a very precise man. He is very conscious of time and place. He is not just wandering about aimlessly with the rest of the people of Israel. He was raised in the palace of Egypt with the intention of him becoming pharaoh. Therefore, he understood geography and geopolitical situations. This was second nature to Moses.

Peter Pett: *Such dating was common in ancient records long before the time of Moses, and its form bears comparison with other ancient records, Egyptian and otherwise.*²²

Throughout the books of the Law, Moses kept us informed as to when everything was occurring. There was the time period during which the children of Israel left Egypt with Moses and they walked out of a life in bondage and God gave them the Law. Then they were to go into the land of Canaan to take it. However, they did not, bringing their progress to a halt.

Black liberation theology has taken the book of Exodus and has given it a great distortion, somehow identifying the African-Americans as the Jews in slavery; and now they are free, so, in some weird way, they are to suddenly support big government liberal political solutions to everything.

It is a mistake to think that the Old and New Testaments are disparate theologies, sometimes at war with one another. What is found in the Old Testament directly leads us into the New Testament. There is no set of warring theologies; there is no mean God in the Old Testament and a loving God in the New. It is all the same God; these simply represent looking forward to Jesus (the Old Testament); the life and ministry of Jesus (the gospels); and looking backward to Jesus (the rest of the New Testament). in any case, **Jesus is the same today, yesterday and forever** (Heb. 13:8).

The Great Analogy of the Exodus

The Exodus

The children of Israel were in slavery; they were in a helpless, hopeless situation.

What it Represents

As humans, we are born into the slave market of sin. We have sinned personally and we have a sin nature. For these reasons, we are completely unacceptable to God.

²² From <http://www.studylight.org/com/pet/view.cgi?bk=4&ch=1> accessed November 5, 2013.

The Great Analogy of the Exodus

The Exodus	What it Represents
Moses became their leader and led them out of bondage. A slave cannot purchase another slave; people cannot buy themselves from the slave market. It took someone who was not a slave to lead the Israelites to freedom.	Jesus Christ is not in the slave market of sin. He was not born into sin as we are. Jesus is able to die for our sins because He is not subject to a sin nature or to personal sin.
The Law of God, given at Mount Sinai, defines righteous behavior, and reveals how we are lacking in righteousness.	We cannot keep the Law of God for salvation. The Law tells us that we need a Savior.
Moses leads us to the rock, which he strikes with his walking stick, and out from that rock flows rivers of living water.	Jesus is the Rock Who was struck (judged) for our sins, and from Him flow the rivers of life.
None of this is complex; nor should it be controversial.	

Chapter Outline

Charts, Maps and Short Doctrines

It was in the first year or two of Moses and the children of Israel in between Egypt and Canaan when the progress of the sons of Israel suddenly came to a stop. They were supposed to invade the land and take it, and they did not (more details will be given later in this chapter).

As a result, 38 years go by as these adults fail test after test after test; and God kills them off in the desert, every adult dying a natural death or the sin unto death during that 38 years (with the exception of Moses, Joshua and Caleb). What they are left with is the generation of promise, who were children when they left slavery to Egypt, and they have known nothing else, apart from this desert-wilderness where they have been raised. There are also the children who have been born in the desert, some of whom are now young adults. At this point, they have spend nearly 40 years in the desert, and they were taken care of by God. Their parents have all died. Furthermore, their great leaders died at this time. Miriam, the sister of Moses, died in the first month of year 40 (Num. 20) and Aaron died on the 1st day of the 5th month (Num. 33:38). Although the people do not realize it yet, but Moses will also die during this year. A new generation with a new generation of leaders will go into the Land of Promise.

Now we come to the final year or so in the land east of the Jordan, where these people have marched due north with the intention of coming across the Jordan and attacking the land of Canaan in the center coming from the east.

Deuteronomy 1:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Deuteronomy 1:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel imperfect	Strong's #1696 BDB #180
<p>The Piel stem is intensive, making dâbar is stronger. It can carry with it the idea of providing guidance and direction, if not a set of mandates (and this would be determined by context). The kind of intensification is determined by context. The Piel may call for <i>talk, backed with action; give your opinion; expound; make a formal speech; speak out; talk it around, to give a somber and tragic report</i>. Some translations translate this <i>to repeat</i>.</p>			
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bânîym (בָּנִים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun	Strong's #3478 & #3479 BDB #975

Translation:... [when] Moses spoke to the sons of Israel... Moses was going to teach all of these people of Israel—most of whom had formerly been children taken out of Egypt. Most of the book of Deuteronomy is Moses speaking to these adults, who are between the ages of 20 and 60 now (those between 20 and 40 had been born in the desert).

The date of this message is 11/1/40 A.E., thirty-eight years after the events herein described, making this roughly 1407 B.C. Almost all of the book of Deuteronomy will be the speeches of Moses delivered to the children of Israel. This is his swan song, his farewell sermon. Being that this sermon is about thirty-five pages long, this would have been delivered over a period of several days. Moses will recall this history of the fathers of his listeners and properly interpret this history for them. This verse does not tell us that God specifically commanded Moses to deliver these sermons; Moses took it upon himself, operating under the influence and guidance of God the Holy Spirit, to teach the things to the generation of promise the things spoken by God to Moses and delivered to their parents, Gen X.

Deuteronomy 1:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition with a pronominal suffix	No Strong's # BDB #453
kôl (כֹּל) [pronounced kohl]; also kôl (כֹּל) [pronounced kohl]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun without the definite article	Strong's #3605 BDB #481
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
tsâvâh (צִוָּה) [pronounced tsaw-VAW]	<i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, charge, command, order; to instruct [as in, giving an order]</i>	3 rd person masculine singular, Piel perfect	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'êth (אֵת) [pronounced ayth]	<i>him; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 3 rd person masculine plural suffix	Strong's #413 BDB #39

Translation: ...according to all that Y^ehowah had commanded him concerning them... We do not know exactly how God commanded these things to Moses. Did God take Moses aside, as He did before, and teach him more things? Or did Moses, by writing down the Law and studying the Law, come to a point where these laws were ingrained in his soul and spirit? In that way, Moses would not need to have God come and speak to him personally, but he had access to all of the commandments of God.

Logically, I would interpret this literally, that God had spoken to Moses—we are given the time, but not a lot of details. Assuming that God has been talking with Moses after Israel defeated the armies which opposed them, this would suggest that when God told Moses that he was not to go into the land, God spoke to him about other things as well.

These talks seem to be fairly specific, covering what Moses is to say to the people and the consequences of Moses not doing what God told him to do in Num. 31–32, at the end of Num. 33 and Num. 34–36. However, Moses took these things and expounded upon them greatly, going into more detail than is recorded in the book of Numbers. This either means that God laid out another list of very explicit commands for Moses, or that Moses, filled with the Spirit, based upon his life under God's command and a few things said to him after the military victories, figured out what he should say. I lean toward this latter approach, where Moses is no longer quoting God, word-for-word, but has some general guidelines or guidance and goes with that. This would explain why Moses is not giving long quotations from God; and it helps to explain the concept of **Biblical inspiration**.

Although God clearly spoke with Moses after the battles mentioned in v. 4, it appears as if these things which God spoke about were attended to immediately. There does not appear to be a period of time necessarily where God spoke to Moses and said, “Okay, here is what I want you to say in the book of Deuteronomy.”

In previous sessions, it has always been clear what is dialogue, what are the commands from God, what is simply narrative; but this is less clear in Deuteronomy. Moses just starts talking. The last few chapters of Numbers is mostly God speaking to Moses; so it is possible that these final chapters of Numbers are a prelude to these final messages by Moses.

The fact that, on previous occasions, Moses was very specific about what God said and when He said it; but here, Moses just talked to the people and reviewed their history and some of the Law with them—this suggests that God gave Moses a more general direction as to what to do. It was as if God said, “Now, Moses, you are not going over the Jordan with your people; but this is a new generation, so you need to prepare them for going into the land. You need to tell them the things which they need to know.” Obviously, this quote does not occur anywhere in the Bible; but the communication of Moses to the people in this book suggests God giving Moses more general instructions.

On one occasion, Paul wrote, **We have the mind of Christ** (1Cor. 2:16b). And Paul, throughout his epistles, teaches with great authority. This suggests, along with the book of Deuteronomy, that some men on some occasions, can speak the words of God, as their thinking is so aligned with the Word of God. Quite obviously, this was the case for every writer of Scripture. This was clearly the case for the humanity of Jesus Christ. And this was the case for Peter, for Stephen, and for Paul in many portions of the book of Acts, where what they taught was accurate, as if from the mouth of God. Let me suggest the possibility that, on some occasions, throughout some sermons, there are some pastor-teachers whose minds are so aligned with the mind of Christ, that much of their teaching is as if it came from the mouth of God. I do not want to suggest that this occurs with many pastors or even a large segment of pastors (I have seen a number of abysmal pastors on television); but with those who have had the proper training, and have put in the hours or study, God makes it possible for them to communicate divine viewpoint thinking to their congregation.

Moses’ failure goes all the way back to Num. 20. Moses will speak of it about midway through this chapter (although he will not give any details).

But, again, what is most remarkable is Moses speaking to the people without clearly identifying exactly what God told him to say. Whereas we have great, lengthy word-for-word quotations in previous books, we do not have that here—Moses is simply speaking, although here, he does say that this came from God.

Taking it in this way, this would suggest that Moses has a soul filled with doctrine and divine viewpoint. He knows the mind of God and he is able to express God’s thinking without nailing down a specific quotation. God gave him an agenda, but there is nothing to suggest that this is only things which God said to Moses; nor is there a suggestion that what Moses says is a word-for-word quotation of what God said to him.

This brings us to the logical question:

Why Does Moses Need to Give a Second Law?

Or, restated, why do we have the book of Deuteronomy? If God has spoken to all of the people through Moses and has given them the Law, then why is there a reason to go back over it and add some material? Did God forget some stuff? Would Exodus, Leviticus and Numbers be incomplete without Deuteronomy?

1. The most important reason is, this is a new generation. They would have been 20 and younger when Moses first gave them the Law. Therefore, since their Kindle Readers appear to have been lost in the mail, Moses walks them through the Law once again. They need to have fresh eyes on the Law (or portions and applications of the Law); because they may not have appreciated it before.
2. Moses is also like a father-figure to these young men. Their parents all died in the desert—dying the sin

Why Does Moses Need to Give a Second Law?

unto death. They lived in the desert where God provided all of their needs. So Moses needs to provide for them some simple, common sense information (that they should not link up two different incompatible animals together; that they should not mix cotton and wool threads in the same garment, etc.). They did not know any of this common sense stuff. No reason to learn it in the desert and now, here they are, about to enter into a new life in the Land of Promise, and they do not have any idea how lead normal lives. Moses will provide this information for them.

- 1) What is fascinating about this information is, God the Holy Spirit will use many of these principles and make spiritual applications, taking a common sense suggestion and turning it into a spiritual application.
- 2) One example of this is, Moses tells his people not to hook together to plow animals who are incompatible. A common sense thing; but if you have never farmed before, it might be good to know this. Paul will take this bit of common sense and say that incompatible people should not be linked in marriage—in particular, you should not link together a believer and an unbeliever in marriage.
3. The Mosaic Law required parents to teach this law to their children. But the parents were Gen X, who were constantly rebelling against God and against Moses. Therefore, we do not expect them to have taught their children as they should of. This continues, because if you have one generation that does not teach their children; then that generation does not teach their children. So we have 2 generations (all summed up as the generation of promise) who have not been taught the Law of God.
4. During this time, Moses has been handling a myriad of court cases, as have his underlings. When court cases are brought before a judge, this stuff all takes a lot of time. So Moses is going to give some rulings which will preclude some people from bringing a case to court. “Oh, that is how this should shake out?” is what the potential litigants would say; and then they would settle matters.
5. A large portion of Deuteronomy deals with recent history and its meaning and importance. People do not tend to understand their own history and often misapply history that they really do not understand.¹
6. This also sets us up for the way things will be. Never again will there be a great leader who goes off in the mountains and communes with God, and then comes back with God’s Word and the design for a country in a world of sin. This is done but one time. There will be prophets and those who speak with God, but nothing will occur as occurred with Moses. Therefore, the people need to be able to accept the authority of Moses, even if he does not preface every few paragraphs with, “And then God told me to tell you this...”
7. Therefore, what we have in the book of Deuteronomy is the true concept of Biblical inspiration.

The short answer is, this is a new generation whose parents did not teach them the Law; so they need to hear the Law. Secondly, this essentially defines Biblical inspiration for us for the rest of the Bible.

¹ George W. Bush is a great example of this. If you can put aside your silly notions about this man, he was one of the **most learned, well-read** presidents of my lifetime, and **he knew history**. But, here is the problem: the key to our current relationship with Germany and Japan is the United States sending over missionaries to those countries. That same factor is in play in South Korea. President Bush certainly had a good understanding of those conflicts and what happened as a result, but he mistakenly believed that the key was establishing a democracy in those countries. That was wrong. The key was evangelism and the spreading of Bible doctrine to the population of those countries. That is how we took people who were either our enemies or our uneasy allies, and changed them, because the Word of God changed their thinking. It just turns out that there can be a good alliance between the people of God and a constitutional republic. However, instead of flooding Iraq and Afghanistan with missionaries, the spreading of the gospel of Jesus Christ was curtailed; and this is why I can say, with absolute confidence, that these countries will not have a long-lasting good relationship with the United States similar to the relationship that we have with South Korea, German and Japan. The point that I am making here is, you have to know more than history; you need to understand how to properly interpret history.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Application: One thing I have notices among unbelievers and even some Christians is, they do not seem to like the idea that we can know the mind of God. Somehow, that idea is arrogant. However, God purposefully reveals

His thinking in Scripture. Not only are we able to learn how to think as God thinks, but God wants us to think as He thinks. **Let this mind be in you, which was also in Christ Jesus** (Philip. 2:5; KJV). We learn this from the Bible, and from the New Testament, because Paul and the apostles *had the mind of Christ* (1Cor. 2:16). Thinking like God thinks is what we are designed to do as believers in Jesus Christ.

Deuteronomy 1:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'achărêy (אחרי) [pronounced <i>ah-kuh-RAY</i>]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form	Strong's #310 BDB #29
The plural form of this preposition occurs more often than the singular, although I am uncertain as to any difference in meaning when used as a preposition.			
nākâh (נָכַח) [pronounced <i>naw-KAWH</i>]	<i>to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate</i>	Hiphil infinitive construct with the 3 rd person masculine singular suffix	Strong #5221 BDB #645
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Çîychôn (סִיחֹן) [pronounced <i>see-KHOWN</i>]	<i>warrior; tempestuous; and is transliterated Sihon</i>	masculine singular proper noun	Strong's #5511 BDB #695
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular construct	Strong's #4428 BDB #572
'Ĕmôrîy (אֱמֹרִי) [pronounced <i>eh-moh-REE</i>]	<i>mountaineer (possibly); and is transliterated Amorite</i>	gentilic adjective; with the definite article	Strong's #567 BDB #57
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
yâshab (בָּשַׁב) [pronounced <i>yaw-SHAH^eV</i>]	<i>are inhabiting, were staying, remaining, dwelling, sitting</i>	Qal active participle	Strong's #3427 BDB #442
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
Chesh ^e bôwn (חֶשְׁבֹּן) [pronounced <i>khes-BOHN</i>]	<i>stronghold; transliterated Heshbon, Cheshbon</i>	proper singular noun/location	Strong's #2809 BDB #363

Translation: ...after he defeated Sihon, the king of the Amorites (who lived in Heshbon)... This all took place during a particular time period. 38 years passed while Gen X died off in the desert and then in Num. 20 we pick up the narrative once again where Miriam, the sister of Moses, dies. Then the people begin to move again and in Num. 21:21–33, the Israelites defeat Sihon. This is the new generation; this is the generation of promise that defeats Sihon.

The narrative that Moses is referring to is Num. 21:21–26 *And Israel sent messengers to Sihon king of the Amorites, saying, Let me pass through your land; we will not turn into a field or into a vineyard; we will not drink waters of a well; we will go in the king's highway until we have passed over your border. And Sihon would not allow Israel to pass through his border. And Sihon gathered all his people and went out to meet Israel in the wilderness, and they came to Jahaz and fought against Israel. And Israel struck him by the mouth of the sword and seized his land, from Arnon to Jabbok, to the sons of Ammon. For the border of the sons of Ammon was strong. And Israel took all these cities. And Israel dwelt in all the cities of the Amorite, in Heshbon and in all its daughter villages. For Heshbon was the city of Sihon king of the Amorites. And he had fought against the former king of Moab and had taken his land out of his hand, to Arnon.* (Green's Literal translation) Moses tried to go past Sihon, as he had no direct fight with him. However, Sihon's negative volition toward the Jews meant that he had negative volition toward God. God allowed Sihon's negative volition to be an occasion for the Jews to learn how to fight in a war. This would have also given the Jews some additional confidence when going into the Land of Promise.

Application: This battle with Sihon illustrates negative volition in a different way. There was no need for Sihon to have a fight with the Jews. Moses told them that they were just passing through; Moses made no threats against Sihon or his people; Moses simply indicates that the people wanted to go from point A to point B. Sihon did not need to make a big deal out of this, but he chose to.

Deuteronomy 1:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'Ôwg (וּג) [pronounced <i>gohg</i>]	<i>round; long-necked;</i> transliterated <i>Og</i>	masculine singular proper noun	Strong's #5747 BDB #728
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular construct	Strong's #4428 BDB #572
Bâshân (בַּשָּׂן) [pronounced <i>baw-</i> <i>SHAWN</i>]	<i>sandy soil; fruitful; and is</i> transliterated <i>Bashan</i>	proper singular noun; a location; with the definite article	Strong's #1316 BDB #143
Owen mistakenly says there is another direct object here; but it is a definite article.			
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
yâshab (יָשַׁב) [pronounced <i>yaw-</i> <i>SHAH^PV</i>]	<i>are inhabiting, were staying,</i> <i>remaining, dwelling, sitting</i>	Qal active participle	Strong's #3427 BDB #442
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with,</i> <i>before, upon, against, by means</i> <i>of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
'Ash ^e târôwth (אֲשֵׁרֶת) [pronounced <i>gâhsh-taw-</i> <i>ROHTH</i>]	<i>star; transliterated Ashtaroth,</i> <i>Ashtartes, Ashtaroths</i>	feminine proper noun; plural form	Strong's #6252 BDB #800

Deuteronomy 1:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
ʿEdreʿiy (עֲדְרַי) [pronounced ehd-REH-ee]	<i>goodly pasture; mighty; transliterated Edrei</i>	proper singular noun/location	Strong's #154 BDB #204

Translation: ...and Og, the king of Bashan (who lived in Ashtaroth in Edrei... Along with Sihon, the children of Israel also defeat Og, also information found in Num. 21.

Owen's translates this as *the king of Bashan*, whereas it actually reads *king of the Bashan*; which accounts for other translations you may have read. *Bashan* means *plain, large open area, campaign*; and, as was mentioned back in Num. 33:21, is not necessarily the name given to that country by the natives, but could be a designation given it by Moses or by the Israelites. The definite article seems to indicate that. It is common for some areas to be typically preceded by a definite article (like the Philippines).

The way v. 4 reads, it sounds as though Ashtaroth is *in* Edrei; however, this is properly understood as Ashtaroth is where Og, king of the Bashan lived; and Edrei is possibly where he died. This is elliptical and it should read: *After his striking down of Sihon king of the Amorite, who was dwelling in Heshbon, and Og, king of the Bashan [or, king of the wide, open area], who was dwelling in Ashtaroth [whom he struck down] in Edrei.* The *and* as is found in several of the other codices, helps us somewhat with this understanding. It is clear from Num. 21:33 and Deut. 3:1 that Edrei is where the Israelites defeated Og, king of the Bashan.

Israel has just had two great victories east of the Jordan, conquering a great deal of land which has gone to the tribes of Reuben, Gad and a portion of the tribe of Manasseh. These victories were principally the efforts of the generation of promise. But Sihon would not permit Israel to pass through his border. *So Sihon gathered all his people and went out against Israel in the wilderness, and came to Jahaz and fought against Israel. The Israel struck him down with the edge of the sword, and took possession of his land from the Arnon to the Jabbok, as far as the sons of Ammon; for the border of the sons of Ammon [was] Jazer. And Israel took all these cities and Israel lived in all the cities of the Amorites, in Heshbon, and in all her villages* (Num. 21:23–25).

The narrative of this is in Num. 21:33–35 *And they turned and went the way of Bashan. And Og king of Bashan came out to meet them, he and all his people, to battle at Edrei. And Jehovah said to Moses, Do not fear him, for I have given him into your hand, and all his people and his land. And you shall do to him as you have done to Sihon king of the Amorites, who dwelt at Heshbon. And they struck him and his sons and all his people until he did not have a remnant left. And they seized his land.* When it says that Og king of Bashan came out to meet them, that would suggest that he came out with a complete army, ready to go to war with the Israelites. Bear in mind that the Israelites would have had a reputation. God led them out of Egypt, the greatest army of that region. It was very clear that this was a spiritual battle and that the Jews had been led by their God. Therefore, the people of Bashan would have known all of this. They probably knew that the Jews defeated Sihon. However, negative volition causes people to do awful and awfully stupid things.

Application: The power of negative volition is phenomenal. Nearly every person knows that heroin and cocaine and methamphetamine are highly addictive drugs. Some person in the drug culture probably, before his first use of any of these drugs, knows meth-heads or heroin addicts. Such a person, if he really thought about it, would think, "That is not really how I want to live my life" or "I don't want to end up like that." And yet, tens of thousands of people begin taking these drugs year after year after year, until they become someone else's bad example.

Application: In politics, the United States of America has the worst president of my lifetime, Barack Obama (I write this in October 1013). He has clearly made a complete mess of the finances of the United States; and for any person who knows even a little history, it should be clear that his plan to jump-start the American economy through a massive stimulus bill did not work. It came nowhere close to working. Less than a 2% growth per year is essentially no growth, as that many people enter the workforce every year. Therefore, when the growth rate for years on end are in that range and lower, it ought to be clear that, what he is doing regarding the economy is not working (or, if you believe in conspiracy theories, the absolute lack of growth is Obama's intention). In any case, there are millions of people who support the president and believe that he is brilliant in the realm of the financial world, despite any sort of evidence for this. Many of his supporters that he works with feel the same way. President Obama himself probably feels the same way. All of them have access to simple information to tell them that, what he is doing is not working; and yet, he continues to move in the same direction—often called “moving the country forward.” They never even attempt a partial conservative economic approach (even though he goes out of his way on many occasions to use conservative language, used for the purpose of selling very liberal ideas). Many of his supporters are young, college-aged kids, and they are exiting college with \$25,000 in student-loan debt, and looking around and seeing that there are no jobs, and still, 5 years after the presidency of George W. Bush, they still blame President Bush for destroying the economy and impute absolutely no blame whatsoever to President Obama—who has been president for the last 5 years. And these are college students! People you would expect to have a clue, and yet, they do not. The problem is, they have negative volition toward the **Laws of Divine Establishment** ([HTML](#)) ([PDF](#)) ([WPD](#)). Therefore, they oppose God's ways of doing things. If we fell into the worst depression in American history tomorrow, I will guarantee you that 90% or more of these students would either blame Republicans in Congress or they would blame Bush still for that depression. It would not even occur to them to blame President Obama.

V. 4 once again: [After his striking down of Sihon king of the Amorite, who was dwelling in Heshbon, and Og, king of the Bashan \[or, king of the wide, open area\], who was dwelling in Ashtaroth \[whom he struck down\] in Edrei.](#) It is actually quite surprising just how many times Og and Sihon are mentioned. Because this chapter is so filled with information as it is, I go into any further detail, but, at some point, this should be further examined. Deut. 2:26–37 3:1–11 Num. 21:21–35 Joshua 12:2–6 13:10–12 Neh. 9:22 Psalm 135:11 136:19, 20. What appears to be the case is, these battles with Og and Sihon were sudden. There was no time for apprehension to build up; they just happened. And the Jews trusted God and went into the battle and they were victorious. Moses speaks of these battles on several occasions in part to give the Jewish soldiers confidence in God, and in His Presence during war.

Peter Pett: This took place after the defeat of Sihon and Og, kings of the Amorites (Numbers 21:21-35). The defeat of those kings, which would eventually lead to the possessing of their land, brought home to Israel that the dream was now becoming a reality. They had achieved their first victories in the process of possessing the land, and their hearts were lifted high. Unlike their fathers they were going forth in belief and obedience.²³

So far, vv. 3–4 read: [And it came about in the 11th month of the 40th year, on the first day of the month that Moses spoke to the sons of Israel according to all that Jehovah had commanded him after he defeated Sihon and Og \(Sihon was the king of the Amorites who lived in Heshbon and Og was the king of Bashan who lived east of the Jordan in the land of Moab\).](#) These victories ought to be significant to the Israelites. These victories are empirical proof that God is with them; and that God is leading them correctly into the Land of Promise. Had anyone expressed hesitation like the 10 spies 38 years previous, someone would have said, “We just defeated Sihon and Og; that should clearly tell us that God is with us.”

These victories represent a turning point in nation Israel and in God's relationship to them. Israel is back on track, listening to God (through Moses) and not rebelling against God's directives. They are people that God can work with.

²³ From <http://www.studyight.org/com/pet/view.cgi?bk=4&ch=1> accessed November 5, 2013.

Application: The generation of promise represent just how much can change in one generation. Of the previous generation, God speaks many times of how much He despised that generation—in the Old and New Testaments (God’s hatred is an **anthropopathism**).

Deuteronomy 1:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	No Strong’s # BDB #88
‘êber (רְבֵעַ) [pronounced ĠAY ^B -ver]	<i>region beyond [across]; region on the other side [of a valley, stream, sea]; the opposite region [side]; beyond, side</i>	masculine singular construct	Strong's #5676 BDB #719
The bêt̄h preposition with the masculine noun ‘êber literally mean <i>in the opposite region, in the opposite side</i> ; together, they often act as the single preposition <i>beyond, on the other side of</i> .			
Yâr ^e dên (יַרְדֵּן) [pronounced yar ^e -DAYN]	transliterated <i>Jordan</i>	proper noun with the definite article	Strong’s #3383 BDB #434
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	No Strong’s # BDB #88
’erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Môw’âb (מֹאָב) [pronounced moh-AW ^B V]	<i>of his father; transliterated Moab</i>	masculine singular, proper noun	Strong’s #4124 BDB #555

Translation: ...in the region beyond the Jordan in the land of Moab). This all takes place east of the Jordan, around the Moab area (which is east of the Dead Sea). This is where these two altercations take place.

Originally, the Moabites lived in this area (remember that they are descended from Lot via an unholy relationship between Lot and his daughters). However, at this time, the Amorites control the land (Num. 21:25).

Deuteronomy 1:5b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
yâ’al (יָאֵל) [pronounced yaw-AHL]	<i>to willingly chose, to be willing to, to willingly undertake; to give ascent to; to undertake, to attempt, to try</i>	3 rd person masculine singular, Hiphil perfect (not found in the Qal)	Strong's #2974 BDB #383
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong’s #4872 BDB #602

Deuteronomy 1:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bā'ar (בָּאֵר) [pronounced baw-AHR]	to make distinct, to make clear [plain], to expound; letters on a tablet	3 rd person masculine singular, Piel perfect	Strong's #874 BDB #91
Clarke: to make bare, clear, etc., fully to explain, this law. ²⁴ The Pulpit Commentary: The Hebrew word here used...signifies primarily to cut or dig, then to cut into, to grave, and then to cut or dig out so as to make evident, to declare, to make plain. ²⁵			
'êth (אֵת) [pronounced ayth]	untranslated generally; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84
tôwrah (תּוֹרָה) [pronounced TOH-rah]	instruction, doctrine; [human and divine] law, direction, regulations, protocol; custom; transliterated Torah	feminine singular noun with the definite article	Strong's #8451 and #8452 BDB #435
zô'th (זֹאת) [pronounced zoth]	here, this, this one; thus; possibly another	feminine of singular zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
'amar (אָמַר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend	Qal infinitive construct	Strong's #559 BDB #55

Translation: Moses began to clarify [and explain] the law [of God], saying,... The Law here (literally, *this Law*) refers of course to the Law which Moses received on Mount Sinai, which includes the Ten Commandments and the myriads of other laws given to him from God.

The NIV Study Bible: *In Deuteronomy the laws are summarized and interpreted, and adjusted to the new specific situation Israel would face in Canaan. Thus Deuteronomy is, in essence, a covenant renewal (and updating) document.*²⁶

Moses is going to try or he is willingly going to assent to making the law clear and understandable. This suggests that many of those in this new generation had not had the law fully explained to them. Although there was a lot of the Law which was supposed to be passed on from parents to their children, recall that Gen X was a recalcitrant generation, so that they probably did little or nothing about passing down the Law to their children.

There is a verb in the next verse which is moderately difficult. First let's examine what other translators have done:

The Amplified Bible

Moses began to explain this law, saying...

²⁴ Adam Clarke, *Commentary on the Bible*; from e-Sword, Deut. 1:5.

²⁵ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Deut. 1:5.

²⁶ *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 242 (footnote).

<i>The Emphasized Bible</i>	...did Moses take in hand [or, to take upon himself] ²⁷ to expound this law, saying...
KJV	...began Moses to declare this law, saying,...
NASB	Moses undertook to expound this law, saying, ...
NIV	Moses began to expound this law, saying,...
NRSV	Moses undertook to expound this law as follows:
Owen's Translation	Moses undertook to explain this law as follows

The verb in question is the Hiphil perfect of *yā'al* (יָאֵל) [pronounced *yaw-AHL*] and BDB gives its meanings variously as *to show willingness, to be pleased, to determine, to undertake*. In the Niphal, the easier version, this means *to be foolish*. However, the Hiphil is tougher to follow. We find this verb in the Hiphil perfect in Gen. 18:27 and 31, translated in the NASB *venture*, and footnoted as *undertaken*. We don't see this verb again in the Hiphil perfect until Joshua 7:7, where it is translated *willing, content*. We find this verb several times in the Hiphil imperfect in Ex. 2:21 Joshua 17:12 Judges 1:27, 35 17:11. What appears to be the case is that this is an act of free will, this is an act where a person desires to do something, but it comes not from lust but from contentment from a comfortable position; even from a relaxed mental attitude. I have willingly chosen to translate this *willingly chose*. This means that, God told Abraham, I want you to go back with this people and re-explain and clarify the Law for them. Abraham was glad to do this. He was happy to do this. Strong's #2974 BDB #383.

God had already given the Law to Moses who had given it to the people. Moses had been enjoined to write it down, which he did, and, we will see later in Deuteronomy, that the Law was, in some way, distributed—not to every person or to every tribe, but the general population did have some access to it, as they will be directed to write verses down and carry them around and learn them. So Moses is not giving them the Law here, but he is explaining it. The Law which Moses spoke of was *more* than the actual words spoken by God between Ex. 20 and Num. 36. Here, the use of the word *Law*, goes beyond the Ten Commandments and the ordinances and the civil and criminal laws recorded by Moses. Here, the word *law*, if we look to what Moses will begin explaining, covers the recorded events of the previous three books of Scripture.

*The Pulpit Commentary: What Moses set himself to do, then, was not to publish a new law, but to make plain to the people the Law already promulgated, to set forth clearly and pointedly what they were required by the Law to be and to do... The expression used by Moses plainly indicates that this book was not intended to furnish a second code of laws different from the former, but simply to explain and enforce what had before been enjoined.*²⁸

God the Holy Spirit definitely, and Moses, probably, recognized that all which had been recorded by Moses in the Pentateuch was the Law of God. Near the end of his life, Moses will definitely realize that he is recording God's Word. That will be the clear indication of Deut. 4:1–2 (*And now, Israel, listen to the statutes and to the judgments which I am teaching you to do, so that you may live and go in, and possess the land which Jehovah the God of your fathers is giving to you. You shall not add to the Word which I command you, nor take from it, to keep the commandments of Jehovah your God which I command you—Green's literal translation*). and 12:32 (*All the things that I command you, take heed to do them and you shall not add to it, nor take away from it.—Green's literal translation*). Moses teaches, develops, interprets, and adjusts the Law throughout the book of Deuteronomy, applying it to different sets of circumstances (they were in peace outside of their country and how they were looking at entering their land, going to war and being at war for a considerable amount of time. The book of Deuteronomy renews the covenant which God had made with their fathers.

Although the book of Numbers appeared to end artificially and abruptly. there is no doubt that this is a new topic or a new book. We have five verses which introduce this book. As you have found out, I am interested in certain details, such as, how did this come to be written down? I have three different notions: (1) Moses wrote his sermons down, much in the way that many studied pastors do, making certain points, referring back to certain doctrines and occurrences, keeping in mind that this is being spoken to an audience. (2) Moses may have

²⁷ According to the *Oxford Gesenius*, which is a Hebrew and English Lexicon of the Old Testament, which is based upon the Lexicon of William Gesenius.

²⁸ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Deut. 1:5.

verbally put this sermon together and spoke it to his servant Joshua, who wrote it down and Moses delivered it from his notes. (3) Moses may have spoken extemporaneously, which at first appears to be the case, but then it had to be written down in order for us to have it in the form that we do today. Either Moses wrote this down after the fact (which I find doubtful) or these are the notes that Joshua took. I like option #1 just because a pastor should have something to say and that comes as a result of study. The idea of a pastor just standing in front of his congregation just winging it, as though God's Word comes directly from him, is an incorrect notion. If you have a pastor who *speaks from the heart* most of the time, meaning that he does not study before teaching, then I recommend you find another pastor. Usually what is delivered under those circumstances is pap, half-truths and a great many inaccuracies. At best, the pastor might evangelize his congregation for the umpteenth time.²⁹

Moses did have a different sort of seminary professor than most of us have had (the Lord Jesus Christ Himself); but then his professor was certainly more exacting than ours. In any option, Moses had the student hours behind him. I originally leaned toward option #3, as we smoothly move from the book of Deuteronomy into the death of Moses, into the book of Joshua, both of which were recorded by Joshua. What more natural thing would there have been than to have written the sermons of Moses as he gave them and then continue with a post script? After writing about the death of Moses, then Joshua would have realized that that is part of his duties under Y^ehowah, to record the history of Israel and the doctrine of Jesus Christ. However, there is a passage or two in Deuteronomy (Deut. 31:9, 24) which tell us this was written by the hand of Moses.

The problem I have with Moses simply speaking extemporaneously is, these are a lot of topics to be delivered without a set of notes. On the other hand, I believe that the closer man was to Adam, the greater the development of man's brain. So it is not difficult to imagine some man like Moses, with great intelligence, being able to put together an outline of a sermon, of topics, in his own mind, and then to go from there. For instance, I might be able to talk for 5 minutes about Num. 13–14 from the top of my head. It is not out of the question that Moses, who lived these events, who is much more intelligent than I am, to give this topic an hour, if need be.

One of the things which I find fascinating are the actual nuts and bolts of what is really occurring. I don't believe that I have even seen this addressed in this way. There are over two million Israelites. With a microphone system and a stage speaker, it would have been difficult to address even a quarter of that number. There is no indication that Moses had either, nor have I found yet a supernatural implication. There are millions of Christians on this planet; even in this nation. Only a fraction of those actually have a real interest in God's Word. If there is an inconvenience tied to attending church, such as distance or lack of a nursery, then some will not attend. If they oversleep or don't feel like getting up in the morning, others will not attend. If it is not a friendly church or if there are no activities arranged for the young people or for the single adults or for the retired but still active, then some will not attend. The point here is that not all two million of these Israelites have a strong interest in God's Word and there are certainly inconveniences and things that they would object to. We too often try to lump groups of people together as though they are one person. This is the essential basis of all prejudice. Here we have two million individuals, far greater than their predecessors, but all carrying within them one each old sin nature. Therefore, some would attend these talks of Moses and many would not. We will see a certain amount of repetition in these sermons of Moses—they are given in such a way, that those who attend several sessions will get something new each time, but those who attend only a few, will walk away with important information also. I recall bringing an evangelist into our high school and he spoke six or seven times in a row. The students flocked to see him, some staying for all sessions. He gave the save essential message each time, but each time is was different enough that anyone attending all sessions got something new every time. I know this, as I attended all sessions.

So we have Moses speaking to a huge group of people, perhaps as many as tens of thousands during each session. We have complete silence during his message and all the weather conditions are perfectly suited for his message to reach the entire congregation. Furthermore, this information was also recorded, word-for-word, so that others could read what Moses had to say.

²⁹ Paul urges Timothy to do the work of an evangelist (2Tim. 4:5), but a local church must do more than simply teach the gospel.

One of the great differences of the book of Deuteronomy and the other books of the Law is, previously, Moses would carefully distinguish what God said and give the Israelites a complete, exact quote. That will not be the case in Deuteronomy. A few quotations from God are given; but mostly Moses will speak in his own voice to the people.

There are two pieces of information which are quite pertinent at this time: Moses has been formally trained in law when he was preparing to become the pharaoh. He would have known the laws in all of the nearby areas, and how well they worked or did not work. Furthermore, Moses has been the supreme court judge over a myriad of cases which this population of 2 million had been bringing against one another.

Chapter Outline

Charts, Maps and Short Doctrines

The first 5 verses, which set up the book of Deuteronomy, read like this: *Moses spoke the following words while he was east of the Jordan, in the wilderness, in the Arabah which is opposite Suph and in between Paran, Tophel, Laban, Hzeroth and Di-zahab. It takes eleven days to go from Horeb, along the road around Mount Seir, to get to Kadesh-barnea. And it came about in the 11th month of the 40th year, on the first day of the month that Moses spoke to the sons of Israel according to all that Jehovah had commanded him after he defeated Sihon and Og (Sihon was the king of the Amorites who lived in Heshbon and Og was the king of Bashan who lived east of the Jordan in the land of Moab). Moses, therefore, began to clarify and re-explain this law of God, saying,...*

A Summary of Deuteronomy 1:1–5

1. This gives us the time, and the place, as well as the who. Moses is speaking east of the Jordan near the end of the 40th year.
2. We get the background: the children of Israel had just defeated Sihon and Og in battle, which are impressive victories, as the Israelites were not soldiers.
3. We find out the Moses knows exactly where they are and exactly the day and the time in history. This tells us that he clearly had a calendar system and was recording information pertinent to their time in the desert-wilderness. In other words, there were other records kept besides Holy Writ.
4. Jehovah Elohim had told Moses that he must teach the children of Israel.
5. The content of the Mosaic Law would be clarified and re-explained to the generation of promise.
6. Their personal history must also be properly explained and interpreted.
7. What we are not informed of here, but will find out later in the book of Deuteronomy is, Moses is going to stop right here; he will not go with the Israelites in to take the Land of Promise.

As an aside, these first 5 verses tell us that Moses was not lost nor confused about where he was or how to get from point A to point B. If you pick up a commentary, and it says anything about Moses or the children of Israel were lost and/or confused, then you know you are reading the thoughts of an amateur.

Chapter Outline

Charts, Maps and Short Doctrines

Historic event: God Tells Israel to Leave Mount Horeb for the Land of Promise

Numbers 10:11–13

V. 5 reads: *Moses began to clarify [and explain] the law [of God], saying,...* What Moses will say begins in v. 6 and continues through Deut. 4:43. He is preparing the people of Israel, those standing before him, to enter into the land promised them by God. He must review their history, so that they understand how they are related to God and where God has been in their lives and what God will do for them in the future. Moses needs to inspire confidence in them—not toward themselves or their own abilities—but toward God, Who has been with them every step of the way since Egypt. Moses will contrast faith and unbelief; obedience (Deut. 2:1–3:22) and disobedience

(Deut. 1:19–46). Finally, Moses must make these people understand their place in history, and God’s unique relationship with them (Deut. 4:1–43).³⁰

At this point, I will identify the sort of topic that Moses is speaking about, whether it is an *historic event* or something else. For this chapter, Moses will start at Horeb, go to the edge of the land, and tell how the people shirked from God’s orders to take the land. Then, near the end of this chapter, he will bring them right back up to date.

Quotation formatting in Deuteronomy: Almost all of Deuteronomy is Moses speaking to the people. Within these speeches he will quote God, he will quote himself, and he will quote things which the people have said. Properly, I should begin each new paragraph with a fresh set of quotes. I won’t be doing that. I will use a set of quotation marks for all that Moses says in this first chapter and in the final chapter, with the proper quotes within quotes in these chapters. For the chapters in between, I will not use overall quotation marks for what Moses is saying, unless that chapter specifically mixes a bit of narrative with what Moses is saying.

Furthermore, a quote within what Moses is saying will be denoted with ‘single quotation marks’; and a quote within that will be denoted with *italics*. In subsequent chapters, where quotation marks are not applied to Moses, quotations of others will be denoted with normal quotation marks.

You need to get the picture of what is going on here. It is actually slightly confusing.

A Summary of What is Happening

1. Moses is with the children of Israel and it is 38 years since Mount Sinai.
2. Their parents were supposed to enter into Israel and take the land; they did not (Num. 13–14). So Moses spent 40 years total in the desert and God spent that time killing off the older Israelites.
3. There are two generations of Israelites: Gen X are those who were 20 and older when they left Egypt; the generation of promise are those who are 20 and younger when they left Egypt. Included with this latter generation are those born in the desert-wilderness (comparing the population numbers given previously, we know that families did experience some growth, despite the killing off of Gen X).
4. A portion of the generation of promise left Egypt as children, but they now stand before Moses as adults, 40 years later. Another portion of them were born in the desert and grew to adulthood in the desert. There is a third portion who were born in the desert and they are still under 20.
5. Everyone in Gen X is now dead, except for Joshua and Caleb. Moses is actually from a generation before them.
6. The people to whom Moses is speaking is the generation of promise.
7. Moses will speak to them as if there is no different between the generations. Although, from time to time, he will make references to the two different generations, most of the time he will just speak to these people as the children of Israel. This is because of the overlapping quality of generations; and because they are all Israelites.
8. Therefore, Moses will speak to his audience as if they are participants in actions 38 years ago, when, for the most part, they were not. Some may have been; but the bulk of his audience saw these things occur, but they were not active participants in these acts. This may get a little confusing.
9. So Moses is going to address them as *you all* in the verbs and suffixes which he uses, speaking to them as sons of Israel as a group.
10. However, what Moses is really doing is mostly talking to the younger generation about what their fathers did.
11. At first, I thought that Moses moves back to the masculine singular verbs and masculine singular suffixes, he is actually speaking directly to the people before him; and that the masculine plural verbs refer to their fathers. However, that is a theory which did not pan out. This does happen on a few occasions, but I do not yet discern a pattern.

³⁰ Portions paraphrased from *The Open Bible*; the New Living Translation; Thomas Nelson Publishers, Nashville, TN; ©1996, p. 239 (footnote).

A Summary of What is Happening

12. Moses will continue in this manner throughout most of the book of Deuteronomy, as the younger generation, the generation of promise, those who stand before him, will become older and become participants, to some degree, in what occurs over these 38 years of wandering.
13. However, when it all shakes out, all of their parents will die in the desert, dropping like flies; and the generation of promise, the generation to whom Moses is now speaking, will continue and go into the Land of Promise under the leadership of Joshua.
14. Most of this narrative to which Moses refers is found in the book of Numbers.
15. Moses realizes that he will die, that he will not go into the land with the people he is leading, and that he has a limited amount of time to impart Bible doctrine to the Israelites known as the generation of promise. Therefore, Moses, in the book of Deuteronomy, takes into consideration that his time on earth is limited, his time with his people is limited, and he needs to lay out a lot of important information before the cross over the Jordan with Joshua to take the land.

The topic of Num. 13–14 is mostly what Moses will talk about in this chapter.

Chapter Outline

Charts, Maps and Short Doctrines

This begins Moses' first spoken discourse as recorded in Deuteronomy. This will continue until Deut. 4:40, wherein we will have perhaps a word of explanation or an addendum (vv. 41–49), followed by his second dissertation.³¹

“Y^ehowah our Elohim spoke unto us in Horeb, to say, ‘Much to you [all] remaining at the mountain the this.

Deuteronomy
1:6

“Y^ehowah our Elohim spoke to us in Horeb, saying, ‘You have remained at this mountain [for too] long.

“Jehovah your God spoke to us in Horeb, saying, ‘You have remained at this mountain for too long.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	The Lord our God spake with us (<u>and not I, of my own mind</u>) in Horeb, saying: <u>It is enough for you, and hath been profitable for you until this time (during) which you have received the law, and have made the tabernacle and its vessels, and appointed your princes over you; but now it would be evil for you to tarry longer at this mount.</u>
Latin Vulgate	The Lord our God spoke to us in Horeb, saying: You have stayed long enough in this mountain.
Masoretic Text (Hebrew)	“Y ^e howah our Elohim spoke unto us in Horeb, to say, ‘Much to you [all] remaining at the mountain the this.
Peshitta (Syriac)	The LORD our God said to us in Horeb, You have dwelt long enough in this mountain.
Septuagint (Greek)	The Lord your God spoke to us in Horeb, saying, Let it suffice you to have dwelt so long in this mountain.

Significant differences: There is all kinds of additional text in the targum.

Thought-for-thought translations; paraphrases:

Common English Bible **Leaving Mount Horeb**

³¹ There are several opinions about when the first address stops.

Contemporary English V.	At Horeb, the Lord our God told us: You've been at this mountain long enough. People of Israel, when we were in our camp at Mount Sinai, the LORD our God told us: You have stayed here long enough.
Easy English	`The *Lord our God said to us at *Mount Horeb, "You have stayed for a long time at this mountain.
Good News Bible (TEV)	"When we were at Mount Sinai, the LORD our God said to us, 'You have stayed long enough at this mountain.
New Berkeley Version	"At Horeb [Most of the discourse, Deut. 1:6–3:29, is a review of Israel's experiences from the time they left Horeb until the death of Moses. Deut. 4:1–10 constitutes the appeal to observe the Law, to beware of idols, and to cling to evidences of God's love for His people.] the LORD our God told us, 'You have now tarried at this mountain long enough;...
New Living Translation	The Command to Leave Sinai "When we were at Mount Sinai, the Lord our God said to us, 'You have stayed at this mountain long enough.
The Voice	Moses: The Eternal, our True God, spoke to us back at Horeb. He told us, "You've stayed long enough at this mountain!.

Partially literal and partially paraphrased translations:

American English Bible	'It was while we were in the Dry Place (Horeb) that Jehovah our God spoke to us and said, <i>You have stayed at this mountain long enough.</i>
Beck's American Translation	<i>Israel Should Take Canaan</i> "At Horeb the LORD our God told us: You have stayed at this mountain long enough.
Christian Community Bible	First discourse of Moses: the judges Moses said, "Yahweh, our God, spoke to us at Mount Horeb: 'You have stayed long enough at this mountain.
New Advent (Knox) Bible	We were still at Horeb when the Lord our God said to us, This mountain has been your home long enough;.
New American Bible (R.E.)	<i>Departure from Horeb.</i> Throughout this section Moses is reviewing the events following the departure from Horeb, as a basis for the exhortation beginning in 4:1. Most of these events are narrated with some variation in the Book of Numbers. The LORD, our God, said to us at Horeb [Horeb: the name given to the mountain of revelation in the Elohist and Deuteronomistic traditions; this mountain is called Sinai in the Yahwist and Priestly traditions.]: You have stayed long enough at this mountain. Ex 32:34-33:3.
Revised English Bible	The LORD our God speaking to us at Horeb said, "You have stayed at this mountain long enough; up, break camp, and make for the hill-country of the Amorites, and pass on to all their neighbors in the Arabah, in the hill-country, in the Shephelah, in the Negeb, and on the coast; in short, all Canaan and the Lebanon as far as the Great River, the Euphrates. V. 7 is included for context.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Yahweh our God spoke to us in Horeb, saying, "Your legions <i>will</i> dwell in this mountain.
The Expanded Bible	The LORD our God spoke to us at ·Mount Sinai [^l Horeb; ^c another name for Sinai] and said, "You have stayed long enough at this mountain.
Ferar-Fenton Bible	SPCCC 3 Our EVER-LIVING God spoke to us in Horeb, saying; - You have remained long enough on this mountain.
NET Bible©	<i>Events at Horeb</i>

The Lord our God spoke to us at Horeb and said, "You have stayed [Heb "lived"; "dwelled."] in the area of this mountain long enough.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"ADONAI spoke to us in Horev. He said, 'You have lived long enough by this mountain.
exeGesés companion Bible	Yah Veh our Elohim worded to us in Horeb, saying, You settle too much in this mount:...
Hebrew Names Version	The LORD our God spoke to us in Chorev, saying, You have lived long enough in this mountain:...
Kaplan Translation	God our Lord spoke to us at Horeb, saying, 'You have remained near this mountain too long.
Orthodox Jewish Bible	Hashem Eloheinu spoke unto us in Chorev, saying, Ye have dwelt long enough at this mountain;...

Literal, almost word-for-word, renderings:

Concordant Literal Version	Yahweh our Elohim, He spoke to us at Horeb saying, Many days have you dwelt at this mountain.
English Standard Version	"The LORD our God said to us in Horeb, 'You have stayed long enough at this mountain.
The Geneva Bible	The LORD our God spake unto us in Horeb [In the second year and second month, (Numbers 10:11).], saying, Ye have dwelt long enough in this mount.
NASB	"The Lord our God spoke to us at Horeb [Num 10:11-13], saying, `You have stayed [Lit dwelt] long enough at this mountain.
New RSV	The LORD our God spoke to us at Horeb, saying, `You have stayed long enough at this mountain.
Third Millennium Bible	"The LORD our God spoke unto us in Horeb, saying: 'Ye have dwelt long enough in this mount.
World English Bible	Yahweh our God spoke to us in Horeb, saying, You have lived long enough in this mountain:...
Young's Updated LT	"Jehovah our God has spoken unto us in Horeb, saying, Enough to you—of dwelling in this mount.

The gist of this verse: There was a point at which the Israelites needed to leave Mount Sinai.

You may have noticed from the translation above that there are two views of the first discourse: one view is, it ends in Deut. 3:29 and the other is that it ends in Deut. 4:40. The big difference is, Moses will speak of historical events in Deut. 1–3 and about the laws in Deut. 4. Because of this stark difference, some commentators separate these into different sermons.

In Deut. 5, Moses picks up with historical events that lead us into the giving of the Ten Commandments. So Deut. 5 will combine actual events with the Law of God. Furthermore, the fact that Moses is speaking, is alluded to again. So, Deut. 1–4 can be seen as Moses first sermon, which sermon is divided between the proper interpretation of history (Deut. 1–3) and some of the laws which Israel is subject to (Deut. 4). Then Deut. 5 picks up after a lunch break (or whatever).

Deuteronomy 1:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 1 st person plural suffix	Strong's #430 BDB #43
dâbar (דָּבַר) [pronounced <i>daw^b-VAHR</i>]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel perfect	Strong's #1696 BDB #180
The Piel stem is intensive, making dâbar is stronger. It can carry with it the idea of providing guidance and direction, if not a set of mandates (and this would be determined by context). The kind of intensification is determined by context. The Piel may call for <i>talk, backed with action; give your opinion; expound; make a formal speech; speak out; talk it around, to give a somber and tragic report.</i>			
ʿel (אֶל) [pronounced <i>eh</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 1 st person plural suffix	Strong's #413 BDB #39
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
Chôrêb (חֹרֵב) [pronounced <i>khoh-RE^bV</i>]	<i>waste, desolate, desert and is transliterated Horeb</i>	proper noun	Strong's #2722 BDB #352

Translation: “Y^ehowah our Elohim spoke to us in Horeb,... Moses is going to speak to this people, and he is going to give them a history lesson. He takes them back 38 years when they had been at Mount Sinai, also known as Mount Horeb. God had given the Law to Moses and Moses had taught the Law to his people.

Moses says that God spoke to them in Horeb, using the 1st person plural suffix. Nearly all of those people are dead, so why would he use the term *us*?

When Critics Ask: *Isn't this former generation dead?*

DEUTERONOMY 1:6 ff—How could any from the former generation be present when they all died in the wilderness?

PROBLEM: According to Numbers 26:64–65, all the unbelieving generation of Israelites died in the wilderness, with “not a man of those who were numbered by Moses” remaining to go into the Promised Land. However, when Moses spoke to the people at the end of the wanderings he referred repeatedly to their being witnesses to what happened before the wanderings (cf. Deut. 1:6, 9, 14; 5:2, 5; 11:2, 7).

When Critics Ask: *Isn't this former generation dead?*

SOLUTION: First of all, in Deuteronomy, Moses is addressing the nation as a nation and, therefore, may not be making a distinction between individuals in the earlier period as opposed to those in the later period. Second, there were a large number of women present who had personally remembered the things to which Moses referred. Third, both the Levites and those who were under 20 years of age before the 40 years were exempt from the general pronouncement that none of the men would enter the Promised Land (Num. 26:64). So also were Joshua and Caleb, who had been faithful spies (Num. 32:12). So there were plenty of people present who could witness to what Moses was saying, even though a whole generation of men (above the age of 20) had perished in the wilderness, as God had said.

From Norman Geisler and Thomas Howe, *When Critics Ask*; Victor Books; taken from e-Sword, Deut. 1:6.

Chapter Outline

Charts, Maps and Short Doctrines

15 times, Moses will speak of *Y^ehowah our Elohim* (Deut.1:6, 19, 20, 25, 41 2:29, 33, 36, 37 3:3 4:40 5:27 6:4, 24, 25); and twice at the very end (Deut. 29:18, 29). However, even more surprising is, the designation *Y^ehowah your Elohim* is found 241 times in the book of Deuteronomy. Moses has not been short-shrifted by God; but much of what he will say to the Israelites will apply to them in the land, being led by God, after Moses is dead. Therefore, *Y^ehowah your Elohim* is more applicable. Obviously, after awhile, this will be the only way that Moses uses and he will lay the use of *Y^ehowah our Elohim* aside. Both of these expressions are found more often in the book of Deuteronomy than in any other book (the book of Joshua uses *Y^ehowah our Elohim* 5 times). Nowhere else is God's relationship to His people more direct and intimate than in the book of Deuteronomy.

Jamieson, Fausset and Brown: *Horeb was the general name of a mountainous district; literally, "the parched" or "burnt region," whereas Sinai was the name appropriated to a particular peak.*³² I don't know if that was the case then, but that general area is known as the Sinai desert. However, that may have come to pass simply because Mount Sinai has become so well-known. Jamieson, Fausset and Brown seem to contradict themselves here: *The desert has its provinces, or divisions, distinguished by a variety of names; and the "desert of Sinai" is that wild and desolate region which occupies the very center of the peninsula, comprising the lofty range to which the mount of God belongs. It is a wilderness of shaggy rocks of porphyry and red granite, and of valleys for the most part bare of verdure.*³³

Whedon: *Horeb is supposed to indicate the mountain-range, Sinai the summit on which the law was given.*³⁴

The phrase *the desert of Sinai* is found in Ex. 19:2, which suggests that the overall desert area is Sinai. Further, there may be a relationship between the word for mountain and Chôrêb (כֹּרֵב) [pronounced *khoh-RE^BV*]. The word for *mountain* is har (הַר) [pronounced *har*]. Strong's #2022 (and #2042) BDB #249. There is a close relationship between the letters ה hê' [pronounced *hay*] and נ cheth or heth. So it is possible that *Chôrêb* is based in part upon the word *har*.

What God says that Moses recalls here, is not going to be another set of precepts and laws.

At the first, God spoke directly to the people; then the people asked that Moses act as an intermediary; so that God would speak to him; and he would relay the law to them. It disturbed them greatly to hear God's voice. This is actually a good thing. They recognized the absolute need of an intermediary.

³² Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Deut. 1:6.

³³ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Ex. 19:2.

³⁴ From <http://www.studylight.org/com/whe/view.cgi?bk=4&ch=1> accessed November 5, 2013.

Deuteronomy 1:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend</i>	Qal infinitive construct	Strong's #559 BDB #55
rab (רַב) [pronounced <i>rah^bv</i>]	<i>many, much, great (in the sense of large or significant, not acclaimed)</i>	masculine singular adjective	Strong's #7227 BDB #912
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine plural suffix	No Strong's # BDB #510
yâshab (בָּשַׁב) [pronounced <i>yaw-SHAH^bv</i>]	<i>to remain, to stay; to dwell, to live, to inhabit; to sit</i>	Qal infinitive construct	Strong's #3427 BDB #442
har (הַר) [pronounced <i>har</i>]	<i>hill; mountain, mount; hill-country, a mountainous area, mountain region</i>	masculine singular noun with the definite article	Strong's #2022 (and #2042) BDB #249
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260

Translation: ...saying, 'You have remained at this mountain [for too] long. A minor clarifying point on the punctuation. You will notice that all of this chapter will be wrapped inside a pair of quotes (between vv. 6–46). Quotations within that will be denoted by single quotes; and quotes within that will be denoted with italics. The overall pair of quotes will only be used where it is actually stated that Moses is speaking (as we see in v. 5).

Historically, the Jews spent a year at Mount Sinai (compare Ex. 19:1–2 Num. 10:11). Moses needed to spend a great deal of time getting the laws from God, then he had to relay this information to the Jews. Also, the Jews got involved in some evil behavior, so that Moses needed to straighten them out. However, after Moses received the entire law and the people heard the entire law, it was time for him to lead the Jews into the Land of Promise.

Whedon: *The Israelites came to Mount Sinai in the third month of the first year of the wandering, (Exodus 19:1-2,) and stayed till the twentieth day of the second month of the second year. Numbers 10:11-12.*³⁵

Jamieson, Fausset and Brown: *About a year had been spent among the recesses of that wild solitude, in laying the foundation, under the immediate direction of God, of a new and peculiar community, as to its social, political, and, above all, religious character; and when this purpose had been*

³⁵ From <http://www.studylight.org/com/whe/view.cgi?bk=4&ch=1> accessed November 5, 2013.

*accomplished, they were ordered to break up their encampment in Horeb. The command given them was to march straight to Canaan, and possess it.*³⁶

Keil and Delitzsch: *The words, “you have dwelt long enough at this mountain,” imply that the purpose for which Israel was taken to Horeb had been answered, i.e., that they had been furnished with the laws and ordinances requisite for the fulfilment of the covenant, and could now go to Canaan to take possession of the promised land.*³⁷

God has a purpose for these Jews. They are not to remain at the foot of Mount Sinai for the rest of their natural lives. God has places for them to go to; God has a mission for them to accomplish.

Application: It is the same for us in our Christian lives. God did not just save us, and then say, “Hey, see you all in eternity. Have a good time on earth.” We are on this earth as believers for a purpose. This does not mean that God is going to wreck our cool lives with all of this Christian stuff. Jesus has come to give us life, and that more abundantly (John 10:10). God had a marvelous life planned for the people of Israel; all they had to do was go along with the program.

Application: As ought to be abundantly clear in your own life, God is not standing over your shoulder saying, “Do this, do that; don’t turn to the left, turn to the right! Walk faster. Stop dawdling.” God takes an hour from our lives daily for the study of the Word of God; and then our lives simply go, where divine viewpoint overcomes human viewpoint; and guidance from God comes from His Word implanted in our souls.

Application: What God has planned for our lives is the greatest and most abundant life we could have. God wants us to enjoy our lives here and God wants our lives to be full. If you grow, which is dependent upon taking in the Word of God, then your production will be a natural outgrowth of that. When you eat right and exercise, your body develops muscles—it is a natural outgrowth. Spiritual production functions much the same way.

V. 6 reads: “[Jehovah your God spoke to us in Horeb, saying, ‘You have remained at this mountain for too long.](#) Now, we do not have this exact quote previously recorded in the book of Numbers. We can put our finger on the time that this happened, which is pretty much right before the Israelites began to get organized to leave Mount Sinai; but this quote from God to Moses is recorded only here in Deuteronomy.

Here it makes sense for us to be speaking of Mount Sinai, which is the second longest place where the Jews stayed prior to entering the land (they remained there about a year). The method here is specific. God spoke directly to Moses and told Moses it was time to move out. This commandment was certainly not intended for Moses only, but for all the congregation of Israel. However, Moses, as commander and chief of two million people—was he to wander about from tent to tent saying, it's time to get going? That is impractical. [Now it came about in the second year, in the second month on the twentieth of the month that the cloud was lifted from over the tabernacle of the testimony; and the sons of Israel set out on their journeys from the wilderness of Sinai. Then the cloud settle down in the wilderness of Paran. so they moved out for the first time according to the commandment of Y^howah through Moses](#) (Num. 10:11–13). God had already commanded the children of Israel that when the cloud was lifted up from the tabernacle that it was time to move out. They moved to Mount Sinai under those directions and, having spent a year or so there, were moving out again.

³⁶ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Deut. 1:6.

³⁷ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Deut. 1:6 (slightly edited).

Turn and pull up stakes [to move] and go into a mountain of the Amorite and unto all his neighbors in the Arabah, in the hill country and in the Shephelah and in the Negev and in the coast of the sea—the land of the Canaanite and the Lebanon as far as the river the great, a river of Euphrates.

Deuteronomy
1:7

Turn and pull up stakes [to move] and go to the hill country of the Amorite and to all of his neighbors in the Arabah, in the mountainous area, in the Shephelah, in the Negev and along the coastal region—to the land of the Canaanite and [to] Lebanon as far as the Great River, the River Euphrates.

Turn around from here and go toward the hill country of the Amorites as well as to all of his neighbors in the Arabah, the mountainous areas, the Shephelah, the Negev and along the costal regions—to the land of the Canaanite and to Lebanon, eventually going as far as the Great River, the River Euphrates.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	Turn you, and journey to Arad and Hormah, and go up to the mountain of the Amorites; <u>and to the dwelling-places of Ammon, Moab, and Gebala</u> , in the plains of the forests, in mountain and valley, and by the south on the shore of the sea, Ashkelon and Kiserin, the land of the Kenaanite <u>unto Kaldohi</u> , and Lebanon, <u>the place of the mountain of the sanctuary</u> , to the great river, the River Phrat.
Latin Vulgate	Turn you, and come to the mountain of the Amorrhites, and to the other places that are next to it, the plains and the hills and the vales towards the south, and by the sea shore, the land of the Chanaanites, and of Libanus, as far as the great river Euphrates.
Masoretic Text (Hebrew)	Turn and pull up stakes [to move] and go into a mountain of the Amorite and unto all his neighbors in the Arabah, in the hill country and in the Shephelah and in the Negev and in the coast of the sea—the land of the Canaanite and the Lebanon as far as the river the great, a river of Euphrates.
Peshitta (Syriac)	Turn and set out on your journey, and go to the mountain of the Amorites, and to all the places round about it, in the low desert plain, in the mountain, in the lowland and in the south and by the sea side, to the land of the Canaanites, and to Lebanon, as far as the great river, the river Euphrates.
Septuagint (Greek)	Turn and depart, and enter into the mountain of the Amorites, and go to all that dwell near about Arabah, to the mountain and the plain and to the south, and the land of the Canaanites near the sea, and to Lebanon, as far as the great river, the River Euphrates.
Significant differences:	The words <i>Arabah</i> and <i>Shephelah</i> are transliterations. There are translations of these words found in the English of the Syriac and Latin. The targum is filled with additional text, as usual.

Thought-for-thought translations; paraphrases:

Common English Bible	Get going! Enter the hills of the Amorites and the surrounding areas in the desert, the highlands, the lowlands, the arid southern region, and the seacoast—the land of the Canaanites—and the Lebanon range, all the way to the great Euphrates River.
Contemporary English V.	Leave this place and go into the land that belongs to the Amorites and their neighbors the Canaanites. This land includes the Jordan River valley, the hill country, the western foothills, the Southern Desert, the Mediterranean seacoast, the Lebanon Mountains, and all the territory as far as the Euphrates River.
Easy English	Pack up your *tents and begin to travel. Go to the hills of the *Amorites and to all the countries near to them. Go to the Jordan valley and to the hills and into the

	valleys. Go towards the south and to the Mediterranean coast. Go to the country called Canaan, to Lebanon and as far as the great river Euphrates.
Easy-to-Read Version	Go to the hill country where the Amorite people live. Go to all the places around there. Go to the Jordan Valley, the hill country, the western slopes, the Negev [The desert area south of Judah.], and the seacoast. Go through the land of Canaan and Lebanon as far as the great river, the Euphrates.
Good News Bible (TEV)	Break camp and move on. Go to the hill country of the Amorites and to all the surrounding regions---to the Jordan Valley, to the hill country and the lowlands, to the southern region, and to the Mediterranean coast. Go to the land of Canaan and on beyond the Lebanon Mountains as far as the great Euphrates River.
<i>The Message</i>	On your way now. Get moving. Head for the Amorite hills, wherever people are living in the Arabah, the mountains, the foothills, the Negev, the seashore--the Canaanite country and the Lebanon all the way to the big river, the Euphrates.
New Berkeley Version	...break camp, trek your way into the hill country of the Amorites and to all the land neighboring upon it; the Arabah, the highlands, the foothills, the southern plains, the seacoast—the land of the Canaanites—and Lebanon as far as the great river, the river Euphrates.
New Century Version	Get ready, and go to the mountain country of the Amorites, and to all the places around there--the Jordan Valley, the mountains, the western hills, the southern area, the seacoast, the land of Canaan, and Lebanon. Go as far as the great river, the Euphrates.
New Life Bible	Get ready to travel now. Go to the hill country of the Amorites, and to all their neighbors in the Arabah, in the hill country and in the valley, in the Negev and by the sea, the land of the Canaanites, and Lebanon, as far as the big river, the river Euphrates.
New Living Translation	It is time to break camp and move on. Go to the hill country of the Amorites and to all the neighboring regions--the Jordan Valley, the hill country, the western foothills [Hebrew the Shephelah.], the Negev, and the coastal plain. Go to the land of the Canaanites and to Lebanon, and all the way to the great Euphrates River.
The Voice	Break camp, and head up into the Amorite highlands, into the territories of all their neighbors--into the arid valley [Hebrew, Arabah], the hills, the lowlands, the southern desert [Hebrew, Negev], and the <i>Mediterranean</i> seacoast. Go into the land of the Canaanites, <i>as far north as Lebanon</i> and all the way east to the great Euphrates River.

Partially literal and partially paraphrased translations:

American English Bible	<i>Now, turn around and go! Enter the mountains of the Amorites and of those who live near next to the desert. from their mountains and valleys in the south, to the coast of the land of the Canaanites, to [the borders] of Lebanon, and on to the great Euphrates River.</i>
<i>God's Word</i> ™	Break camp, and get ready! Go to the mountain region of the Amorites, and go to everyone living on the plains, in the mountains, in the foothills, in the Negev, on the whole Mediterranean coast (the land of the Canaanites), and into Lebanon as far as the Euphrates River.
New Advent (Knox) Bible	⁶ We were still at Horeb when the Lord our God said to us, This mountain has been your home long enough; ⁷ it is time for you to turn back, and make your way to the hill country of the Amorites and its neighbourhood. Low ground and high ground, southern plain and sea-coast, all Chanaan including mount Lebanon, right up to the great river Euphrates, ⁸ I have given it all (said he) into your hands; go in and take possession of it; it is the home the Lord promised to Abraham, Isaac and Jacob, and their posterity after them. Vv. 6 & 8 are included for context.
New American Bible	Leave here and go to the hill country of the Amorites and to all the surrounding regions, the land of the Canaanites in the Arabah, the mountains, the foothills, the

New American Bible (R.E.)	Negeb and the seacoast; to Lebanon, and as far as the Great River (the Euphrates). The Amorites and the Canaanites formed the principal part of the pre-Israelite population of Palestine. The foothills: the hills on the western slope of the Judean mountain range. The Arabah: the valley of the Jordan and the depression south of the Dead Sea. The Negeb: the arid land in southern Palestine. Leave here and go to the hill country of the Amorites and to all the surrounding regions, the Arabah, the mountains, the Shephelah, the Negeb and the seacoast—the land of the Canaanites and the Lebanon as far as the Great River, the Euphrates. The hill country of the Amorites: the central mountain range of Palestine. The Negeb: the arid land in southern Palestine. The Lebanon: the mountain range of Phoenicia, north of Palestine. This is an idealized presentation of the land the Israelites were to occupy; Israel never held power as far as the "Great River" (the Euphrates). The Amorites and the Canaanites were only two of several different peoples occupying the land (cf. 7:1).
NIRV	Take your tents down. Go into the hill country of the Amorites. Go to all of the people who are their neighbors. Go to the people who live in the Arabah Valley. Travel to the mountains and the western hills. Go to the people in the Negev Desert and along the coast. Travel to the land of Canaan and to Lebanon. Go as far as the great Euphrates River.
New Jerusalem Bible	Move on, continue your journey, go to the highlands of the Amorites, to all those who live in the Arabah, in the highlands, in the lowlands, in the Negeb and in the coastland; go into Canaan and to Lebanon as far as the great River Euphrates.
Today's NIV	Break camp and advance into the hill country of the Amorites; go to all the neighboring peoples in the Arabah, in the mountains, in the western foothills, in the Negev and along the coast, to the land of the Canaanites and to Lebanon, as far as the great river, the Euphrates.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Journey into the mountain in North-Jordan. Face and come at all its residents in the plains, the mountains, and the lowlands from South-Canaan, from the sea shore, and the land of the Canaanites from Lebanon unto the great river, the river Euphrates.
Bible in Basic English	Make a move now, and go on your way into the hill-country of the Amorites and the places near it, in the Arabah and the hill-country and in the lowlands and in the South and by the seaside, all the land of the Canaanites, and Lebanon, as far as the great river, the river Euphrates.
The Expanded Bible	Get ready [^L Turn face], and go to the mountain country of the Amorites, and to all the places around there—the Jordan Valley [^L Arabah], the mountains, the western hills [^L Shephelah], the southern area [^L Negev], the seacoast, the land of Canaan, and Lebanon. Go as far as the great river, the Euphrates [Gen. 15:18-21].
Ferar-Fenton Bible	Turn and march, and proceed with all your camps to the highlands of the Amorites, and all their neighbours in the dry lands of the hills, and thence to the plains and desert along the shore of the sea of the land of Canan, and from Lebanon, as far as the great river Frath [Euphrates. - F. F.].
HCSB	Resume your journey and go to the hill country of the Amorites and their neighbors in the Arabah, the hill country, the lowlands, the Negev and the sea coast—to the land of the Canaanites and to Lebanon as far as the Euphrates River.
NET Bible®	Get up now [Heb "turn"; NAB "Leave here"; NIV, TEV "Break camp."], resume your journey, heading for [Heb "go (to)."] the Amorite hill country, to all its areas [Heb "its dwelling places."] including the arid country [Heb "the Arabah" (so ASV, NAB, NIV, NRSV).], the highlands, the Shephelah [Heb "lowlands" (so TEV) or "steppes"; NIV, CEV, NLT "the western foothills."] [The Shephelah is the geographical region between the Mediterranean coastal plain and the Judean hill country.], the Negev

[The Hebrew term Negev means literally "desert" or "south" (so KJV, ASV). It refers to the area south of Beer Sheba and generally west of the Arabah Valley between the Dead Sea and the Gulf of Aqaba.], and the coastal plain - all of Canaan and Lebanon as far as the Great River, that is, the Euphrates.

NIV, ©2011

Break camp and advance into the hill country of the Amorites [ver 19; Dt 2:24; 7:1; Jos 10:5]; go to all the neighboring peoples in the Arabah [S ver 1], in the mountains, in the western foothills, in the Negev [Nu 21:1; Jos 11:16; 12:8; 2Sa 24:7] and along the coast, to the land of the Canaanites [Ge 10:18] and to Lebanon [Dt 11:24], as far as the great river, the Euphrates [Ge 2:14].

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Turn, get moving and go to the hill-country of the Emori and all the places near there in the 'Aravah, the hill-country, the Sh'felah, the Negev and by the seashore - the land of the Kena'ani, and the L'vanon, as far as the great river, the Euphrates River.
exeGesés companion Bible	...turn your face and pull stakes and go to the mount of the Emoriy and to all the tabernacles nearby - in the plain, in the mountains and in the lowlands and in the south and by the sea haven, to the land of the Kenaaniy and to Lebanon, to the great river, the river Euphrates.
Hebrew Names Version	...turn, and take your journey, and go to the hill country of the Amori, and to all [the places] near there, in the `Aravah, in the hill country, and in the lowland, and in the South, and by the seashore, the land of the Kena`anim, and Lebanon, as far as the great river, the river Perat.
JPS (Tanakh—1985)	Start out and make your way to the hill country of the Amorites and to all their neighbors in the Arabah, the hill country, the Shephelah [Others "lowland"], the Negeb, the seacoast, the land of the Canaanites, and the Lebanon, as far as the Great River, the river Euphrates.
Judaica Press Complete T.	Turn and journey, and come to the mountain of the Amorites and to all its neighboring places, in the plain, on the mountain, and in the lowland, and in the south and by the seashore, the land of the Canaanites [Phonacia], and the Lebanon, until the great river, the Euphrates River.
Kaplan Translation	Turn around and head toward the Amorite highlands and all its neighboring territories in the Aravah, the hill country, the lowlands, the Negev, the seashore, the Canaanite territory, and Lebanon, as far as the Euphrates River.
Orthodox Jewish Bible	Turn you, and take your journey, and go to the Har HaEmori (hill country of the Amorites), and unto all the places nigh thereunto, in the Aravah, in the hills, in the Shefelah, and in the Negev, and by the seacoast, to the Eretz HaKena'ani (Land of the Canaanites), and unto Lebanon, unto the great river, the river Euphrates.

Literal, almost word-for-word, renderings:

Concordant Literal Version	Turn around and take your journey and enter the hill-country of the Amorite; go to all his neighbors in the Aravah, in the hill-country, in the low foothills, in the Negev and on the sea shore, the country of the Canaanite and the Lebanon as far as the Great Stream, the stream Euphrates.
Context Group Version	...turn { pl }, and take your { pl } journey, and go { pl } to the hill-country of the Amorites, and to all [the places] nearby, in the Arabah, in the hill-country, and in the lowland, and in the South, and by the sea-shore, the land of the Canaanites, and Lebanon, as far as the great river, the river Euphrates.

Darby Translation	Turn and take your journey, and go to the hill-country of the Amorites, and unto all the neighbouring places in the plain, in the mountain, and in the lowland, and in the south, and by the seaside, the land of the Canaanites, and Lebanon, unto the great river, the river Euphrates.
Emphasized Bible	Turn ye and set yourselves forward, and enter into the hill country of the Amorites, and into all the places near, in the plain, in the mountain, and in the lowland, and in the south, and in the coast of the sea,—the land of Canaan and the Lebanon, as far as the great river, the river Euphrates.
English Standard V. – UK	Turn and take your journey, and go to the hill country [[Num. 13:29]] of the Amorites and to all their neighbours in the Arabah [[See ver. 1 above]; ch. 3:17], in the hill country [Josh. 9:1] and in the lowland and in the Negeb and by the sea coast [Joshua 9:1], the land of the Canaanites, and Lebanon, as far as the great river, the river Euphrates.
Green's Literal Translation	...turn and pull up <i>stakes</i> and go into the hills of the Amorites, and to all its neighboring places in the Arabah, in the hills, and in the low country, and in the Negeb, and in the shore of the sea, the land of the Canaanites and of Lebanon, to the great river, the Euphrates River.
NASB	Turn and set your journey, and go to the hill country [Gen 15:18; Deut 11:24; Josh 10:40] of the Amorites, and to all their neighbors in the Arabah, in the hill country and in the lowland and in the Negev [i.e. South country] [Gen 12:9] and by the seacoast, the land of the Canaanites, and Lebanon, as far as the great river, the river Euphrates.
New RSV	Resume your journey, and go into the hill country of the Amorites as well as into the neighbouring regions—the Arabah, the hill country, the Shephelah, the Negeb, and the sea coast—the land of the Canaanites and the Lebanon, as far as the great river, the river Euphrates.
Webster's Bible Translation	Turn you, and take your journey, and go to the mount of the Amorites, and to all [the places] nigh to it, in the plain, on the hills, and in the vale, and in the south, and by the sea-side, to the land of the Canaanites, and to Lebanon, to the great river, the river Euphrates.
Young's Updated LT	Turn and journey for you, and enter the mount of the Amorite, and unto all its neighbouring places, in the plain, in the hill-country, and in the low country, and in the south, and in the haven of the sea, the land of the Canaanite, and of Lebanon, unto the great river, the river Phrat.

The gist of this verse: The Jews were to proceed northward into the Land of Promise, and to travel through and take all of it.

Deuteronomy 1:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pânâh (פָּנֵה) [pronounced paw-NAWH]	<i>to turn, to turn away from, to turn toward, to turn one's face away from, to turn one's face to</i>	2 nd person masculine plural, Qal imperative	Strong's #6437 BDB #815
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâçac (נָצַח) [pronounced naw-SAHG]	<i>to pull up [stakes], to pull out, to break camp and move out, to set out, to journey, to march, to depart; to bend a bow</i>	2 nd person masculine plural, Qal imperative	Strong's #5265 BDB #652

Translation: [Turn and pull up stakes \[to move\]...](#) We are continuing with God's orders to the children of Israel. God had orders for the sons of Israel. They had been in the Mount Horeb area for long enough, and had received the Law of God; now it was time for them to move north and to take the land.

Deuteronomy 1:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bôw' (אוּב) [pronounced <i>boh</i>]	<i>come [in], go [in], enter, advance</i>	2 nd person masculine plural, Qal imperative	Strong's #935 BDB #97
har (הַר) [pronounced <i>har</i>]	<i>hill; mountain, mount; hill-country, a mountainous area, mountain region</i>	masculine singular construct	Strong's #2022 (and #2042) BDB #249
'Ĕmôrîy (אֲמֹרִי) [pronounced <i>eh-moh-REE</i>]	<i>mountaineer (possibly); and is transliterated Amorite</i>	gentilic adjective; with the definite article	Strong's #567 BDB #57

Translation: [...and go to the hill country of the Amorite...](#) The third order is what God said to the people, that they were to go up into the hill country where the Amorites lives.

Amorite is a masculine singular gentilic adjective which stands for the tribe of *Amorites*. Many translations use a plural noun instead, and Moses, in subsequent verses, will speak of them in the plural.

This hill country spoken of here is the central mountain range of Palestine.³⁸ However, most sources seem to agree that these are the southern and central mountains of Canaan.³⁹ There is a slight possibility that this is the mountainous area south of the Dead Sea.

Deuteronomy 1:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
kôl (כֹּל) [pronounced <i>kohl</i>]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481

³⁸ From <http://www.usccb.org/bible/deuteronomy/1> accessed October 7, 2013.

³⁹ *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 242 (footnote).

Deuteronomy 1:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâkên (שָׁכַן) [pronounced shaw-KAYN]	<i>inhabitants, neighbors, those living nearby; dwellers</i>	masculine plural adjective used here as a substantive with the 3 rd person masculine singular suffix	Strong's #7934 BDB #1015
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
ʿĀrâbâh (or, ʿărâbâh) (הַרְבֵּעַ) [pronounced guh-raw ^b -VAW]	<i>plain; arid, sterile region; a desert; transliterated Arabah with the definite article</i>	sometimes a proper noun; feminine singular noun; with the definite article	Strong's #6160 BDB #787

Translation: ...and to all of his neighbors in the Arabah,... The Arabah was the valley surrounding the Dead Sea and going north and south from there. *His* refers back to the Amorite, which is spoken of here in the singular. This is not unusual to speak of a people in the singular (for instance, the Apache, the Iroquois).

Deuteronomy 1:7d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
har (הַר) [pronounced har]	<i>hill; mountain, mount; hill-country, a mountainous area, mountain region</i>	masculine singular noun with the definite article	Strong's #2022 (and #2042) BDB #249
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
sh ^e phêlâh (שֵׁפְהֵלָה) [pronounced sh ^e -fay-LAW]	<i>lowland, valley, plain; a strip of land west of the Judæan mountains; a strip of land near the coast of Carmel; transliterated Shephelah</i>	feminine singular noun with the definite article	Strong's #8219 BDB #1050

Translation: ...in the mountainous area, in the Shephelah,... We have two different regions spoken of as mountainous area, using the same Hebrew noun. One refers to the hill country of Judah and another refers to another mountainous region above not too far north from where the Jews are.

Israel has several mountainous regions within it. There are mountains on both sides of the Dead Sea and the Jordan. Then, going further north, there are another set of mountains around the Sea of Chinnereth. The hill country could be that region above the Israelites which is west of the Dead Sea and continues up along the west side of the Jordan River. This would be later known as the hill country of Judah, which stretched further into Benjamin and into Ephraim. My guess would be that God is referring to the mountainous region known as the hill country of Judah; and the other mountainous area is probably the hill country of the Edom. Although I am not sure which refers to which, my guess is, God knows this land and so does Moses.

The Shephelah was west of the hill country; these are the flat lands between the hill country and the coast of Israel along the Mediterranean Sea (a map will be provided for all of this at the end of this verse).

Deuteronomy 1:7e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
negeb (נֶגֶב) [pronounced <i>ne-GHE^{BV}</i>]	<i>south, south-country; southern portion of Judah, southern district of Palestine; often transliterated Negev or Negeb</i>	masculine singular noun with the definite article	Strong's #5045 BDB #616
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
chôwph (חוֹף) [pronounced <i>khohf</i>]	<i>sea shore, shore, coast; [sheltered] cove</i>	masculine singular construct	Strong's #2348 BDB #342
yâm (יָם) [pronounced <i>yawm</i>]	<i>sea, lake, river, seaward, west, westward</i>	masculine singular noun with the definite article	Strong's #3220 BDB #410

Translation: ...in the Negev and along the coastal region... The Negev would be almost all of southern Judah and the costal region would be that area along the coast of the Mediterranean Sea.

Deuteronomy 1:7f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75

Deuteronomy 1:7f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
K ^e na'ānîy (כְּנַעֲנִי) [pronounced k ^e -nah-ġuh-NEE]	merchant, trader; and is transliterated <i>Canaanite</i> , <i>Canaanites</i>	adjective/nominative gentilic; with the definite article	Strong's #3669 BDB #489
w ^e (or v ^e) (וּ, וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
L ^e bânôwn (לְבָנוֹן) [pronounced l ^{eb} -vaw-NOHN]	white; and is transliterated <i>Lebanon</i>	proper noun/location with the definite article	Strong's #3844 BDB #526

Translation: ...—to the land of the Canaanite and [to] Lebanon... All of the area to the north of where the Israelites were camped is known as the land of the Canaanite. Further north would be Lebanon.

Deuteronomy 1:7g

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ad (עד) [pronounced ġahd]	as far as, even to, up to, until	preposition of duration or of limits	Strong's #5704 BDB #723
nâhâr (נְהַר) [pronounced naw-HAWR]	stream, river	masculine singular noun with the definite article	Strong's #5104 BDB #625
ġâdôwl (גָּדוֹל) [pronounced ġaw-DOHL]	large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud, older, important, distinguished; vast, unyielding, immutable, significant, astonishing	masculine singular adjective with a definite article	Strong's #1419 BDB #152
nâhâr (נְהַר) [pronounced naw-HAWR]	stream, river	masculine singular construct	Strong's #5104 BDB #625
Ph ^e rât (פְּרַת) [pronounced p ^e -RAWT]	to break forth, rushing; transliterated <i>Euphrates</i>	masculine singular proper noun	Strong's #6578 BDB #832

Translation: ...as far as the Great River, the River Euphrates. It is quite apparent that the land described here by Moses is the most of the land given to Israel by God. It is not a puny slice of land, as Israel controls today. Going up to the Euphrates River suggests that the boundaries of the land which God give to Israel is quite huge.

Here is what we have so far: Turn around from here and go toward the hill country of the Amorites as well as to all of his neighbors in the Arabah, the mountainous areas, the Shephelah, the Negev and along the costal regions—to the land of the Canaanite and to Lebanon, eventually going as far as the Great River, the River Euphrates.

Whedon Summarizes the Areas Named

Scripture	Text/Commentary
Mount of the Amorites	Denoting all the mountainous region inhabited by the Amorites, extending into the Negeb, or south country. This nation, as the most powerful, often stands for all the people of Canaan.
All the places nigh	Literally, all its neighbours. The whole land is more specifically mentioned according to its natural divisions.
The plain (the Arabah); the hills	The modern Ghor, or Jordan valley. The mountain or highlands, afterward called the mountains of Judah and Ephraim.
The vale (the Shephelah)	The lowlands, the low, level country lying between the mountains of Judah and the Mediterranean Sea, extending from Carmel to Gaza.
The south	The Negeb, or south country.
The sea side	The narrow strip of coast from Joppa almost to Tyre, here denominated the land of the Canaanites.
Lebanon	The [northern] boundary, as laid down in Numbers 34:7-9.
The great river	The Euphrates is mentioned as the extreme eastern boundary in the covenant Jehovah made with Abraham when he said, "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." Genesis 15:18.

From <http://www.studylight.org/com/whe/view.cgi?bk=4&ch=1> accessed November 6, 2013.

Chapter Outline

Charts, Maps and Short Doctrines

V. 7 reads: Turn around from here and go toward the hill country of the Amorites as well as to all of his neighbors in the Arabah, the mountainous areas, the Shephelah, the Negev and along the costal regions—to the land of the Canaanite and to Lebanon, eventually going as far as the Great River, the River Euphrates. This are the places where God has told Israel to go. This is not a travelogue, like Num. 33, but it is a list of that which God would give to Israel. The mount of the Amorite is the area east of the Jordan, around the two seas; the Arabah is the area south, south east of Israel—north, northwest of the Gulf of Aqaba. The Negev is the area directly south and southwest of Israel. The land of the Canaanites is Israel, with Lebanon being slightly north of that on the coast of the Mediterranean. The last phrase is the surprise—this is the common designation for the River Euphrates. Suddenly we are thrown into the middle of the cradle of modern civilization, to the far east of Israel, in the land of Babylon. Even as a border, it is some distance from where we consider to be Israel proper. However, this is the land promised originally by God to Abram. On that day, Y^ehowah made a covenant with Abram, saying, "To your descendants I have given this land, from the river of Egypt as far as the great river, the river Euphrates." (Gen. 15:18). "Every place on which the sole of your foot will tread will be yours; your border will be from the wilderness to Lebanon from the river, the river Euphrates, as far as the Western Sea [i.e., the Mediterranean]." (Deut. 11:24).

This designation is in line with the boundaries of land controlled by Solomon during his reign. Clarke writes: *Their South border might extend to the mount of the Amorites; their West to the borders of the Mediterranean Sea; their North to Lebanon; and their East border to the river Euphrates: and to this extent Solomon reigned; see 1Kings 4:21 (And Solomon reigned over all kingdoms from the River to the land of the Philistines, and to the border of Egypt. They brought presents and served Solomon all*

the days of his life.—MKJV).⁴⁰
Bringing presents refers to tribute that the people of that area paid to Solomon.

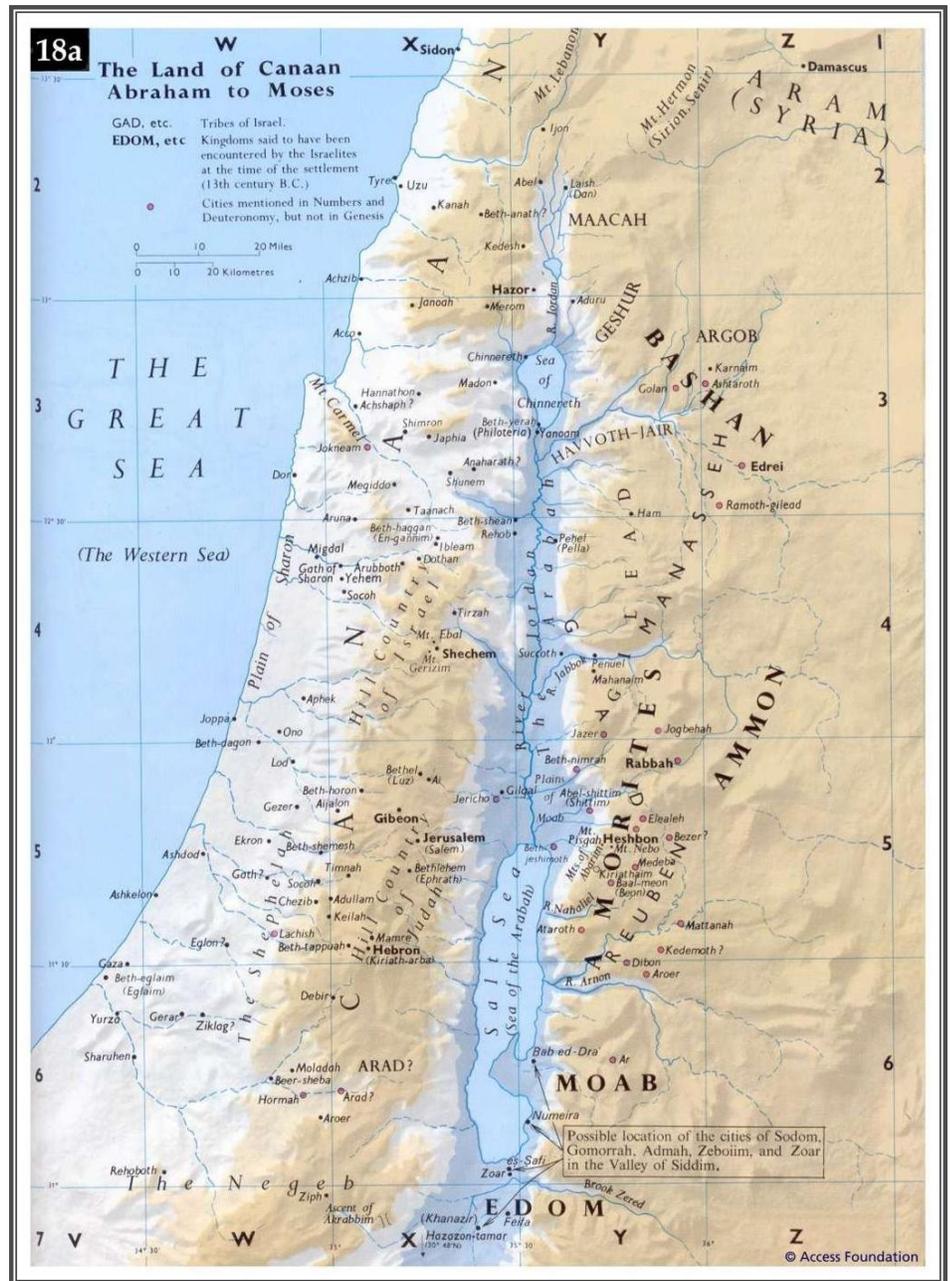
Map of Canaan taken from the **Berean Bible study group website**, accessed October 5, 2013. All of v. 7 reads: Turn and pull up stakes [to move] and go to the hill country of the Amorite and to all of his neighbors in the Arabah, in the mountainous area, in the Shephelah, in the Negev and along the coastal region—to the land of the Canaanite and [to] Lebanon as far as the Great River, the River Euphrates. Near the bottom of this map, we can see the Negev. Above that is the Shephelah and the hill country of Judah. To the left is obviously the coastal region.

The Arabah is immediately below Edom on this map; and continues due north as the valley surrounding the water which runs through Israel. Lebanon is to the immediate north of this map. The Euphrates River is a distance northeast of this map.

God obviously knew what land was given to the Jews and I also believe that Moses knew what God had promised the Jews. I believe that he may have had access to the book of Genesis, possibly in the library of the Pharaoh, as Moses was growing up and in training to become the next pharaoh. He knew that he was a Jew and he knew that his people were enslaved to the Egyptians, the adopted people of Moses. Moses both knew the geography of the land of Canaan through his training and study; and he also knew the promises which God had made to Abraham, concerning this land.

However, there are mixed opinions concerning exactly who was where. Barnes speaks⁴¹ of the Amorites as being in the hills of Judah; this map shows them as being east of the Dead Sea.

Deut. 1:7 reads: Turn around from here and go toward the hill country of the Amorites as well as to all of his neighbors in the Arabah, the mountainous areas, the Shephelah, the Negev and along the costal regions—to the land of the Canaanite and to Lebanon, eventually going as far as the Great River, the River Euphrates.



⁴⁰ Adam Clarke, *Commentary on the Bible*; from e-Sword, Deut. 1:7.

⁴¹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Deut. 1:7.

Descriptions of the Areas in Deuteronomy 1:7

Keil and Delitzsch describe all of these areas: *The mount of the Amorites is the mountainous country inhabited by this tribe, the leading feature in the land of Canaan, and is synonymous with the "land of the Canaanites" which follows; the Amorites being mentioned instar omnium as being the most powerful of all the tribes in Canaan, just as in Gen. 15:16 (see at Gen. 10:16). יונקש, "those who dwell by it," are the inhabitants of the whole of Canaan, as is shown by the enumeration of the different parts of the land, which follows immediately afterwards. Canaan was naturally divided, according to the character of the ground, into the Arabah, the modern Ghor (see at Deut. 1:1); the mountain, the subsequent mountains of Judah and Ephraim (see at Num. 13:17); the lowland (shephelah), i.e., the low flat country lying between the mountains of Judah and the Mediterranean Sea, and stretching from the promontory of Carmel down to Gaza, which is intersected by only small undulations and ranges of hills, and generally includes the hill country which formed the transition from the mountains to the plain, though the two are distinguished in Joshua 10:40 and Joshua 12:8 (see at Joshua 15:33.); the south land (negeb: see at Num. 13:17); and the sea-shore, i.e., the generally narrow strip of coast running along by the Mediterranean Sea from Joppa to the Tyrian ladders, or Râs el Abiad, just below Tyre (vid., v. Raumer, Pal. p. 49). – The special mention of Lebanon in connection with the land of the Canaanites, and the enumeration of the separate parts of the land, as well as the extension of the eastern frontier as far as the Euphrates (see at Gen. 15:18), are to be attributed to the rhetorical fulness of the style. The reference, however, is not to Antilibanus, but to Lebanon proper, which was within the northern border of the land of Israel, as fixed in Num. 34:7–9.*¹

The Pulpit Commentary: Those "*that dwell thereon*" are the inhabitants of the whole of Canaan. The Amorites (Hebrew Emori, so called from Amor, or Emor) oftener than once appear as standing for the Canaanites generally (Gen. 15:16; Deut. 1:20, Deut. 1:21, etc.) That all the inhabitants of Canaan are intended here is evident from the specification of the different districts of the land of Canaan which immediately follows. **In the plain:** the Arabah (see ver. 1). **In the hills:** the hill country of Judah. (Num. 13:17) **In the vale:** the shephelah, or lowland, the country lying between the mountain range of Judah and the Mediterranean Sea, and stretching northwards from the parallel of Gaza to that of Carmel. **In the south:** the negeb, or southland (literally, dryness), the district which formed the transition from the desert to the cultivated land, extending from the south of the Dead Sea westwards to Gaza, a vast steppe or prairie, for the most part pasture land. **The seashore:** the narrow strip of land on the coast of the Mediterranean from Joppa to Tyre. (in the New Testament, "*the coast of Tyre and Sidon*," Luke 6:17) **The land of the Canaanites:** the whole country of which these were the separate parts. **And unto Lebanon:** the Whale Mountain, so called, probably, from the snow which rests on its summit. **The great river, the river Euphrates.** The Phrath, or Euphrates, which has its sources in the mountains of Armenia, and in its course divides Armenia from Cappadocia, formed the eastern limit of the territory promised by God to Abraham.²

The Pulpit Commentary adds: *Lebanon and the Euphrates [are]...included in what God promised to Abraham and his seed (Gen. 15:18 Ex. 23:31 Deut. 11:24 Joshua 1:4).*² Deut. 11:24 *Every place on which the soles of your feet shall tread shall be yours, from the wilderness and Lebanon, from the river, the river Euphrates, even to the furthest sea shall your border be. Joshua 1:4 From the wilderness and this Lebanon even to the great river, the river Euphrates, all the land of the Hittites, and to the Great Sea toward the going down of the sun, shall be your border.*

From the New American Bible, Revised Edition: *The hill country of the Amorites: the central mountain range of Palestine. The Negeb: the arid land in southern Palestine. The Lebanon: the mountain range of Phoenicia, north of Palestine. This is an idealized presentation of the land the Israelites were to occupy; Israel never held power as far as the "Great River" (the Euphrates). The Amorites and the Canaanites were only two of several different peoples occupying the land (cf. 7:1).*³

¹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Deut. 1:7.

² *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Deut. 1:7.

³ From <http://www.usccb.org/bible/deuteronomy/1> accessed October 7, 2013.

Chapter Outline

Charts, Maps and Short Doctrines

The coastal region refers to that area along the Mediterranean Sea, which area was occupied by Phœnicians. Sometimes, in the Bible, these are called Canaanites.⁴²

When God told Moses, this is where you Jews are going to go and settle, Moses knew⁴³ this general area already. He had studied it as a young man and he knew it from the study of the book of Genesis. We don't know when he encountered the book of Genesis. I would suggest that it was in the library of the pharaoh, and Moses picked it up to read; and he was probably also exposed to it during the 40 years when Moses was not in Egypt. His mother or sister may have exposed him to this book and to his background as a son of Abraham.

There are a number of theories concerning the authorship of Genesis, most of them centering upon Moses being the author. I do not believe that the personal nature of those passages would suggest a Mosaic authorship; or an authorship of anyone other than the people of the book of Genesis. Furthermore, there are dramatic changes of style in the book of Genesis—**Gen. 24** ([HTML](#)) ([PDF](#)) ([WPD](#)) stands out in particular to me—which would preclude the idea that God dictated the book of Genesis to Moses (or that Moses took some materials, gathered them together, and edited it into the book of Genesis). The difference of styles is just far too stark to suggest any sort of common authorship. However, it is certainly possible that Moses eventually edited the book of Genesis, allowing previous historians the bulk of their contributions to remain intact.

Interestingly enough, at best, there are vague clues to the book of Genesis existing during the time of Moses, based only upon the kind of knowledge the people descended from Jacob knew. They knew enough that they had a relationship with Y^ehowah Elohim; they apparently knew Abraham, Isaac, and Jacob; and the promises which God made to them (as belied by this passage). Other clues would be that Moses knew something about his heritage—which certainly could be revealed to him by his older sister and mother; but this knowledge seemed to increase when he left Egypt (there seemed to be a very strong connection between Moses and his father-in-law Jethro; and it is possible that Jethro knew or had the book of Genesis). So, these people either knew the book of Genesis or knew its contents. It is possible that this book was transmitted verbally, even to the time of Moses' youth. In any case, although we cannot say for certain in what form the book of Genesis is in during Moses' life; we may reasonably deduce that its contents are known to the people of Israel and to Moses.

Look, I have given to your faces the land. Go in and take possession of the land which swore Y^ehowah to your fathers—to Abraham, to Isaac, and to Jacob—to give to them and to their seed after them.'

Deuteronomy
1:8

Look, I have given the land before you—go into [it] and take possession of the land which Y^ehowah swore to your fathers—to Abraham, to Isaac and to Jacob—to give [this very land] to them and to their descendants after them.'

Look, I have put you face to face with this land which is before you—this is your land. Go into this land and take it—the very land which Jehovah swore to give to your fathers, Abraham, Isaac and Jacob. This is the very land which He promised to give to them and to give to you, their descendants.'

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos

See, I have given up the inhabitants of the land before you; nor shall it be needful to carry arms; go in and possess the land, and appoint the allotters, and divide it,

⁴² Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Deut. 1:7.

⁴³ This is reasonable conjecture, based upon the background of Moses.

	even as the Lord swore to your fathers, to Abraham, Izhak, and Jakob, that He would give it unto them and their sons after them.
Latin Vulgate	Behold, said he, I have delivered it to you: go in and possess it, concerning which the Lord swore to your fathers Abraham, Isaac, and Jacob, that he would give it to them, and to their seed after them.
Masoretic Text (Hebrew)	Look, I have given to your faces the land. Go in and take possession of the land which swore Y ^e howah to your fathers—to Abraham, to Isaac, and to Jacob—to give to them and to their seed after them.
Peshitta (Syriac)	Behold, I have given you the land before you; go in and possess the land which the LORD swore to your fathers, Abraham, Isaac, and Jacob, to give to them and to their descendants after them.
Septuagint (Greek)	Behold, God has delivered the land before you; go in and inherit the land, which I swore to your fathers, Abraham, Isaac, and Jacob; to give it to them and to their seed after them.
Significant differences:	Excess wordage in the targum.

Thought-for-thought translations; paraphrases:

Common English Bible	Look, I have laid the land before you. Go and possess the land that I [Sam, LXX; MT the Lord] promised to give to your ancestors Abraham, Isaac, and Jacob, as well as to their descendants after them.
Contemporary English V.	I give you this land, just as I promised your ancestors Abraham, Isaac, and Jacob. Now you must go and take the land.
Easy English	Look! I have given you all this country. Go in and take it. The *Lord promised to give this country to your fathers. He promised to give it to Abraham, Isaac, Jacob and their children."
Good News Bible (TEV)	All of this is the land which I, the LORD, promised to give to your ancestors, Abraham, Isaac, and Jacob, and to their descendants. Go and occupy it.' "
New Berkeley Version	See, I have put the land at your disposal; enter it and take possession of the land which the LORD swore to your fathers, Abraham, Isaac, and Jacob, to give them and their descendants after them.'
New Life Bible	See, I have set the land in front of you. Go in and take for your own the land which the Lord promised to give to your fathers, Abraham, Isaac and Jacob, and to their children after them.'
New Living Translation	Look, I am giving all this land to you! Go in and occupy it, for it is the land the Lord swore to give to your ancestors Abraham, Isaac, and Jacob, and to all their descendants.'" "
The Voice	Look! I've brought you right to the edge of the land that I, the Eternal, swore I'd give to your ancestors Abraham, Isaac, and Jacob, and to their descendants after them. Go in, and take possession of it!"

Partially literal and partially paraphrased translations:

American English Bible	<i>Look! God has given you all the land that is before you! So, go there and inherit the land that I swore to your ancestors (AbraHam, IsaAc, and Jacob) that I would give to them and to their seed.</i>
Christian Community Bible	Look: I offer you this land; you will take possession of it and live in the land which Yahweh swore to give to your fathers, to Abraham, Isaac and Jacob and to all their descendants.'
God's Word™	I'm giving you this land. Enter, and take possession of the land the LORD swore to give to your ancestors Abraham, Isaac, and Jacob, and to you, their descendants."
New American Bible	I have given that land over to you. Go now and occupy the land I swore to your fathers, Abraham, Isaac and Jacob, I would give to them and to their descendants.'

New American Bible (R.E.)	See, I have given that land over to you [Dt 6:10, 23; 9:5, 27; 29:13; 30:20; 34:4; Gen. 12:7; 13:14-15; 15:18-21; 17:8; 26:3-5; 28:13-14.]. Go now and possess the land that the LORD swore to your ancestors, Abraham, Isaac, and Jacob, to give to them and to their descendants after them.
NIRV	"I have given you all of that land. Go in and take it as your own. I took an oath. I promised I would give the land to your fathers. I promised it to Abraham, Isaac and Jacob. I also said I would give it to their children after them."
New Jerusalem Bible	Look, that is the country I have given you; go and take possession of the country that Yahweh promised on oath to give to your ancestors, Abraham, Isaac and Jacob, and to their descendants after them."
New Simplified Bible	»I have given you this land. Go in and possess the land Jehovah pledged to give to your fathers, Abraham, Isaac, and Jacob and to their descendants (offspring) after them.'
Revised English Bible	I have laid the land open before you; go in and occupy it, the land which the LORD swore to give to your forefathers aic, and to their descendants after them.'

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Behold, I <i>will</i> give you the land in front of you. Come and possess the land which Yahweh swore to your fathers, to Abraham, Isaac, and Jacob, to give to them and to their seed after them."
Bible in Basic English	See, all the land is before you: go in and take for yourselves the land which the Lord gave by an oath to your fathers, Abraham, Isaac, and Jacob, and to their seed after them.
The Expanded Bible	See, I have given you this land, so go in and take it for yourselves. The Lord -promised it [swore] to your ancestors-Abraham, Isaac, and Jacob and their descendants [Gen. 12:1-3; 15:17-20]."
Ferar-Fenton Bible	Attend ! I have opened the country to you ! Go and seize the land which the Ever-living promised to give to your fathers, to Abraham, to Isaac, and to Jacob, - to give it to them and to their posterity after them.
NET Bible®	Look! I have already given the land to you [Heb "I have placed before you the land."]. Go, occupy the territory that I [Heb "the Lord." Since the Lord is speaking, it is preferable for clarity to supply the first person pronoun in the translation.], the Lord, promised [Heb "swore" (so NAB, NIV, NRSV, NLT). This refers to God's promise, made by solemn oath, to give the patriarchs the land.] to give to your ancestors [Heb "fathers" (also in vv. 11, 21, 35).] Abraham, Isaac, and Jacob, and to their descendants [Heb "their seed after them."]."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	I have set the land before you! Go in, and take possession of the land ADONAI swore to give to your ancestors Avraham, Yitz'chak and Ya'akov, and their descendants after them.'
exeGesés companion Bible	See, I give the land at your face: go in and possess the land Yah Veh oathed to give your fathers, Abraham, Yischaq and Yaaqov and their seed after them.
Judaica Press Complete T.	See, I have set the land before you; come and possess the land which the Lord swore to your forefathers, to Abraham, to Isaac, and to Jacob, to give them and their descendants after them.
Kaplan Translation	See! I have placed the land before you. Come, occupy the land that God swore He would give to your fathers, Abraham, Isaac and Jacob, and to their descendants after them.'

Orthodox Jewish Bible See, I have set ha'aretz (the land) before you; go in and possess ha'aretz which Hashem swore unto Avoteichem, Avraham, Yitzchak, and Ya'akov, to give unto them and to their zera after them.

Literal, almost word-for-word, renderings:

Concordant Literal Version	See! I have set the land before you. Enter and tenant the land about which Yahweh had sworn to your fathers, to Abraham, to Isaac and to Jacob, to give to them and to their seed after them.
Context Group Version	Look, I have set the land { or earth } before you { pl }: go in and possess the land { or earth } which YHWH swore to your { pl } fathers, to Abraham, to Isaac, and to Jacob, to give to them and to their seed after them.
English Standard Version	See, I have set the land before you. Go in and take possession of the land that the LORD swore to your fathers, to Abraham, to Isaac, and to Jacob, to give to them and to their offspring after them.'
Green's Literal Translation	Behold! I have given before you the land; go in and possess the land which Jehovah has sworn to your fathers, to Abraham, to Isaac, and to Jacob, to give to them, and to their seed after them.
NASB	See, I have placed the land before you; go in and possess the land which the Lord swore to give to your fathers [Gen 12:7; 26:3; 28:13; Ex 33:1; Num 14:23; 32:11; Heb 6:13, 14], to Abraham, to Isaac, and to Jacob, to them and their descendants [Lit seed] after them.'
New RSV	See, I have set the land before you; go in and take possession of the land that I* swore to your ancestors, to Abraham, to Isaac, and to Jacob, to give to them and to their descendants after them.'
Young's Updated LT	See, I have set before you the land; go in and possess the land which Jehovah has sworn to your fathers, to Abraham, to Isaac, and to Jacob, to give to them, and to their seed after them.

The gist of this verse: God tells them that this is the land which He promise to Abraham, Isaac, and Jacob; and that they are to go into this land and take it.

Deuteronomy 1:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
râ'âh (רָאָה) [pronounced raw-AWH]	<i>look, see, behold, view, see here, listen up</i>	2 nd person masculine singular, Qal imperative	Strong's #7200 BDB #906
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	1 st person singular, Qal perfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 2 nd person masculine plural suffix	Strong's #6440 BDB #815

Together, they mean *before you, before your face, in your presence, in your sight, in front of you*. When used with God, it can take on the more figurative meaning *in Your judgment*.

Deuteronomy 1:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: *Look, I have given the land before you...* God continues to speak through Moses (Moses would have been the one to speak these words to the people, but he would have been given these instructions by God). The land is before them, the land which He has given to the Jews. This verbiage, that the land is put before them, indicates that there is no impediment to taking the land. They can go right into the land and take it, because God has placed it before them.

So, they have gone north from Mount Sinai, and are now camped south (= *the Negev*) of the inhabited area that would someday be called Judah.

Deuteronomy 1:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bôw' (אוּב) [pronounced boh]	<i>come [in], go [in], enter, advance</i>	2 nd person masculine plural, Qal imperative	Strong's #935 BDB #97
wê (or vê) (וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yârash (רָשָׁה) [pronounced yaw-RASH]	<i>possess, take possession of, occupy a geographical area [by driving out the previous occupants], take possession of anyone [or their goods]; possess; expel, drive out</i>	2 nd person masculine plural, Qal imperative	Strong's #3423 BDB #439
'êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
'âsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
shâba' (שָׁבַע) [pronounced shaw ^b -VAHG]	<i>to swear, to imprecate, to curse, to swear an oath, to take a solemn oath, to swear allegiance</i>	3 rd person masculine singular, Niphal perfect	Strong's #7650 BDB #989

Deuteronomy 1:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âb (אב) [pronounced <i>aw^bv</i>]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #1 BDB #3

Translation: ...—go into [it] and take possession of the land which Y^ehowah swore to your fathers... Now it appears that Moses is speaking, to tell them to go into the land, to take the land that Y^ehowah swore to their fathers. However, there are many times in Scripture where God speaks of God in the third person.

Vv. 6–8, so that you can see the quotation marks: “Jehovah your God spoke to us in Horeb, saying, ‘You have remained at this mountain for too long. Turn around from here and go toward the hill country of the Amorites as well as to all of his neighbors in the Arabah, the mountainous areas, the Shephelah, the Negev and along the costal regions—to the land of the Canaanite and to Lebanon, eventually going as far as the Great River, the River Euphrates. Look, I have put you face to face with this land which is before you—this is your land. Go into this land and take it—the very land which Jehovah swore to give to your fathers, Abraham, Isaac and Jacob. This is the very land which He promised to give to them and to give to you, their descendants.’ My point here is, it is very difficult to figure out where to end the words of God, which Moses is quoting. Either Moses stops in mid-sentence and begins speaking instead of quoting God; or God speaks of Himself in the 3rd person. The latter seems to be the case, but this is much more difficult to determine than might seem from a simple reading of this passage in whatever translation you may have. Now, although I struggled with placing the quotation marks, I did not see an example of any translation which placed them differently. A few translations simply changed the 3rd person to the 1st person. Let me complete this verse, and then we will come back to this.

What Moses is speaking of here parallels what took place in Num. 10:11–13 *And it happened in the second year, in the second month, in the twentieth of the month, the cloud went up from off the tabernacle of the testimony. And the sons of Israel pulled up stakes in their journeyings from the wilderness of Sinai. And the cloud stayed on it in the wilderness of Paran. And they pulled up stakes first at the mouth of Jehovah, by the hand of Moses. A few things happen to them on the way to the southern region of the land, but that is the direction in which they will all proceed.*

The land that is right in front of them? God had given that land to them. God had promised that land to Abraham, Isaac, and Jacob; and now it was the right time for their descendants to go into that land and to take it. All they have to do is take it.

Salvation is provided for the unbeliever in the same way. It is right in front of any unbeliever; all they have to do is take it by faith. The life of promise for all believers is right in front of any believer. All he has to do is reach out and take it. The methodology of “reaching out and taking it” varies quite a bit. For the Israelites to whom Moses first said these words—they had to go into the land and take it by military force. For the unbeliever, he takes eternal life by faith—an act which takes only seconds to procure. And the believer looking to live the life of promise—that is a day-by-day choice; get back into fellowship as many times as it takes throughout the day and learn a little more doctrine today. One day at a time.

In these 3 scenarios, there is the constant—they require positive volition toward the plan of God; and God has made everything possible to take advantage of what He has placed before us. In all 3 scenarios, there is the discontinuity of what we are required to do.

Deuteronomy 1:8c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʾAb ^e râhâm (אָבְרָחָם) [pronounced <i>ahb^{ve}-raw-HAWM</i>]	<i>father of a multitude, chief of a multitude; transliterated Abraham</i>	masculine singular proper noun	Strong's #85 BDB #4
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Yis ^e châq (יִשְׁחָק) [pronounced <i>yih^s-KHAWK</i>]	<i>he laughs; laughing; transliterated Isaac</i>	masculine singular proper noun	Strong's #3327 & #3446 BDB #850
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Ya ^a qôb (יַעֲקֹב) [pronounced <i>yah-ghuh-KOH^BV</i>]	<i>supplanter; insidious, deceitful; to circumvent and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784

Translation: ...—to Abraham, to Isaac and to Jacob—... Y^ehowah swore to give this land to Abraham, Isaac and Jacob. We have studied these promises in the book of Genesis.

God in the past has promised this land to the Jews—to the descendants of Abraham, Isaac, and Jacob. This generation who stood at the southern border has been given, by God, this land. All they need to do is to go in and take it.

God made these promises continually to Abraham. I may have missed a passage below.

God's Promises to Abraham, Isaac, and Jacob	
Patriarch	Promises
Abraham	Gen. 12:1–3, 7 13:14–16 15:18–21 17:7–8 22:16–18
Isaac	And Jehovah appeared to him [Isaac] and said, Do not go down into Egypt; stay in the land which I shall say to you. Reside in this land, and I will be with you and bless you, for to you and to your seed I will give all these lands. And I will cause to rise My oath which I swore to your father Abraham. And I will increase your seed like the stars of the heavens, and I will give to your seed all these lands. And all the nations of the earth shall bless themselves in your Seed, because Abraham listened to My voice and heeded My charge, My commands, My statutes, and My laws. (Gen. 26:3–5; Green's Literal translation)

God's Promises to Abraham, Isaac, and Jacob

Patriarch	Promises
Jacob	<p>And he came on a place and stayed the night there, for the sun had gone. And he took stones of the place and placed them at his head; and he lay down in that place. And he dreamed. And, behold, a ladder was placed on the earth, its top reaching to the heavens. And, behold, the angels of God were going up and going down on it! And, behold, Jehovah stood above it and said, I am Jehovah the God of your father Abraham, and the God of Isaac; the land on which you are lying, I will give it to you and to your seed. And your seed shall be as the dust of the earth, and you shall spread to the west and to the east and to the north and to the south; and all the families of the earth shall be blessed in you and in your Seed. And, behold, I will be with you and will guard you in every place in which you may go, and will bring you back to this land; for I will not forsake you until I have surely done that which I have spoken to you. (Gen. 28:11–15; Green's Literal translation)</p>

The reason why God did not come to Isaac or Jacob on multiple occasions is, these promises by God to Abraham had already been established. Both Isaac and Jacob would have known these promises already. This is the inheritance that Jacob wanted instead of Esau.

Chapter Outline

Charts, Maps and Short Doctrines

This is one of the passages which tells us that the people of Israel were aware of their heritage, suggesting further that they knew the contents of the book of Genesis. Moses would only mention Abraham, Isaac, and Jacob because these names are familiar to his audience; they knew who they have been descended from, and they know the promises which God made to their fathers as well.

This verse ought to act as evidence as well that this land is theirs for the taking. Most children and teens are absolutely self-centered, and they are easily drawn this way or that because of their own self-centeredness. But Moses is speaking to adults, adults who at least know their origins and the promises made by God to their fathers; therefore, what is being said is, "This is bigger than just you. This is bigger than just your generation. There is a history here. There is a covenant here that dates back 400 years." Charismatic leaders often lead people into all kinds of wrong directions, simply because some people are leaders and others are followers. Moses was a charismatic leader; but with these words, he explains that this is God's long-standing promise to the Jewish people; this is not just some crazy idea that Moses suddenly has come up with. Quite obviously, this has to be a set of promises that these Israelites are familiar with.

Deuteronomy 1:8d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
nâthan (נתן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	Qal infinitive construct	Strong's #5414 BDB #678
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510

Deuteronomy 1:8d

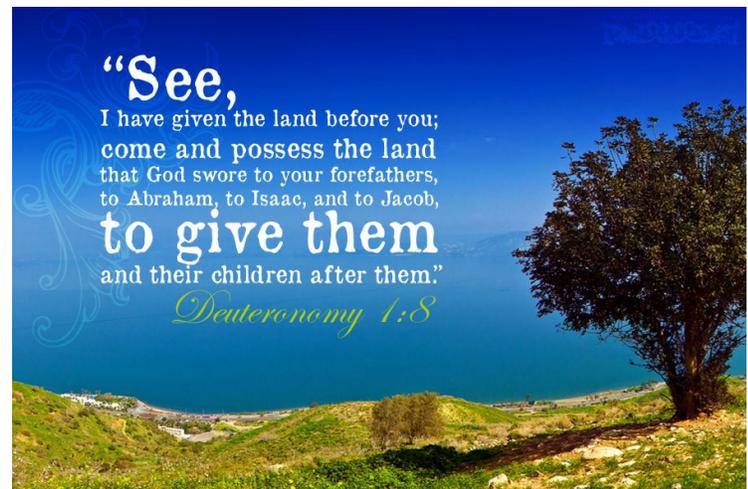
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
zera' (זֶרַע) [pronounced <i>ZEH-rahg'</i>]	<i>a seed, a sowing; an offspring, progeny, descendant; posterity</i>	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #2233 BDB #282
'achârêy (אַחֲרָי) [pronounced <i>ah-kuh-RAY</i>]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form with the 3 rd person masculine plural suffix	Strong's #310 BDB #29

Translation: ...to give [this very land] to them and to their descendants after them. The land which is before them is the land given to Abraham, Isaac, and Jacob as well as to their descendants, who are the people standing at the edge of the land, ready to go in.

It cannot be emphasized enough that the faith of the Hebrews is based upon an historic relationship with God. There was a covenantal relationship with God that dated back centuries. So Moses is not just coming up with a set of crazy ideas and getting the people to follow him. God led Moses, and this is all the culmination of recorded promises that God made to Abraham, Isaac, and Jacob 400 years previously.

Deuteronomy 1:8 (graphic) from [Christian Bible Study in WordPress](#), accessed November 7, 2013.

V. 8 reads: Look, I have put you face to face with this land which is before you—this is your land. Go into this land and take it—the very land which Jehovah swore to give to your fathers, Abraham, Isaac and Jacob. This is the very land which He promised to give to them and to give to you, their descendants.' This has been God's command to Israel since they left Mount Sinai—they were to go into the land and take it. God gave the land to Abraham, Isaac and Jacob and to their descendants. Notice that this promise was not fulfilled until after their deaths. God has promises open to us concerning our salvation and our eternal future, the complete fulfillment of which does not come to pass until after our death.



I am a big fan of the chiasm; but I am not sure if I am completely seeing it here.

Peter Pett's Chiasm of Deuteronomy 1:6–8

- A "You have dwelt long enough in this mountain (Mount Sinai)" (Deuteronomy 1:6).
 B "Turn you, and take your journey" (Deuteronomy 1:7a).
 C "Go to the hill-country of the Amorites, and to all the places near to it, in the Arabah, in the hill-country, and in the lowland, and in the South, and by the seashore, the land of the

Peter Pett's Chiasmus of Deuteronomy 1:6–8

Canaanites, and Lebanon, as far as the great river, the river Euphrates" (Deuteronomy 1:7b).

B "Look, I have set the land before you" (Deuteronomy 1:8a).

A "Go in and possess the land which Yahweh swore to your fathers, to Abraham, to Isaac, and to Jacob, to give to them and to their seed after them" (Deuteronomy 1:8b).

Here we have both progression and chiasmus. We have the command to leave the Mount where they have been encamped for so long, to enter the whole of the land, and to go in and possess it, because He had sworn to give it to their forefathers. The chiasmus lies in 'A' in the parallel between 'You have dwelt long enough in this mountain' and 'Go in and possess the land', with the description of the whole land central. In 'B' "Turn you, and take your journey" parallels "Look, I have set the land before you." And 'C' describes the perimeters of the land which they are going to possess.

From <http://www.studylight.org/com/pet/view.cgi?bk=4&ch=1> accessed November 5, 2013.

Chapter Outline

Charts, Maps and Short Doctrines

It was now the right time to claim this land. This is not something suddenly cooked up by Moses and Joshua. This is not suddenly coming to the Israelites as if God just thought about this. God already made all of these promises to Abraham, Isaac, and Jacob. This is straight out of the book of Genesis; but we have come to the point in time when these sons of Abraham, Isaac, and Jacob are supposed to go in and take that land.

It is very important to realize that Christianity is based upon historical facts. This is not just some philosophy that got put forth by a few smart guys and this philosophy has eventually come down to us. This is God working with the people in real historical situations, where there are real choices to be made and real consequences. Here we are, many, many generations removed from them, but in the midst of the same angelic struggle. On one side is truth, righteousness and love; and on the other side is an array of distortions, sin and hatred. God gives us the chance to step into our own historic participation. This is real life; it is real history and today, it is real current events. The more doctrine you know, the easier it is to recognize God interacting with mankind today, both individually and in groups.

And if Jesus is not a true historical Person—and if Christ is not raised—then our faith is completely in vain (1Cor. 15:17). Our faith stands upon established history; it stands upon truth. And we should expect, at the same time, for Satan to use every means possible to make us doubt the historic truth of Scripture.

Chapter Outline

Charts, Maps and Short Doctrines

Moses, when he first spoke to the people of Israel about taking the land, stood upon an abundance of evidence that this is God's will.

Evidence of the Land Grant to Generation X

1. The promise of this land had been made to Abraham, Isaac, and Jacob, the fathers of the Jews standing on the southern border of the land given them by God. Deut. 1:8 Gen. 12:1–3, 7 13:14–16 26:3–5 28:11–15
2. While in Egypt, these people saw many great signs and wonders—which were designed to be seen by many people—so that the power of their God could not be questioned. Ex. 7–12
3. They were led by the fire at night and the cloud by day. Ex. 13:21 Psalm 78:14
4. These same people saw the destruction of the Egyptian army before their very eyes—one of the greatest military organizations of that day. Ex. 13:17–14:31
5. They had been provided living waters from the Rock; they had been given manna and quail; and they had drunk from the sweetened waters of Meribah—all great acts of God which each and every person

Evidence of the Land Grant to Generation X

- observed. Ex. 15:22–17:7
6. They learned that military victory depended upon God in their war with the Amalekites. Recall that the battle would go their way, as long as Moses had his arms raised up. Ex. 17:8–16
 7. They heard the very voice of God giving them the Law. This was so difficult that the people requested that there be an intermediary. Ex. 20:1–21
 8. God promised to increase their population, and Moses tells them to just look around at one another and see how God fulfilled that promise. God promised both to give Abraham's seed the land and to also increase Abraham's seed so that they became like the stars in the skies. These promises go together. Gen. 13:14–16 15:5–6 22:7 Deut. 1:10–11
 9. Also, the minority report of the spies who went into the land. They saw the land and reported back that it was everything that God had promised them. Num. 13:26–30
 10. Furthermore, think about this logically: how is God glorified if the Jews all die in the desert or at the entrance to the Land of Promise? God is not going to spectacularly rescue the Jews from slavery to the Egyptians just to kill them at the border of Canaan. That is completely illogical.

My point here is, the Jews will go in and take the land, not based upon the charismatic leadership of Moses (and then Joshua), but based upon a number of evidences that God is with them.

Application: God does not give us, as believers, threadbare evidence, and then ask us to do our best. The more that you study the Word of God, the greater will be the evidence for your faith. When you combine fulfilled prophecy, the concept of types, the evidence of the existing manuscripts, the change of attitude of the disciples after the resurrection, along with many other things, it becomes far too difficult to deny the truth of our faith.

Chapter Outline

Charts, Maps and Short Doctrines

Historic event: Moses Delegates His Authority

Ex. 18:13–27 Num. 11:11–17

At this point, Moses goes on an odd tangent. Vv. 9–18 seem to be an odd direction. We would expect that they would advance toward the land, and the next section would be them spying out the land, but that is not the case. Moses then delegates authority, which suggests that this is the chronological order which is being given here.

And so I said unto you [all] in the time the that to say 'I am not able to me alone to bear you [all]. Deuteronomy 1:9 **So I spoke to you at that time, saying, 'I am unable to carry you.**

And I said to you at that time, 'I am unable to carry you.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And I spake to you at that time, saying: <u>We will not leave you with but one judge, for I am not able to bear you alone.</u>
Latin Vulgate	And I said to you at that time: I alone am not able to bear you... In the Latin, this is vv. 9–10a
Masoretic Text (Hebrew)	And so I said unto you [all] in the time the that to say 'I am not able to me alone to bear you [all].
Peshitta (Syriac)	And I said to you at that time, I am not able to bear you myself alone.

Septuagint (Greek)	And I spoke to you at that time, saying, I shall not be able by myself to bear you.
Significant differences:	As usual, there are additional words in the targum.

Thought-for-thought translations; paraphrases:

Common English Bible	At that same time, I told you: I can't handle all of you by myself.
Contemporary English V.	Right after the LORD commanded us to leave Mount Sinai, I told you: Israel, being your leader is too big a job for one person.
Easy English	Moses chose leaders. At that time I, Moses, said these words to you. "I alone cannot lead you and help you with all your troubles.
Easy-to-Read Version	Moses said, "At that time I told you I couldn't take care of you by myself.
Good News Bible (TEV)	Moses said to the people, "While we were still at Mount Sinai, I told you, 'The responsibility for leading you is too much for me. I can't do it alone.
New Berkeley Version	"At that time [While still at Horeb.] I announced to you, 'I am no longer able to take care of you alone.
New Life Bible	"At that time I said to you, *I am not able to take care of you alone.
New Living Translation	Moses Appoints Leaders from Each Tribe Moses continued, "At that time I told you, 'You are too great a burden for me to carry all by myself.
The Voice	I had to tell you at the time, "I can't bear you <i>as a people and deal with all of your cases</i> by myself anymore.

Partially literal and partially paraphrased translations:

American English Bible	'As I told you before; I was unable to lead you all by myself.
Beck's American Translation	<i>Moses Appointed Judges</i> "At that time I told you I can't do all the work for you alone.
Christian Community Bible	I said to you at that time: 'I alone can not be responsible for all of you.
New Advent (Knox) Bible	⁹ It was at this time, too, that I said to you, ¹⁰ The charge of you is too heavy for my own strength, such increase has the Lord your God given you. To-day, you are countless as the stars in heaven; ¹¹ may the Lord, the God of your fathers, add many thousands yet to your number, and grant you the blessing he has promised! Vv. 10–11 are included for context.
New American Bible	"At that time I said to you, 'Alone, I am unable to carry you [Carry you: cf Deut. 1:31.].
New American Bible (R.E.)	<i>Appointment of Elders.</i> At that time I said to you, "I am unable to carry you by myself. Dt 1:31. [Deut. 1:9-18] Ex 18:13-26; Nm 11:16-30.
NIRV	Some Officials Help Moses At that time I spoke to you. I said, "You are too heavy a load for me to carry alone.
New Jerusalem Bible	'At the same time, I told you, "I cannot be responsible for you by myself.
New Simplified Bible	»I spoke to you then and said: 'I am not able to bear the burden of you alone.
Revised English Bible	At that time I said to you, "You are too heavy a burden for me to bear unaided.
Today's NIV	The Appointment of Leaders At that time I said to you, "You are too heavy a burden for me to carry alone.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Bible in Basic English	I said to you in that period, "I can not lift you by myself alone.
The Expanded Bible	At that time I said to you, I am not able to undertake the care of you by myself;... Moses Appoints Leaders

Ferar-Fenton Bible
HCSB
NET Bible®
NIV, ©2011

At that time I said, "I am not able to take care of you [lift you up; bear you] by myself.

But I told you all at that time, I myself could not support you alone !

"I said to you at that time: I can't bear *the responsibility* for you on my own.

I also said to you at that time, "I am no longer able to sustain you by myself.

The Appointment of Leaders

At that time I said to you, "You are too heavy a burden [Nu 11:14; Ps 38:4] for me to carry alone [Ex 18:18].

Jewish/Hebrew Names Bibles:

Complete Jewish Bible
JPS (Tanakh—1985)
Judaica Press Complete T.
Kaplan Translation

"At that time I told you, 'You are too heavy a burden for me to carry alone.

Thereupon I said to you, "I cannot bear the burden of you by myself.

And I said to you at that time, saying, 'I cannot carry you alone.

I then said to you, 'I cannot lead you all by myself. Some say that this occurred after they left Sinai (Adereth Eliahu). Others say that it was before (Ramban).⁴⁴

Literal, almost word-for-word, renderings:

Context Group Version

And I spoke to you { pl } at that time, saying, I am not able to carry you { pl } myself alone:

English Standard V. – UK

Leaders Appointed

"At that time I said [Num. 11:14; [Ex. 18:18]] to you, `I am not able to bear you by myself.

The Geneva Bible

And I spake [By the counsel of Jethro my father-in-law, (Exodus 18:19).] unto you at that time, saying, I am not able to bear you myself alone:

NASB

"I spoke to you at that time, saying, `I am not able to bear [Ex 18:18, 24; Num. 11:14] *the burden of you* alone.

New King James Version

Tribal Leaders Appointed

"And I spoke to you at that time, saying: `I alone am not able to bear you.

New RSV

At that time I said to you, `I am unable by myself to bear you.

World English Bible

I spoke to you at that time, saying, I am not able to bear you myself alone:

Young's Literal Translation

"And I speak unto you at that time, saying, I am not able by myself to bear you.

The gist of this verse:

Moses says that he is unable to handle this entire population by himself as their only leader and judge.

Deuteronomy 1:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wāw consecutive	No Strong's # BDB #253
'āmar (אמר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend	1 st person singular, Qal imperfect	Strong's #559 BDB #55

⁴⁴ This is a fairly silly argument to have. Moses is recounting the events of Num. 10–14 pretty much in order.

Deuteronomy 1:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 2 nd person masculine plural suffix	Strong's #413 BDB #39
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
'êth (תע) [pronounced gayth]	<i>time, the right time, the proper time; opportunity</i>	feminine singular noun with the definite article	Strong's #6256 BDB #773
hîy' (יה) [pronounced hee]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is</i> , <i>is</i> implied	Strong's #1931 BDB #214

These three words together seem to mean *at this time, at that time; during this same time, during this same time period.*

Translation: So I spoke to you at that time,... Moses reminds the children of Israel what he said to them.

Deuteronomy 1:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend</i>	Qal infinitive construct	Strong's #559 BDB #55
lô' (אל or אול) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâkôl (לכי) [also yâkôwl (לוי)] [pronounced yaw-COAL]	<i>to be able, can, to have the ability, to have the power to; to be able to bear; to be able to bring oneself [to do anything]; to be lawful, to be permitted; to be powerful, to prevail</i>	1 st person singular, Qal imperfect	Strong's #3201 BDB #407

With the negative, this means *cannot, to be unable to, to lack the ability to, to be powerless to, to lack permission to, to lack the power to.*

Deuteronomy 1:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bad (בַּד) [pronounced bahd]	<i>separation, by itself, alone</i>	masculine singular noun with the 1 st person singular suffix	Strong's #905 BDB #94
Together, the lâmed preposition and bad (בַּד) mean <i>in a state of separation, by itself, alone, only; apart</i> .			
nâsâ' (נָסָא) [pronounced naw-SAW]	<i>to lift up, to bear, to carry</i>	Qal infinitive construct	Strong's #5375 (and #4984) BDB #669
'êth (אֶת) [pronounced ayth]	<i>you; untranslated mark of a direct object; occasionally to, toward</i>	sign of the direct object affixed to a 2 nd person masculine plural suffix	Strong's #853 BDB #84

Translation: ...saying, 'I am unable to carry you. Their needs and their problems had become too much for Moses. He was unable to handle them all. He was unable to bear them all.

Moses' father-in-law suggested that he not be the only judge, as people came before him all day long with disputes and problems. He suggested the Moses hire a few more judges, which Moses did. Logically, this led to an appointment of a military hierarchy. They are about to go into the land and take it. Moses cannot command an entire army. He will need to appoint men of various rankings over the people. What Moses first said to God is, "Look, I can't do this by myself. Kill me now if you think I am going to lead everyone into the land."

The Pulpit Commentary: *The people had so increased in number that Moses found himself unable to attend to all the matters that concerned them, or to adjudicate in all the differences that arose among them.*⁴⁵ Keil and Delitzsch summarize this general passage: *As the nation had multiplied as the stars of heaven, in accordance with the promise of the Lord, and he felt unable to bear the burden alone and settle all disputes, he had placed over them at that time wise and intelligent men from the heads of the tribes to act as judges, and had instructed them to adjudicate upon the smaller matters of dispute righteously and without respect of person.*⁴⁶

So far, v. 9 reads: *And I said to you at that time, I am unable to carry you.* Moses, on several occasions, had asked God to relieve him of his duties. He was reluctant to lead the Jews in the first place, and faced incredible pressure from their incredible malcontent. Moses appointed men under him on a couple of different instances. Moses was first advised by his father-in-law: Ex. 18:13–27 *And on the next day it happened that Moses sat to judge the people. And the people stood by Moses from the morning to the evening. And when Moses' father-in-law saw all that he did to the people, he said, What is this thing which you do to the people? Why do you sit alone by yourself, and all the people stand by you from morning to evening? And Moses said to his father-in-law, Because the people come to me to inquire of God. When they have a matter, they come to me. And I judge between one and another, and I make known the statutes of God and His Laws. And Moses' father-in-law said to him, The thing that you do is not good. You will surely wear away, both you and this people that is with you. For this thing is too heavy for you; you are not able to perform it alone. Listen now to my voice; I will give you counsel, and God will be with you. You be for the people toward God, that you may bring the causes to God. And*

⁴⁵ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Deut. 1:9–18.

⁴⁶ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Deut. 1:8–10.

you shall teach them ordinances and laws, and shall make them know the way in which they must walk, and the work that they must do. And you shall look out of all the people able men, such as fear God, men of truth, hating unjust gain. And place such over them to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens. And let them judge the people at all times. And it shall be, every great matter they shall bring to you, but every small matter they shall judge. And make it easier for yourself, and they shall bear with you. If you will do this thing, and God command you, then you shall be able to endure, and all this people shall also go to their place in peace. And Moses listened to the voice of his father-in-law, and did all that he had said. And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged the people at all times. The hard causes they brought to Moses, but every small matter they judged themselves. (MKJV)

In this way, we do have a logical progression. Moses tells them that they are going to the land given them by God; but then, he cannot simply lead them into the land by himself. There must first be authorities under Moses set up in order to do this. In addition to this, there must also be men who handle some of Moses' judicial duties. He cannot simply judge people from morning till night. This is what caused his father-in-law to become concerned.

Sometime later, Moses also appoints 70 elders.

And Moses said to Jehovah, Why have You done evil to Your servant; and why have I not found grace in Your eyes to put the burden of all this people on me? I, have I conceived all this people? I, have I begotten it, that You say to me, Carry it in your bosom as the foster father bears the suckling, to the land which You have sworn to its fathers? Where shall I get flesh to give to all this people? For they weep to me, saying, Give to us flesh that we may eat. I am not able, I alone, to bear all this people, for it is too heavy for me; and if You deal thus with me, please quickly kill me, if I have found grace in Your eyes, and let me not look on my affliction. (Num. 11:11–15; Green's literal translation)

And Jehovah said to Moses, Assemble to Me seventy men of the elders of Israel, whom you have known that they are elders of the people, and its officers. And you shall take them to the tabernacle of the congregation; and they shall station themselves there with you. And I shall come down and speak with you there; and I will take of the spirit which is upon you, and will put it on them; and they will bear the burden of the people with you, that you may not bear it yourself alone. (Num. 11:16–17; Green's literal translation)

The passage from Numbers tells us that Moses, like us, was empowered by the Holy Spirit.

We find from this that most, if not all, of the incidents recorded in the previous books are in chronological order. Moses is going to remind these people of what happened starting with halfway through Num. 10 and going through Num. 14, taking these various incidents in order, mostly summarizing what happened; but on occasion expanding on some of the incidents. The order is also logical, as there must first be an organization of authorities within the people of Israel in order for them to move into the land.

This organization petered out because all of the men who were chosen by Moses had died the sin unto death, with a very few exceptions, and Moses had to delegate the responsibility again. So Moses said to Y^ehowah, "Why have You been so hard on Your servant? And why have I not found grace in Your sight, that You have laid the burden of all ths people upon me? Was it I who conceived all this people? Was it I who brought them forth, that You would say to me, 'Carry them in your bosom, as a nurse carries a nursing infant, to the land which You had sworn to their fathers'? Where am I to get meat to give to all this people? For they weep before me, saying, 'Give us meat that we may eat!' I alone am not able to carry all this people, because it is took burdensome for me." Y^ehowah therefore said to Moses, "Gather for Me seventy men from the elders of Israel, whom you know to be the elders of the people and their officers and bring them to the tent of meeting, and let them take their stand there with you. Then I will come down and speak with you there, and I will take of the spirit, Who is upon you, and I will place [Him] upon them; and they will bear the burden of the people with you, so that you will not bear it all alone." (Num. 11:11–14, 16–17). However, this is a different group of authorities altogether. Here, it says that there are 70 men chosen here, and Barnes estimates⁴⁷ that the various captains numbered 78,600. So, it would make

⁴⁷ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Deut. 1:9.

sense that, as men died, others would rise up in the ranks to take their places, until all of the degenerates had died out.

Application: War and self-governance requires a system of authorities. Large groups of people require authorities over them. There is no such thing as gathering too many sin natures into one place without them requiring some order and some guidance.

Y^ehowah your Elohim is multiplying you [all] and behold you [all], a day as stars of the [two] heavens to the multitude. Deuteronomy 1:10 **Y^ehowah your Elohim has multiplied you and, observe, you [are] [this] day as the stars of the heavens [as] to multitude.**

Jehovah your God has multiplied you before my eyes, and this very day, you are as the stars of the heavens in number.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	The <u>Word of the Lord</u> our God hath multiplied you; and, behold, you are to-day as the stars of heaven for multitude.
Latin Vulgate	...for the Lord your God hath multiplied you, and you are this day as the stars of heaven, for multitude.
Masoretic Text (Hebrew)	Y ^e howah your Elohim is multiplying you [all] and behold you [all], a day as stars of the [two] heavens to the multitude.
Peshitta (Syriac)	The LORD your God has multiplied you, and behold, you are this day as the stars of heaven in multitude.
Septuagint (Greek)	The Lord your God has multiplied you, and behold, you are today as the stars of heaven in multitude.
Significant differences:	A few extra words are found in the targum. The Latin appears to leave out <i>behold you</i> .

Thought-for-thought translations; paraphrases:

Common English Bible	The Lord your God has multiplied your number-you are now as countless as the stars in the sky.
Contemporary English V.	The LORD our God has blessed us, and so now there are as many of us as there are stars in the sky.
Easy English Easy-to-Read Version	The *Lord your God has made you as many people as the stars in the sky. And now, there are even more of you! The Lord your God has added more and more people, so that today you are as many as the stars in the sky!
<i>The Message</i>	GOD, your God, has multiplied your numbers. Why, look at you--you rival the stars in the sky!
New Life Bible	The Lord your God has made you become many people. Now you are as many as the stars of heaven.
The Voice	The Eternal your God has kept increasing your numbers, and just look at you today! There are as many of you as there are stars in the sky!

Partially literal and partially paraphrased translations:

American English Bible	For, Jehovah your God has made you grow. And now, look at how many you've become. like the stars in the skies in number!
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Beck's American Translation	The LORD your God has made you grow so much you are now as many as the stars in the sky.
New American Bible (R.E.)	The LORD, your God, has made you numerous, and now you are as numerous as the stars of the heavens. Dt 10:22; Gn 15:5; 22:17; 26:3-4; Ex 32:13.
NIRV	The Lord your God has increased your numbers. Today you are as many as the stars in the sky.
Today's NIV	The LORD your God has increased your numbers so that today you are as many as the stars in the sky..

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Yahweh your God multiplied you. Today, you are as the stars of heaven in abundance here.
Bible in Basic English	The Lord your God has given you increase, and now you are like the stars of heaven in number.
The Expanded Bible	The LORD your God has made you grow in number so that there are as many of you as there are stars in the sky [heavens; Gen. 15:5; 22:17; 26:4; Ex. 32:13].
Ferar-Fenton Bible	And now your EVER-LIVING GOD has increased you, and, see ! you are to-day like the stars of the sky in number !
NET Bible®	The Lord your God has increased your population [Heb "multiplied you."] to the point that you are now as numerous as the very stars of the sky [Or "heavens." The Hebrew term שָׁמַיִם (shamayim) may be translated "heaven(s)" or "sky" depending on the context.].
NIV, ©2011	The Lord your God has increased [ver 11; Eze 16:7] your numbers [Dt 7:13] so that today you are as numerous [Ge 15:5; Isa 51:2; 60:22; Eze 33:24] as the stars in the sky [S Ge 22:17; S Nu 10:36].

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	ADONAI your God has multiplied your numbers, so that there are as many of you today as there are stars in the sky.
exeGesés companion Bible	RESUME' ON DELEGATING JUDGMENT Yah Veh your Elohim abounded you, and behold, you are this day as the stars of the heavens for abundance.
Kaplan Translation	God your Lord has increased your numbers until you are [now] as many as the stars of the sky.
Orthodox Jewish Bible	Hashem Eloheichem hath multiplied you, and, see, ye are today as numerous as the kokhavei HaShomayim.

Literal, almost word-for-word, renderings:

Context Group Version	YHWH your { pl } God has multiplied you { pl }, and see, you { pl } are this day as the stars of the skies { or heavens } for multitud.
English Standard Version	The LORD your God has multiplied you, and behold, you are today as numerous as the stars of heaven.
The Geneva Bible	The LORD your God hath multiplied you, and, behold, ye [are] this day as the stars of heaven for multitude. Not so much by the course of nature, as miraculously.
NASB	The LORD your God has multiplied you [Gen 15:5; 22:17; Ex 32:13; Deut 7:7; 10:22; 26:5; 28:62], and behold, you are this day like the stars of heaven in number.
World English Bible	Yahweh your God has multiplied you, and, behold, you are this day as the stars of the sky for multitude.
Young's Updated LT	Jehovah your God has multiplied you, and lo, you are to-day as the stars of the heavens for multitude.

The gist of this verse: God has increased the population of the Jews so that they are like the stars of the sky.

Deuteronomy 1:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
’Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #430 BDB #43
râbâh (רָבַח) [pronounced <i>raw^b-VAWH</i>]	<i>to make [do] much; to multiply, to increase; to give much; to lay much; to have much; to make great; many [as a Hiphil infinitive construct]</i>	3 rd person masculine singular, Hiphil perfect	Strong's #7235 BDB #915
’êth (אֶת) [pronounced <i>ayth</i>]	<i>you; untranslated mark of a direct object; occasionally to, toward</i>	sign of the direct object affixed to a 2 nd person masculine plural suffix	Strong's #853 BDB #84

Translation: *Y^ehowah your Elohim has multiplied you...* This verse explains the previous verse. Moses has said that he is unable to bear all of Israel; there are too many Jews for him to handle. Jehovah their God has multiplied them; He has increased their number greatly. As was estimated, there were about 2 million men, women and children to walk out of Egypt on the day of the exodus.

This also gives reason why they need to believe the promises of God. God promised to give them this land and God promised to multiply the Jews greatly. To see the fulfillment of the second promise, all they have to do is look around them—they are a massive population. They build their confidence in knowing and believing the Word of God. In fact, this gives them greater confidence than the signs and wonders which they and their fathers observed. Spiritual power comes from the inside, not from the outside. You may see some amazing things; but that is not where your power is.

I have seen Penn and Teller on several occasions perform some amazing magic tricks. They are highly entertaining. However, this does not mean that I subscribe to Penn's philosophy (he is an libertarian atheist, if memory serves), despite the fact that he and Teller can do some great magic. I have seen something which was quite amazing, many, many years ago (which I have only described to a couple of people). My confidence in the truthfulness and the power of the word does not come from these things which I have seen. They come from the Word of God. The more time I have spent in the Word, the stronger my confidence is. Now, it may not be as strong as the confidence of a person who believes in evolution, but it is still strengthened by understanding the Word of God.

The first phrase of this verse, *Y^ehowah your God*, occurs nearly 300 times in this book alone, apart from the number of times the proper name of God is used (*Y^ehowah*). Moses had almost exclusive speaking rights to God, and the people themselves saw many manifestations of God and many miracles, but they did not speak to Him face-to-face. Moses emphasizes that *Y^ehowah* is their God as well as his; in fact, this phrase downplays Moses' special relationship with God and emphasizes that these Jews have a particularly close relationship with *Y^ehowah*, God of the Universe. In a very few weeks, Moses will be gone; however, Israel will not fall apart. God gave them their great leader and they still have God. They will not have the gift (that is, *Moses*), but they will still have the

Giver, Who is infinitely greater. Therefore, Moses will to emphasize nearly 300 times that, although he will be gone when they enter into the Land of Promise, Y^ehowah their God will lead them and He will fight for them.

Application: Every generation stands on its own two feet. There are many of us in the older generation who are concerned about America and its direction, but the key is, positive and negative volition. I am 63 and will fade from view at some point in time; but the power that remains behind is the Word of God. How people respond to the Word of God will determine the state of this nation to come.

Joshua will follow Moses, and Joshua was a great man, and a great military man as well. Because of his faith in God, and the response of the people of Israel to God, they will take the land.

Deuteronomy 1:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, demonstrative particle with the 2 nd person masculine plural suffix	Strong's #2009 (and #518, 2006) BDB #243
This seems to attempt to take others and put them in the place of the person saying this (so that they see the same thing); or to grab the attention of the reader. From the many times I have seen this word used in a narrative, I believe that we may update the translation to, <i>he observed [that]</i> . This goes along with the idea that this word is to cause us to see things from the viewpoint of someone in the narrative.			
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today</i> (with a definite article); possibly <i>immediately</i>	masculine singular noun	Strong's #3117 BDB #398
kaph or k ^e (כּ) [pronounced <i>k^e</i>]	<i>like, as, according to; about, approximately</i>	preposition with a pronominal suffix	No Strong's # BDB #453
kôwkâb (כּוֹכָבִים) [pronounced <i>koh-KAW^BV</i>]	<i>star; figuratively, it is used of Messiah, brothers, youth, numerous progeny, personification, God's omniscience</i>	masculine plural construct	Strong's #3556 BDB #456
shâmayîm (שָׁמַיִם) [pronounced <i>shaw-MAH-yim</i>]	<i>heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)</i>	masculine dual noun with the definite article	Strong's #8064 BDB #1029
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510

Deuteronomy 1:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
rôb (רֹב) [pronounced roh ^b v]	<i>multitude, abundance, greatness</i>	masculine singular construct	Strong's #7230 BDB #913

In 1Chron. 4:38, Gesenius suggests that pârats is the infinitive of it verbal cognate, which, considering the lâmed prefix, makes sense. We have the same construction here. The verb means *to become much, to be many, to increase*. Here (1Chron. 4:38 12:40), we might render this, *to increase, to become great in number*; or let me suggest *to an abundance; in great abundance*. In 1Chron. 12:40, ESV, HCSB and NRSV moved this further back into the verse and rendered it *abundant provisions of* (in combination with a previous noun); so did *The Amplified Bible* rendering it *abundant supplies of*; God's Word™ also moved it further back in the verse, rendering it *plenty of*; so did the NASB (*great quantities of*) and NAB (*in great quantity of*). Others have rendered this as follows: *abundantly* (MKJV, NKJV); *in abundance* (HNV, Rotherham, Tanakh, WEB); *abundant* (Owen); *to great plenty* (LTHB).

Translation: ...and, observe, you [are] [this] day as the stars of the heavens [as] to multitude. God promised the Jews that they would be great in number. At this point, they were very large in population—unusually large for a population which had been enslaved for the past several hundred years; and probably comparable in size to any nation's population.

The operative preposition here is the kaph preposition, which means *like, as, according to; about, approximately*. There is no equivalence set up here. There are a lot of stars in the heavens; and there are a lot of Jews standing before Moses. Nothing more complex than that is being said here.

In any case, I have always found this comparison to be fascinating. On a clear night, we can look into the sky and see maybe 3000 or so stars. Is that what God was promising to the Jews? To grow to a population of 3000? Of course not! God also compared the future population of Jews to be like the sand on the shore (Gen. 22:17). At that point, we are talking about an uncountable number of sand particles. It turns out that, with telescopes, we recognize that there are an amazing number of stars as well. According to an article on [CNN's website](#), there are 70 million million million stars, or 70 sextillion stars (that is a 70 followed by 22 zeroes), which is about 10x the number of grains of sand on all the world's beaches and desert put together. The comparison is hyperbole; that is, God took an unbelievably huge number and said that Abraham would have that many sons. So there is no confusion, Abraham is not going to have 70 sextillion sons. In comparison to all other groups of people, Abraham will be the father of a great number of people—almost an uncountable number—and the Jews, standing there before Moses understand that God is fulfilling His promises of making them into a huge people. Another webpage on the [Universe today website](#) suggests that there are 10²⁴ stars, at least; and that there certainly could be more. It is fascinating that God, in 2000 B.C., understood that one could make a comparison between the number of stars in the sky with the number of sand particles on the seashore—giving us numbers that we can only write out, but we cannot fathom such large numbers. They are beyond our ability to actually grasp (a trillion dollar deficit is beyond our ability to grasp; so something which is many times larger than that is much more difficult to grasp).

At this point in time, there are roughly 600,000 adult males, able to go to war (Ex. 12:37 Num. 1:46). They also have wives and children, which is where we get the approximation of 2 million.

As an aside, Abraham has 3 kinds of descendants: Jews, believers in the Church Age, and Arabs. God is concerned with the subset of those who are believers in His Son. It is quite fascinating that God knew who would be set aside and who would be those who believe in the Revealed Lord. Most Arabs today are filled with hatred and anger and adhere to Islam. Few of them feel the slightest kinship toward their cousins, the Jews. Most feel nothing but anger and resentment toward the Jews.

Let's look at vv. 9–10 together: **And I said to you at that time, I am unable to carry you. Jehovah your God has multiplied you before my eyes, and this very day, you are as the stars of the heavens in number. Moses was unable to lead them alone because of how the people had multiplied in number.**

One of the problems in the book of Numbers was the vast quantity of Israelites that some scholars have been caused to doubt these numbers. However, there is every indication that there were an unusually large number of Jews. A hundred thousand Jews is large, but not really that unusual, other than they are traveling together as a group. However, two million Jews is an incredibly large number, appearing to the casual observer as the stars in the heavens. Given that the Jews began in Egypt with about 75 in number (Gen. 46:8–27 Ex. 1:1 Acts 7:14), it is not numerically impossible for them to grow to 2 million in 400 years. It is only slightly unusual because they were made into slaves, once a king arose who did not know Joseph (Ex. 1:8–11).

When God first made this promise to Abram, Abram had no sons whatsoever. **And Abram said, "O, Y^ehowah God, what will You give me, since I am childless, and the heir of my house is Eleazar of Damascus?" And Abram said, "Since You have given to me no offspring, a son of my house will be my heir." Then, observe, the Word of Y^ehowah came to him, saying, "This man will not be your heir, but one who shall come forth from your own loins—he will be your heir." And He took him outside and said "Now look toward the heavens and number the stars; you are able to number them." And He said to him, "So shall your descendants be." Then he believed in Y^ehowah and He determined it to him as righteousness (Gen. 15:2–6; see also Gen. 18:17–19 22:15–18).**

God repeated these promises to Isaac and to Jacob. **And Y^ehowah appear to him [Isaac] and said, "Do not go down to Egypt; stay in the land of which I will tell you. Remain in this land and I will be with you and I will bless you, for to you and to your descendants will I give all these lands, and I will establish the oath which I swore to your father Abraham. And I will multiply your descendants as the stars of heaven and I will give your descendants all these lands; and by your descendants all the nations of the earth will be blessed; because Abraham obeyed Me and kept My [designated] responsibilities [for him] and My commandments and My statutes and My laws." (Gen. 26:2–5). And he [Jacob] had a dream, and behold, a ladder was set on the earth with its top reaching to heaven; and behold, the angels of God were ascending and descending on it. and behold, Y^ehowah stood above it and said, "I am Y^ehowah, the God of your father Abraham and the God of Isaac; the land on which you lie. I will give it to you and to your descendants. Your descendants will also be like the dust of the earth, and you will spread out to the west and to the east and to the north and to the south; and in you and in your descendants shall all the families of the earth be blessed. And, observe, I am with you, and I will keep you wherever you go, and I will bring you back to this land; for I will not leave you until I have done what I have promised you." (Gen. 28:12–15).**

What God has promises Abraham has come to pass; what God promised Isaac has come to pass. What God promised Jacob has come to pass. Therefore, these Jews need to continue with faith in the God of their fathers. They need to believe in these promises and, by this faith, go into the land and take it.

Y^ehowah Elohim of your fathers increases upon you [all] as a thousand of a times and He blesses you [all] as which He said to you [all].	Deuteronomy 1:11	(May Y^ehowah, the Elohim of your fathers, increase you a thousandfold and [may] He bless you exactly as He said He would [lit., as He said to you].)
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Jehovah, the God of your fathers, continues to increase you a thousandfold and He continues to bless you, exactly as He said He would.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	The Lord God of your fathers increase you a thousand fold <u>on account of this my benediction</u> , and bless you beyond numbering as He hath said unto you.
Latin Vulgate	(The Lord God of your fathers add to this number many thousands, and bless you as he hath spoken.)
Masoretic Text (Hebrew)	Y ^e howah Elohim of your fathers increases upon you [all] as a thousand of a times and He blesses you [all] as which He said to you [all].
Peshitta (Syriac)	(May the LORD God of your fathers make you a thousand times as many more as you are, and bless you, as he has promised you!)
Septuagint (Greek)	May the Lord God of your fathers add to you a thousand times more numerous than you already are, and bless you, as He has spoken to you.

Significant differences: Additional verbiage in the targum.

Thought-for-thought translations; paraphrases:

Contemporary English V. Easy English	God has even promised to bless us a thousand times more, and I pray that he will. I hope that the *Lord, the God of your fathers, will make you a thousand times as many people. And I know that he will make many good things happen to you. He has promised to do this.
Easy-to-Read Version	May the Lord, the God of your ancestors [Literally, "fathers," meaning a person's parents, grandparents, and all the people they are descended from.], make you 1,000 times more than you are now! May he bless you like he promised!
Good News Bible (TEV)	May the LORD, the God of your ancestors, make you increase a thousand times more and make you prosperous, as he promised!
New Century Version	I pray that the Lord, the God of your ancestors, will give you a thousand times more people and do all the wonderful things he promised.
New Life Bible	May the Lord, the God of your fathers, make you 1,000 times as many as you are. May He bring good to you just as He has promised you!
The Voice	I hope the Eternal, the God of your ancestors, makes you a thousand times more numerous and blesses you just as He said He would.

Partially literal and partially paraphrased translations:

American English Bible	For Jehovah, the God of your ancestors, has made you grow a thousand-times over, and He has spoken to you and blest you!
<i>God's Word</i> ™	May the LORD God of your ancestors make you a thousand times more numerous, and may he bless you as he has promised.
New American Bible	May the LORD, the God of your fathers, increase you a thousand times over, and bless you as he promised!

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	May the Lord, the God of your fathers, make you a thousand times greater in number than you are, and give you his blessing as he has said!
The Expanded Bible	I pray that the Lord, the God of your ancestors [fathers], will give you a thousand times more people and do all the wonderful things [bless you as] he promised.
Ferar-Fenton Bible	And the Ever-living the God of your fathers will add to you, beyond this, a thousand times, and will bless you, as He promised.
NET Bible®	Indeed, may the Lord, the God of your ancestors, make you a thousand times more numerous than you are now, blessing you [Heb "may he bless you."] just as he said he would!
NIV, ©2011	May the Lord, the God of your ancestors, increase you a thousand times and bless you as he has promised! ver 8; Ex 32:13; 2Sa 24:3; 1Ch 21:3

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	May ADONAI, the God of your ancestors, increase you yet a thousandfold and bless you, as he has promised you!
exeGesés companion Bible	Yah Veh Elohim of your fathers added to you a thousand times as many as you are, and blessed you, as he worded you!
Judaica Press Complete T.	May the Lord God of your forefathers add to you a thousandfold as many as you are, and may He bless you, as He spoke concerning you!
Kaplan Translation	May God, Lord of your fathers, increase your numbers a thousandfold, and bless you as He promised.
Orthodox Jewish Bible	(Hashem Elohei Avoteichem increase you a thousand times over and bless you, as He hath promised you!)

Literal, almost word-for-word, renderings:

Context Group Version	YHWH, the God of your { pl } fathers, may he make you { pl } a thousand times as many as you { pl } are, and esteem you { pl }, as he has promised you { pl }!
Darby Translation	Jehovah, the God of your fathers, make you a thousand times so many more as ye are, and bless you as he hath said unto you!
English Standard V. – UK	May [2Sam. 24:3] the Lord, the God of your fathers, make you a thousand times as many as you are and bless you, as he has promised you [Gen. 12:2; 22:17; 26:3, 24]!
Green's Literal Translation	May Jehovah the God of your fathers add to you a thousand times more than you are, and bless you as He has spoken to you!
NASB	May the Lord, the God of your fathers, increase you a thousand-fold more than you are and bless you, just as [Deut 1:8, 10] He has promised [Lit spoken to] you!
Third Millennium Bible	(The LORD God of your fathers make you a thousand times so many more as ye are, and bless you as He hath promised you!)
World English Bible	Yahweh, the God of your fathers, make you a thousand times as many as you are, and bless you, as he has promised you!
Young's Updated LT	Jehovah, God of your fathers, is adding to you, as you are , a thousand times, and does bless you as He has spoken to you.

The gist of this verse: Moses seems to parenthetically pray for continued blessing from God, which meant a continued growth in population.

Deuteronomy 1:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʿĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural construct	Strong's #430 BDB #43
ʾâb (אָב) [pronounced <i>aw^bv</i>]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #1 BDB #3

Deuteronomy 1:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâçaph (יָצַח) [pronounced yaw-SAHPH]	<i>to add, to augment, to increase, to multiply; to add to do = to do again; to continue to</i>	3 rd person masculine singular, Hiphil imperfect; apocopated	Strong's #3254 BDB #414
Apocopated means that the verb has been shortened. Generally, this means that the final hê (ה) and the vowel which precedes it are dropped. Apocopation is used when the verb functions as a jussive or when the verb is affixed to a wâw consecutive (here, it is affixed to a wâw conjunction).			
A jussive expresses the speaker's desire, wish or command. We often add into the translation <i>may</i> or <i>let</i> . ⁴⁸ The jussive involves only the imperfect form of a verb and may be used in the 2 nd or 3 rd persons (although the latter is the most common). A strong verb is identified as a jussive by context, as it is no different than the imperfect form. A weak verb as a jussive is generally a shortened form of the imperfect. ⁴⁹			
ʿal (עַל) [pronounced ġahʌ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity with the 3 rd person masculine plural suffix	Strong's #5921 BDB #752
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition with a pronominal suffix with the 3 rd person masculine plural suffix	No Strong's # BDB #453
ʿelep (אֶלֶף) [pronounced EH-lef]	<i>thousand, family, (500?); military unit</i>	masculine singular noun	Strong's #505 (and #504) BDB #48
paʿam (פַּעַם) [pronounced PAH-ġahm]	<i>beat, foot, anvil, occurrence, time, steps; the connotation is the passage of time</i>	feminine plural noun	Strong's #6471 BDB #821
These two words together could probably be reasonably translated as <i>a thousandfold</i> .			

Translation: (May Y^ehowah, the Elohim of your fathers, increase you a thousandfold... The apocopated verb means that we translate this verb as a jussive. In that situation, we add a *may* to the verb. This appears to be parenthetical. Moses said that he is unable to bear so many of these Jews because God has blessed them and increased them in population. So he must state here that he is not complaining about that; he is not saying, “God, we need fewer Jews.” Have such an increase in numbers of Jews is a good thing, and this is something that the Jews were good at, whether as slaves in Egypt or out here in the desert. They reproduced many healthy children.

God promised to increase the population of the seed of Abraham, and the people before Moses are proof of that. These two million people are a huge population of Israelites—far more than anyone could have predicted—and yet God clearly promised that to Abraham.

⁴⁸ This is all taken from *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, pp. 131, 292.

⁴⁹ *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 131.

Deuteronomy 1:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bârak ^e (בָּרַךְ) [pronounced <i>baw-RAHK^e</i>]	<i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i>	3 rd person masculine singular, Piel imperfect	Strong's #1288 BDB #138
'êth (אֶת) [pronounced <i>ayth</i>]	<i>you; untranslated mark of a direct object; occasionally to, toward</i>	sign of the direct object affixed to a 2 nd person masculine plural suffix	Strong's #853 BDB #84
kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
'âsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
Together, ka'âsher (כְּאֲשֶׁר) [pronounced <i>kah-uh-SHER</i>] means <i>as which, as one who, as, like as, just as; because; according to what manner, in a manner as</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> .			
dâbar (דָּבַר) [pronounced <i>daw^b-VAHR</i>]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel perfect	Strong's #1696 BDB #180
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 2 nd person masculine plural suffix	No Strong's # BDB #510

Translation: ...and [may] He bless you exactly as He said He would [lit., as He said to you].) We also apply the jussive of the previous verb to this verb, as that would make sense.

So, essentially, Moses, in an aside, is saying, “And let there continue to be an increase of population as God has promised.”

Moses is also asking these Jews who are before him to look at themselves and to compare their status to the promises of God. What God has promised them, He is bringing to pass. If they understand their history, and if they understand the Word of God, then they can put all of this together to believe the Word of God.

Application: A part of what is happening is Moses is asking these Israelites to integrate their lives with the promises of God—that is, the Word of God. This is what we need to do as believers as well. We need to consider our lives, the Word of God, and make certain that these work together in concert. We continue our faith in God's

Word; and they were to continue believing in the promises of God, as they themselves were proof of these promises which God had made to their fathers.

Deuteronomy 1:11 (graphic); from [Living Words blog](#), accessed November 7, 2013.

V. 11 reads: Jehovah, the God of your fathers, continues to increase you a thousandfold and He continues to bless you, exactly as He said He would. The intent of the Hiphil (or, causative) stem likely reads as translated. *Young's updated Translation* reads: Jehovah, God of your fathers, is adding to you, as ye are, a thousand times, and blesses you as He has spoken to you. However, in this context, it sounds reasonable for Moses to say, "Y^ehowah, your God has multiplied you, and, observe, you are this day as the stars of heaven in multitude. May Y^ehowah, the God of your fathers, increase you a thousand--fold more than you are, and bless you, just as He has promised you!" Not only has God fulfilled the promise to Abraham to make his seed, these Jews, but Moses wishes that God continue to bless them in numbers. Recall that this time in history was a time when soaring population growth was a wonderful thing.



The large population of Jews is going to cause Moses to make some changes; but, with v. 11, Moses is not complaining. He still maintains that their population growth is a good thing.

Even though the bulk of two million Jews had been sentenced to the sin unto death and that had been carried out, there were still a large number of believing Jews who remained. "Your fathers went down to Egypt, seventy persons in all, and now Y^ehowah your God has made you as numerous as the stars of heaven." (Deut. 10:22).

Application: Over and over again, we see how the Bible teaches truths which are antithetical to liberalism. Liberals are concerned about over-population, and have been for many centuries.⁵⁰ Liberals also love birth control and abortion rights (which results in many more abortions). The Bible, on the other hand, teaches that children are a blessing to parents; that children are a good thing. There are a great many issues where the Bible clearly lines up with conservatism and repudiates liberalism. See [Liberalism, Conservatism and Christianity \(HTML\)](#) ([PDF](#)) ([WPD](#)).

There will come a time when the planet is overburdened with a great many unbelievers. However, God will deal with that when that day comes (see the book of Revelation).

That blessing from God can be connected to having many children is easy to confirm.

God Blesses His People with Children

Citation	Text
Gen 15:5	And God brought Abram outside and said, Look now toward the heavens and count the stars, if you are able to count them. And He said to him, So shall your seed be.

⁵⁰ Thomas Malthus (1766-1834), a catastrophic vision of population growth causing the collapse of society has formed an important part of the culturally pessimistic outlook. Back in the eighteenth century it was predicted that population growth would lead to famine, starvation and death. Today's pessimists have raised the stakes further: they denounce population growth as a threat to biodiversity and to the very existence of the planet. Twenty-first-century Malthusians are not so much worried about an impending famine: they're more concerned that people are producing and consuming too much food and other commodities. From <http://www.freerepublic.com/focus/f-bloggers/2845165/posts> accessed October 22, 2013.

God Blesses His People with Children	
Citation	Text
Gen. 22:15–17	And the Angel of Jehovah called to Abraham out of the heavens the second time, and said, I have sworn by Myself, says Jehovah; because you have done this thing, and have not withheld your son, your only one; that in blessing I will bless you, and in multiplying I will multiply your seed like the stars of the heavens, and as the sand which is upon the seashore. And your Seed shall possess the gate of His enemies.
Gen 26:2a, 3–4a	And Jehovah appeared to him and said, Reside in this land, and I will be with you and bless you. For to you and to your seed I will give all these lands; and I will establish the oath which I swore to Abraham your father. And I will make your seed to multiply as the stars of the heavens, and will give to your seed all these lands.
Ex. 32:13	[Moses is speaking to God] Remember Abraham, Isaac, and Israel, Your servants, to whom You swore by Your own self, and said to them, I will multiply your seed as the stars of the heavens, and all this land that I have spoken of will I give to your seed, and they shall inherit it forever.
Psalms 127:3-5	Behold, children are a heritage from the Lord, the fruit of the womb a reward. Like arrows in the hand of a warrior are the children of one's youth. Blessed is the man who fills his quiver with them! He shall not be put to shame when he speaks with his enemies in the gate.
John 16:21	When a woman is giving birth, she has sorrow because her hour has come, but when she has delivered the baby, she no longer remembers the anguish, for joy that a human being has been born into the world.
Liberalism says that human population must be controlled; the Bible says that children are a blessing.	
Verses in Genesis and Exodus came from the MKJV; the rest from the ESV.	
Some of these verses came from <i>Treasury of Scriptural Knowledge</i> ; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Deut. 1:11. Others came from http://www.openbible.info/topics/children_being_a_blessing accessed October 23, 2013.	

Chapter Outline

Charts, Maps and Short Doctrines

How do I bear to alone your weight and your bearing and your strife? Deuteronomy 1:12 **How do I alone bear your weight and your burden and your strife?**

How can I bear by myself bear your problems and your personal disputes?

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	But how can I alone sustain the labour, <u>your sensuality</u> , <u>your evil thoughts</u> , your <u>words of strife</u> , <u>your offering one shekel for two?</u>
Latin Vulgate	I alone am not able to bear your business, and the charge of you and your differences.
Masoretic Text (Hebrew)	How do I bear to alone your weight and your bearing and your strife?

Complete Jewish Bible	But you are burdensome, bothersome and quarrelsome! How can I bear it by myself alone?
JPS (Tanakh—1985) Kaplan Translation	How can I bear unaided the trouble of you, and the burden, and the bickering! But how can I bear the burden, responsibility and conflict that you present if I am all by myself?
Orthodox Jewish Bible	How can I myself alone bear your problems, and your massa and your strife?

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	How can I bear alone the weariness and pressure and burden of you and your strife?
Concordant Literal Version	How shall I alone bear the encumbrance of you, and the load of you and your contention?
Context Group Version	How can I myself alone carry your { pl } encumbrance, and your { pl } burden, and your { pl } strife?
Darby Translation	How can I myself alone sustain your wear, and your burden, and your strife?
English Standard V. – UK	How can I bear by myself the weight and burden of you and your strife? [1 Kgs. 3:8, 9]
The Geneva Bible	How can I myself alone bear your cumbrance, and your burden, and your strife? Signifying how great a burden it is, to govern the people.
Green's Literal Translation	How can I by myself bear your pressure and your burden, and your strife?
New King James Version	How can I alone bear your problems and your burdens and your complaints?
New RSV	But how can I bear the heavy burden of your disputes all by myself?
World English Bible	How can I myself alone bear your encumbrance, and your burden, and your strife?
<i>Young's Literal Translation</i>	"How do I bear by myself your pressure, and your burden, and your strife?"

The gist of this verse: Moses here goes back to the original problem—how does he, as one man, deal with all the people of Israel as their leader.

Deuteronomy 1:12

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êyk (אֵיךְ) [pronounced <i>ayche</i>]	<i>how; where</i>	interrogative adverb; also used as an exclamation	Strong's #349 BDB #32
nâsâ' (נָשָׂא) [pronounced <i>naw-SAW</i>]	<i>to lift up, to bear, to carry</i>	1 st person singular, Qal imperfect	Strong's #5375 (and #4984) BDB #669
<p>Nâsâ' actually has a variety of Qal meanings: It means ❶ <i>to take up, to lift up, to bear up</i>; ❷ <i>to lift up someone's head</i> (this is used in a favorable way; i.e., it is misused to mean <i>to make one cheerful or merry</i>; ❸ <i>to lift up one's own countenance</i>, i.e., <i>to be cheerful, full of confidence</i>, ❹ <i>to bear, to carry</i>, ❺ <i>to lift up in a balance</i>, i.e., <i>to weigh carefully</i>; ❻ <i>to bear one's sin or punishment</i>, ❼ <i>to lift up the voice</i> (this can be used in the sense of bewailing, crying, crying out, rejoicing, <i>to lift up any with the voice</i> (a song, an instrument); ❽ <i>to lift up the soul</i> (i.e., <i>to wish for, to desire</i>); ❾ <i>to have the heart lifted up</i> (i.e., they are ready and willing to do something; ❿ <i>to bear one's sin</i> (in such a way to expiate the sin, to make atonement for the sin, to pardon the sin). This list does not exhaust the various connotations for nâsâ'. BDB adds the following: <i>to support, to sustain, to endure; to take, to take away, to carry off, to forgive</i>.</p>			
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

Deuteronomy 1:12

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bad (בַּד) [pronounced <i>bahd</i>]	<i>separation, by itself, alone</i>	masculine singular noun	Strong's #905 BDB #94
Together, the lamed preposition and bad (בַּד) mean <i>in a state of separation, by itself, alone, only; apart</i> .			
tôrach (טָרַח) [pronounced <i>TO-rahk</i>]	<i>weight, load, burden</i>	masculine singular noun with the 2 nd person masculine plural suffix	Strong's #2960 BDB #382
w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
massâ' (מַשָּׂא) [pronounced <i>mahs-SAW</i>]	<i>a bearing, a carrying; load, burden [which is carried]; that which the soul lifts up [desires]; something uttered, a sentence, an oracle, an utterance; singing; a gift</i>	masculine singular noun with the 2 nd person masculine plural suffix	Strong's #4853 BDB #672
The word <i>burden</i> comes from a verb, which means <i>to lift up, to carry, to bear</i> ; therefore, it means, <i>something lifted up and carried, a load or burden</i> . ⁵¹			
w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
rîyb (רִיב) [pronounced <i>ree^bv</i>]	<i>strife, dispute, controversy, legal contention, forensic cause; an argument used in a public discussion or debate</i>	masculine singular noun with the 2 nd person masculine plural suffix	Strong's #7379 BDB #936
Rîyb here does not mean mere <i>contention</i> , but <i>litigation, lawsuits</i> . ⁵²			

Translation: *How do I alone bear your weight and your burden and your strife?* God has begun to fulfill His promise of multiplying Israel into a great people, but how can Moses by himself bear them and to deal with all of their problems and all of the personal disputes that come up?

On another level, Moses is only a man. There is no way that he can bear the burden for all of these people. Jesus must shoulder the burdens of these people. That is the undergirding parallel.

It was quite difficult for Moses. He had led the life of a quiet shepherd for a long time, his chief difficulty in life was his wife—however, he got along quite well with his father-in-law. However, the Jews were under a lot of pressure and they put Moses under a lot of pressure; therefore, Moses felt as if he carried the weight of the world upon his shoulders. Every problem that these Jews had were his problems. People seek power for a great many reasons, but Moses did not. He took responsibility for the people under his authority and defended and protected them, although they often had roast Moses for Sunday dinner. A man with authority takes responsibility for those under him. To add to these pressures were the times that these people would complain to Moses and oppose God and God's grace. It was more than any great man could handle.

⁵¹ From *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Deut. 1:12.

⁵² *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Deut. 1:12.

This is when Moses could no longer handle all the pressure of the continual court cases which were brought before him. Besides all of his great responsibilities, he was the judge and jury for all disputes great and small. It was actually his father-in-law who suggested that he delegate this responsibility to others. What is put into place is a system of leadership and authority.

Moses asked the question, *How do I alone bear your weight and your burden and your strife?* Let's examine these three words. *Tôrach* (טֹרַח) [pronounced *TO-rahk*] is a rarely used word (here and Isa. 1:14) with a rarely used verb cognate (Job 37:11); with such scant references, we will have to go with *load, burden, wearisome pressure*; although there are other Hebrew words which mean that. Strong's #2960 BDB #382. Poole said of this *burden*: *[This is] the trouble of ruling and managing so perverse a people.*⁵³ The second word is another word for *burden*: *massâ'* (מַשָּׂא) [pronounced *mahs-SAW*] and it is found throughout the Old Testament consistently translated⁵⁴ *burden* (Num. 4:15, 19 2Kings 8:9 Isa. 15:1 17:1). Strong's #4853 BDB #672 The last word is *riyb* (רִיב) [pronounced *ree^bv*] and it means *strife, dispute, controversy*. This word is used often for *legal contentions*. These are all the legal disputes among one another which the Jews brought before Moses. Strong's #7379 BDB #936 You might at first think that such power and authority would be great. People come to you with their disagreements and you get to tell them how it's going to be resolved. Some love to solve other people's problems. Guaranteed, after years of these disputes, many of them petty and riddled with personal vendettas, that they would become quite wearisome.

Keil and Delitzsch: *The burden and cumbrance of the nation are the nation itself, with all its affairs and transactions, which pressed upon the shoulders of Moses.*⁵⁵ Matthew Henry: *Magistracy is a burden. Moses himself, though eminently gifted for it, found it lay heavily on his shoulders.*⁵⁶ Clarke: *His meaning is, that he could not hear and try all their causes, and determine all their law suits, and decide the strifes and controversies which arose between them; it was too heavy for him, and brought too much trouble and incumbrance upon him.*⁵⁷

The Pulpit Commentary: *All of these burdens came upon Moses as the leader of the nation; and it seems best, therefore, to understand the first two of troubles and burdens in general; and the third is him being called upon to compose differences, and adjust competing claims among the people.*⁵⁸

Vv. 10–12 read: *Jehovah your God has multiplied you before my eyes, and this very day, you are as the stars of the heavens in number. Jehovah, the God of your fathers, continues to increase you a thousandfold and He continues to bless you, exactly as He said He would. How can I bear by myself bear your problems and your personal disputes?* God put the land before them—the land He swore to give to Abraham, Isaac, and Jacob—and told them to go in and take it. This is something that these people understood. They knew their background and they knew of these promises. They knew that one of God's primary promises to Abraham, to make them a large people, had come to pass, so this is evidence that God's promises can be trusted. But this causes Moses to go on a tangent here—because of their large population, he could not function as their only leader. He needed a system of authorities under him, which included judges, elders and military leaders.

The Pulpit Commentary: *It was not the vast increase of the people in numbers that distressed Moses, rather was this to him a matter of rejoicing, and his desire was that their increase might become still greater, even a thousandfold. But he felt his own inability, as leader, ruler, and judge, alone to cope with so vast a multitude.*⁵⁹

⁵³ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Deut. 1:12.

⁵⁴ That is, in the KJV.

⁵⁵ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Deut. 1:18.

⁵⁶ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Deut. 1:9–18.

⁵⁷ Adam Clarke, *Commentary on the Bible*; from e-Sword, Deut. 1:12.

⁵⁸ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Deut. 1:12 (paraphrased).

⁵⁹ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Deut. 1:11.

‘Provide for yourselves men wise and perceptive and knowing for your tribe and I will place them in your heads.’ And so you answer me and so you say, ‘Good the word which you have said to do.’

Deuteronomy
1:13–14

[Therefore, I said], ‘Provide for yourselves men [who are] wise and perceptive and knowledgeable regarding your tribe, and I will appoint them [as] your heads [or, to be among your officers].’ Then you answered me and said, ‘[This] idea which you said to do is good.’

Therefore, I said, ‘Give me a list of people who are wise, perceptive and knowledgeable from your various tribes and I will appoint them as authorities over you.’ Then you answered me by saying, ‘This is a very good idea.’

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	Present, then, from among you wise men, prudent in their thinking, men of wisdom, by your tribes, and I will appoint them to be chiefs over you. And you answered me and said: The thing that you have spoken it is right for us to do.
Latin Vulgate	Let me have from among you wise and understanding men, and such whose conversation is approved among your tribes, that I may appoint them your rulers. Then you answered me: The thing is good which thou meanest to do.
Masoretic Text (Hebrew)	‘Provide for yourselves men wise and perceptive and knowing for your tribe and I will place them in your heads.’ And so you answer me and so you say, ‘Good the word which you have said to do.’
Peshitta (Syriac)	Choose for yourselves wise men, who have understanding and are renowned among your tribes, and I will make them chiefs over you. And you answered and said to me, The thing that you have spoken is good for us to do.
Septuagint (Greek)	Take to yourselves wise and understanding and prudent men for your tribes, and I will set your leaders over you. And you answered me and said, The thing which you have told us is good to do.
Significant differences:	The English of the various languages smoothed out the English of the first and second sentences considerably.

Thought-for-thought translations; paraphrases:

Common English Bible	Now, for each of your tribes, choose wise, discerning, and well-regarded individuals. I will appoint them as your leaders.
Contemporary English V.	You answered me: "What you have proposed is a good idea." Each tribe must choose some experienced men who are known for their wisdom and understanding, and I will make those men the official leaders of their tribes. You answered, "That's a good idea!"
Easy English	You must choose some *wise men who understand you, from each of your families. Then I will give them authority over you." You answered me, "That is a good idea!"
Easy-to-Read Version	So {I told you:} ‘Choose some men from each family group, and I will make them leaders over you. Choose wise men that have understanding and experience.’ “And you said, ‘That is a good thing to do.’
Good News Bible (TEV)	Choose some wise, understanding, and experienced men from each tribe, and I will put them in charge of you.’ And you agreed that this was a good thing to do.
<i>The Message</i>	So select some wise, understanding, and seasoned men from your tribes, and I will commission them as your leaders."

New Berkeley Version	You answered me, "Good! A good solution." Select from your tribes men of wisdom and understanding, men of experience, and I will appoint them to be your rulers.' You responded to me, and said, 'What you propose to be done is good.' We learn from Ex. 18:14–26, that these steps were taken at Jethro's suggestion.
New Century Version	At that time I said, "I am not able to take care of you by myself. The Lord your God has made you grow in number so that there are as many of you as there are stars in the sky. I pray that the Lord, the God of your ancestors, will give you a thousand times more people and do all the wonderful things he promised. But I cannot take care of your problems, your troubles, and your arguments by myself. So choose some men from each tribe-wise men who have understanding and experience-and I will make them leaders over you."
New Living Translation	And you said, "That's a good thing to do." Vv. 9–12 are included for context. Choose some well-respected men from each tribe who are known for their wisdom and understanding, and I will appoint them as your leaders.'
The Voice	"Then you responded, 'Your plan is a good one.' Choose some wise, perceptive, knowledgeable men from your tribes, and I'll put them in authority over you." You told me you thought it was a great plan, so I took some leaders from your tribes who were wise and well respected; I chose them as authorities over you all-of groups of thousands or hundreds or fifties or tens, and I appointed some as tribal representatives. V. 15 is included for context.

Partially literal and partially paraphrased translations:

American English Bible	Therefore, [I told you to] select some wise, understanding, and sensible men from your tribes whom I would appoint as your leaders. Then you answered me and said: <i>What you've told us to do is a good thing.</i>
Christian Community Bible	But how can I alone resolve all your problems and disputes? Look for intelligent, keen-sighted and experienced men from each of your tribes, and I will place them over the people.'
<i>God's Word</i> TM	And you answered: 'What you ask us to do is right.' V. 12 is included for context. From each of your tribes, choose some men who are wise, intelligent, and experienced, and I'll appoint them to be your leaders." You agreed that this was a good idea.
New American Bible	Choose wise, intelligent and experienced men from each of your tribes, that I may appoint them as your leaders.' You answered me, 'We agree to do as you have proposed.'
New American Bible (R.E.)	Provide wise, discerning, and reputable persons for each of your tribes, that I may appoint them as your leaders." You answered me, "What you have proposed is good."
NIRV	"So choose some wise men from each of your tribes. They must understand how to give good advice. The people must have respect for them. I will appoint those men to have authority over you." You answered me, "Your suggestion is good."
New Jerusalem Bible	From each of your tribes pick wise, shrewd and experienced men for me to make your leaders."
New Simplified Bible	You replied, "Your plan is good." »'Take wise men with understanding, who are known among your tribes. I will make them rulers over you.'
Revised English Bible	»You answered me: 'The thing you speak is good for us to do.' Choose men of wisdom, understanding, and repute for each of your tribes, and I shall set them in authority over you.' Your answer was, 'What you propose to do is good.'

Today's NIV Choose some wise, understanding and respected men from each of your tribes, and I will set them over you." You answered me, "What you propose to do is good."

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Grant for yourselves wise men with understanding, known to your staff, and I will set them as your heads. You answered me, and said, "Do the good word which you spoke."
Bible in Basic English	Take for yourselves men who are wise, far-seeing, and respected among you, from your tribes, and I will make them rulers over you. And you made answer and said to me, It is good for us to do as you say.
The Expanded Bible	So choose some men from each tribe-wise men who have understanding [discernment] and experience-and I will make them leaders over you." And you said, "That's a good thing to do."
Ferar-Fenton Bible	Go ! Choose for yourselves skilful, clear-sighted, and educated men to control you, and I will appoint them your chiefs. When you answered me, "What you have said is good; what you have said, do it ! "
NET Bible®	Select wise and practical [The Hebrew verb מִיִּנְבֵּן (mivnonim, from יָבַן [bin]) is a Niphal referring to skill or intelligence (see T. Fretheim, NIDOTTE 1:652-53).] men, those known among your tribes, whom I may appoint as your leaders." You replied to me that what I had said to you was good.
NIV, ©2011	Choose some wise, understanding and respected men [Ge 47:6] from each of your tribes, and I will set them over you." You answered me, "What you propose to do is good."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Pick for yourselves from each of your tribes men who are wise, understanding and knowledgeable; and I will make them heads over you.' "You answered me, 'What you have said would be a good thing for us to do.'
exeGesés companion Bible	Give wise and discerning men, known among your scions; and I set them heads over you. And you answered me and said, The word you speak is good to work.
Kaplan Translation	Designate for yourselves men who are wise, understanding, and known to your tribes [(Rashi). Or, '... men from your tribes who are wise, understanding and well known' (Ramban), or, 'knowledgeable' (Adereth Eliahu; HaKethav VeHaKabbalah), or, 'prudent men' (Septuagint).], and I will appoint them [Although this was Jethro's suggestion (Exodus 18:24), here the Torah only records Moses' oration (see note on Deuteronomy 1:1). Some say that Moses did not discuss the appointment until after Jethro had left (Abarbanel).] as your leaders.' You answered me, 'Yours is a good suggestion.'
Orthodox Jewish Bible	Take you anashim chachamim, men of wisdom and understanding, who are known among your tribes, and I will set them over you. And ye answered me, and said, The thing which thou hast spoken is tov for us to do.

Literal, almost word-for-word, renderings:

English Standard V. – UK	Choose [Ex. 18:21; Num. 11:16, 17] for your tribes wise, understanding, and experienced men, and I will appoint them as your heads.' And you answered me, 'The thing that you have spoken is good for us to do.'
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New King James Version	Choose wise, understanding, and knowledgeable men from among your tribes, and I will make them heads over you.' And you answered me and said, 'The thing which you have told us to do is good.'
New RSV	Choose for each of your tribes individuals who are wise, discerning, and reputable to be your leaders.' You answered me, 'The plan you have proposed is a good one.'
Webster's Bible Translation	Take ye wise men, and understanding, and known among your tribes, and I will make them rulers over you. And ye answered me, and said, The thing which thou hast spoken [is] good [for us] to do.
Young's Updated LT	Give for yourselves men, wise and intelligent, and known to your tribes, and I set them for your heads; and you answer me and say, Good is the thing which you have spoken—to do.

The gist of this verse: Moses tells the people to provide him with a list of names of men who are intelligent and discerning, and he will appoint these men in various positions of authority over the people. The people agree to this.

Deuteronomy 1:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâhab (בָּהִי) [pronounced yaw-HAWB ^v]	<i>give, give here; grant, permit; provide [with reflexive]; place, put, set; ascribe</i>	2 nd person masculine plural, Qal imperative	Strong's #3051 BDB #396
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 2 nd person masculine plural suffix	No Strong's # BDB #510
ʾānāshîym (אֲנָשִׁים) [pronounced uh-NAW-sheem]; also spelled ʾīyshîym (אִישִׁים) [pronounced ee-SHEEM]	<i>men; inhabitants, citizens; companions; soldiers, followers</i>	masculine plural noun	Strong's #376 BDB #35
châkâm (חָכָם) [pronounced khah-KAWM]	<i>capable of knowing [judging]; intelligent, wise; skillful, adept, proficient; subtle, crafty</i>	masculine plural adjective	Strong's #2450 BDB #314
Clarke: <i>מִימַחַח chachamim, such as had gained knowledge by great labor and study.</i> ⁶⁰			
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bîyn (בֵּינָם) [pronounced bean]	<i>intelligent, perceptive; prudent, skillful; well-instructed</i>	masculine plural, Niphal participle	Strong's #995 BDB #106
Clarke: <i>Understanding [is the Niphal participle] מִיבִינִי nebonim, persons of discernment, judicious men.</i> ⁶¹			
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

⁶⁰ Adam Clarke, *Commentary on the Bible*; from e-Sword, Deut. 1:13.

⁶¹ Adam Clarke, *Commentary on the Bible*; from e-Sword, Deut. 1:13.

Deuteronomy 1:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâda' (יָדָעַ) [pronounced yaw-DAHḶ]	<i>knowing, knowing by experience [or practice]; skilled; seeing; known, recognized</i>	masculine plural, Qal passive participle	Strong's #3045 BDB #393
Clark: <i>Known [is the Qal passive participle] מֵיַדְעִי yeduim, persons practiced in the operations of nature, capable of performing curious and important works.</i> ⁶²			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shêbet (שֵׁבֶט) [pronounced SHAY ^B -vet]	<i>rod, staff, club; spear; scepter and figuratively for a tribe, subdivision of a tribe or family and for a ruler (scepter-bearer), governor</i>	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #7626 BDB #986

Translation: [Therefore, I said], 'Provide for yourselves men [who are] wise and perceptive and knowledgeable regarding your tribe,... Moses is continuing to remind the generation of promise what he said to Gen X early on. They had gotten so large in population that he could no longer function as their judge and ruler; there were just too many men for him to do it all. Therefore, he asked for these various tribes to suggest men who were wise, perceptive and knowledgeable.

The first descriptor is châkâm (חָכָם) [pronounced khah-KAWM], which means, *capable of knowing [judging]; intelligent, wise; skillful, adept, proficient; subtle, crafty*. Strong's #2450 BDB #314. This is a man who is intelligent and capable of making good and wise decisions. The second descriptor is bîyn (בֵּיַן) [pronounced bean], which means *intelligent, perceptive; prudent, skillful; well-instructed*. This is a person who is perceptive and prudent. He may even be trained in the area of law. He knows which questions to ask and which things needs to be considered. Strong's #995 BDB #106. The third word is the masculine plural, Qal passive participle of yâda' (יָדָעַ) [pronounced yaw-DAHḶ], which means *knowing, knowing by experience [or practice]; skilled; seeing; known, recognized*. This is a person with street smarts; or knowledge based upon experience. Strong's #3045 BDB #393.

These 3 words seem to be in stark contrast to what the people had become for Moses, a burden, a weight; with more disputes than he is able to handle.

That these men are to be chosen regarding their tribes suggests that there will be men of every tribe—probably many for each tribe so that each tribe is properly represented.

You will also notice that the concept of democracy and a representative republic are herein introduced. The verb is the Qal imperative of yâhab (יָהַב) [pronounced yaw-HAWB^V], which means *give, give here; grant, permit; provide [with reflexive]; place, put, set; ascribe*. Strong's #3051 BDB #396. Although no method is prescribed here, this allows for a number of various approaches to be utilized. In most cases, probably the elders got together and discussed this and chose a man from among them. However, this could have been spread out further, since so many men were involved, and both volunteers or people nominated by someone else could have been offered up. However, in any case, it appears as though there are people chosen by the people from amongst the people. The method, in many cases, would be some form of a democracy (not necessarily every person had a vote); and the end result would be a representative republic.

⁶² Adam Clarke, *Commentary on the Bible*; from e-Sword, Deut. 1:13.

Application: This ought to be interesting that such concepts are found so long ago in the Bible. This would have taken place on two or more occasions around 1500–1400 B.C. Although we are taught that the first democracy was in **Attica** after 550 B.C., here we have a form of democracy occurring a millennium before that.

Application: Notice that Moses had a set of qualifications that should be taken into account. These men should be **wise and perceptive and knowledgeable**. This is quite different from politicians today, many of whom are crafty, underhanded and amoral, but are able to talk a good fight.

Deuteronomy 1:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
sîym (שׂיַם) [pronounced <i>seem</i>]; also spelled sûwm (שׂוּמ) [pronounced <i>soom</i>]	<i>to put, to place, to set; to make; to appoint</i>	1 st person singular, Qal imperfect; with the 3 rd person masculine plural suffix	Strong's #7760 BDB #962
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; by means of, about, concerning</i>	primarily a preposition of proximity; however, it has a multitude of functions	No Strong's # BDB #88
râ'shîym (רִאשִׁיִּים) [pronounced <i>raw-SHEEM</i>]	<i>heads, princes, officers, captains, chiefs; company, band, division</i>	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #7218 BDB #910

Translation: ...and I will appoint them [as] your heads [or, to be among your officers].⁶³ There is one minor problem with this portion of v. 13, and that is the bêyth preposition. I would have expected the kaph preposition instead, which would be translated as. The two prepositions look very much alike and perhaps this is a mistake in transcription. Some translations render this as *your heads [leaders, officers]*. However, I think the problem is, is the kaph preposition suggests that these are not really their heads, but they are *like* their heads, which is certainly not the idea here. Most used the bêyth preposition more as an indication of a direct object than as a preposition (which is legitimate with some verbs).

Keil and Delitzsch: *The congregation was to nominate, according to its tribes, wise, intelligent, and well-known men, whom Moses would appoint as heads, i.e., as judges, over the nation.*⁶³

Poole: *Persons of knowledge, wisdom, and experience, men famous, and had in reputation, for ability and integrity; for to such they would more readily submit.*⁶⁴ In addition to this, when a person is chosen by his own people, they are more likely to respect his authority.

What we have here is an establishment of authorities coming from those who will be under their authority (in other words, like a democracy); but Moses has the final word in the way that these men will be used. So we have men who are over them chosen by both the people (probably only by free males; and, no doubt, there was a minimum age established as well⁶⁵) and by leadership—those would be their princes, officers, captains and chiefs.

⁶³ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Deut. 1:13–18.

⁶⁴ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Deut. 1:13.

⁶⁵ And the precise method of choosing could have varied considerably by tribe or even by family.

So what we have here, but without carefully spelling it out, is a mixture of authorities; who have chosen by the people and placed by Moses, their leader. So we have the concept of a democracy here. There is also a separation of powers, to some degree, because Moses is going to choose the final people and place them in whatever position he chooses. There do not appear yet to be term limits or even a length of term of office.

There is a minor problem, as Ex. 18:25 reads: [Moses chose able men out of all Israel, and made them heads over the people](#). However, we get the complete story here. The people gave him a list of names, and he chose from this list of names. The early Apostles appear to have done the exact same thing in Acts 6:3.

McGee: *We find the account of this back in Exodus 18 . Moses became provoked, burdened, and frustrated. He thought he alone carried the burden of Israel. The Lord permitted him to appoint elders; so a committee of seventy was appointed. This later became the Sanhedrin, the organization which committed Christ to death many years later.*⁶⁶

Deuteronomy 1:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʿânâh (אָנָה) [pronounced <i>gaw-NAWH</i>]	<i>to answer, to respond; to speak loudly, to speak up [in a public forum]; to testify; to sing, to chant, to sing responsively</i>	2 nd person masculine plural, Qal imperfect	Strong's #6030 BDB #772
ʾêth (אֶת) [pronounced <i>ayth</i>]	<i>me; untranslated mark of a direct object; occasionally to, toward</i>	sign of the direct object affixed to a 1 st person singular suffix	Strong's #853 BDB #84

Translation: [Then you answered me...](#) Remember that Moses is speaking to the generation of promise about their fathers, Gen X. However, generations do not tend to be discrete entities, so he simply addresses all of them without making any kind of distinction. Who answers him are primarily going to be men from Gen X.

Deuteronomy 1:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʾâmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend</i>	2 nd person masculine plural, Qal imperfect	Strong's #559 BDB #55
ʾôwb (אוֹב) [pronounced <i>toh^bv</i>]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	masculine singular adjective which can act like a substantive	Strong's #2896 BDB #373

⁶⁶ From http://archive.org/stream/05_Deuteronomy/05-DEUTERONOMY_djvu.txt accessed November 6, 2013.

Deuteronomy 1:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
dâbâr (דָּבַר) [pronounced daw ^b -VAWR]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular noun with the definite article	Strong's #1697 BDB #182
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	2 nd person masculine singular, Piel perfect	Strong's #1696 BDB #180
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʿâsâh (עָשָׂה) [pronounced ǵaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	Qal infinitive construct	Strong's #6213 BDB #793

Translation: ...and said, '[This] idea which you said to do is good.' These men think that this is a good idea and they tell Moses so.

Essentially what we have here are authorities chosen by the people above, but also by the people over whom the authorities have authority. So there is a separation of powers here, to some degree.

The result is, Moses is going to choose a number of military and civil leaders. Most of them will be military leaders (or that will be the intention) because Moses expected to be on a decades long military campaign to take the land, when he originally proposed this.

Now, Moses is looking back over the past 40 years and providing the people with a doctrinal retrospective.

Moses actually had to do this on a couple of occasions. Once, when he was overburdened with court cases (this was at the suggestion of his father-in-law) and once when the sheer pressure of leadership was beyond what he could handle and God gave him men below him to delegate authority to.

Principle: We can live in and experience the exact same history, and yet some will misinterpret what they just experienced and some can understand what is going on. Moses therefore goes out of his way to correctly explain the history that most of these people actually lived.

Application: As an example, President George W. Bush was a good U.S. president; he was not great and he certainly spent too much and gathered up far too much power in Washington D.C. Now, liberals who absolutely hate President Bush, if give half a chance will say, "Clinton gave him a surplus and Bush turned it into a deficit." This is certainly true; and it would have been much better had President Bush lived within our means. However, these same liberals, when viewing President Obama's deficit, which is 3x to 4x the average Bush deficit, they are not concerned. In fact, most liberals consider Obama to be a good steward of the country's finances. That is absolute insanity. If you complain about one president for being financially irresponsible, you cannot turn around

and praise the fiscal responsibility of someone who is 3x more irresponsible. That is a complete misreading of contemporary history.

Application: Since liberal policies do not work, President Obama's policies have kept our country at an economic standstill. This should be easy for any believer with doctrine to grasp. However, there are people right now, including those who are hurt by the economy, and they think that President Obama is doing a good job with the economy. Young students and recent college students are like this; and they are supposed to be educated, and they cannot look at simple historical facts and understand them. They are the very people going out into the market place looking for a job; they cannot find out, and they move back in with their parents. And yet these same students are unable to grasp that it is the economy of our president which has caused this.

Therefore, because Gen X was riddled with reversionism and almost all of them died the sin unto death; and because Moses is speaking to their children, who would have some warped thinking passed along to them from their parents, Moses needs to correctly interpret history for them. So, as Moses explains this recent history to those who have lived it, he is essentially beckoning them to enter into the *no-spin zone*. Moses gives them the divine interpretation of history.

Why does Moses do this? If this generation can see themselves as God sees them; and can view their own history objectively, then they might be able to proceed with a doctrinal understanding of what is going on around them.

On the flip side, this is a favorite trick of Satan. He distorts history; he reports things which are false or which have been stretched to fit a Satanic mold, and he uses this against young people whom he wishes to lead astray.

Vv. 13–14 read: [Therefore, I said, 'Give me a list of people who are wise, perceptive and knowledgeable from your various tribes and I will appoint them as authorities over you.'](#) Then you answered me by saying, ['This is a very good idea.'](#) Simply by allowing the people to choose their leaders indicates that Moses was more than willing to share his authority with others.

And so I take heads of your tribes, men wise and knowledgeable, and so I set them as heads over you [all], commanders of thousands and commanders of hundreds and commanders of fifties and commanders of tens and officials regarding your tribes.

Deuteronomy
1:15

Therefore, I took the heads of your tribes—men [who are] wise and knowledgeable—and I placed them as heads over you, [as] commanders of thousands, commanders of hundreds, commanders of fifties, and commanders of tens; as well as officials of your tribes.

Therefore, I took these men whom you suggested—men who were chosen for their wisdom and knowledge—and I placed them in various positions of authority, over a thousand, over a hundred, over fifty and over ten. I also made them officials within your tribes.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos

So I took the chiefs of your tribes, and moved them kindly with words; wise men, masters of knowledge, but prudent in their thoughts, I found not; and I appointed them chiefs over you, rabbans of thousands, of hundreds, of fifties; twelve thousand rabbans of tens, six myriads, officers of your tribes.

Latin Vulgate

And I took out of your tribes men wise and honourable, and appointed them rulers, tribunes, and centurions, and officers over fifties, and over tens, who might teach you all things.

Masoretic Text (Hebrew)	And so I take heads of your tribes, men wise and knowledgeable, and so I set them as heads over you [all], commanders of thousands and commanders of hundreds and commanders of fifties and commanders of tens and officials regarding your tribes.
Peshitta (Syriac)	So I took the chiefs of your tribes, wise men and <u>renowned</u> , and made them chieftains over you, commanders over thousands and <u>captains</u> over hundreds and officers over fifty and officers over ten and scribes for your tribes.
Septuagint (Greek)	So I took of you wise and understanding <u>and prudent</u> men, and I set them to rule over you as rulers of thousands, and rulers of hundreds, and rulers of fifties, and rulers of tens, and officers to your <u>judges</u> .
Significant differences:	The targum has some extra words in it. The Greek as a third descriptor of the men not found in the Hebrew. The final phrase is different in the Latin and the final word is different in the Greek.

Thought-for-thought translations; paraphrases:

Common English Bible	So I took leading individuals from your tribes, people who were wise and well-regarded, and I set them up as your leaders. There were commanders over thousands, hundreds, fifties, and tens, as well as officials for each of your tribes.
Contemporary English V.	Then I took these men, who were already wise and respected leaders, and I appointed them as your official leaders. Some of them became military officers in charge of groups of a thousand, or a hundred, or fifty, or ten, and others became judges. A portion of v. 16 was included to complete the verse.
Easy-to-Read Version	“So I took the wise and experienced men you chose from your family groups, and I made them your leaders. In this way, I gave you leaders over 1,000 people, leaders over 100 people, leaders over 50 people, leaders over 10 people. I also gave you officers for each of your family groups.
Good News Bible (TEV)	So I took the wise and experienced leaders you chose from your tribes, and I placed them in charge of you. Some were responsible for a thousand people, some for a hundred, some for fifty, and some for ten. I also appointed other officials throughout the tribes.
<i>The Message</i>	So I went ahead and took the top men of your tribes, wise and seasoned, and made them your leaders--leaders of thousands, of hundreds, of fifties, and of tens, officials adequate for each of your tribes.
New Life Bible	So I took the leaders of your family groups, wise and able men. I made them leaders over you, leaders of thousands, of hundreds, of fifties and of tens, and rulers of your family groups.
New Living Translation	So I took the wise and respected men you had selected from your tribes and appointed them to serve as judges and officials over you. Some were responsible for a thousand people, some for a hundred, some for fifty, and some for ten.
The Voice	...so I took some leaders from your tribes who were wise and well respected; I chose them as authorities over you all-of groups of thousands or hundreds or fifties or tens, and I appointed some as tribal representatives.

Partially literal and partially paraphrased translations:

American English Bible	'So, I took your wise, understanding, and sensible men and assigned them to be the rulers of thousands, of hundreds, of fifties, and of tens, to serve as your officers and judges.
Christian Community Bible	Thus, I chose from among the heads of your tribes wise and experienced men and placed them over you as leaders of the thousands, hundreds, fifties, and tens, and also as secretaries for each tribe.

God's Word™	So I took the heads of your tribes who were wise and experienced men and made them officers for each of your tribes. I put them in charge of groups of 1,000, or 100, or 50, or 10 people.
New Advent (Knox) Bible	And when I had your answer, approving my design, I chose out of all your tribes men of wisdom and repute, and I appointed them to be your rulers, with powers over a thousand men, or a hundred, or fifty, or ten together, issuing commands to you as need arose. V. 14 is included for context.
New American Bible	So I took outstanding men of your tribes, wise and experienced, and made them your leaders as officials over thousands, over hundreds, over fifties and over tens, and other tribal officers.
New American Bible (R.E.)	So I took the leaders of your tribes, wise and reputable, and set them as leaders over you, commanders over thousands, over hundreds, over fifties and over tens, and other tribal officers.
New Jerusalem Bible	So I took your tribal leaders, wise, experienced men, and appointed them to lead you, as captains of thousands, hundreds, fifties, tens, and as scribes for your tribes.
Today's NIV	So I took the leading men of your tribes, wise and respected men, and appointed them to have authority over you—as commanders of thousands, of hundreds, of fifties and of tens and as tribal officials.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	I took the head of your staffs, known wise men, and gave them as heads over you: leaders of thousands, leaders of hundreds, leaders of fifties, and leaders of tens as officers for your staff.
Bible in Basic English	So I took the heads of your tribes, wise men and respected, and made them rulers over you, captains of thousands and captains of hundreds and captains of fifties and captains of tens, and overseers of your tribes.
The Expanded Bible	So I took the wise and experienced leaders of your tribes, and I made them your leaders. I appointed commanders over a thousand people, over a hundred people, over fifty people, and over ten people and made them officers over your tribes.
Ferar-Fenton Bible	I therefore chose as the chiefs of your tribes, skilful and educated men, and gave them to you as your chiefs; colonels of regiments, and captains of companies, and captains of fifties, and captains of tens; with magistrates for your tribes.
NET Bible®	So I chose [Or "selected"; Heb "took."] as your tribal leaders wise and well-known men, placing them over you as administrators of groups of thousands, hundreds, fifties, and tens, and also as other tribal officials.
NIV, ©2011	So I took [Ex 18:25] the leading men of your tribes [Ex 5:14; Nu 11:16; Jos 1:10; 3:2], wise and respected men [Ge 47:6], and appointed them to have authority over you-as commanders [Nu 31:14; 1Sa 8:12; 22:7; 1Ki 14:27] of thousands, of hundreds, of fifties and of tens and as tribal officials [Nu 1:4].

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	So I took the heads of your tribes, men wise and knowledgable, and made them heads over you - leaders in charge of thousands, of hundreds, of fifties and of tens, and officers, tribe by tribe.
exeGesés companion Bible	And I took the head of your scions wise men and known and gave them heads over you - governors over thousands and governors over hundreds and governors over fifties and governors over tens and officers among your scions.

Kaplan Translation	I selected wise and well known men from among your tribal leaders, and appointed them as your leaders - captains of thousands, captains of hundreds, captains of fifties, captains of tens [Some say that the captains of thousands and hundreds were primarily military leaders (cf. Numbers 31:14), while the captains of fifties were primarily Torah teachers and elders (cf. Isaiah 3:3; Adereth Eliahu; HaKethav VeHaKabbalah).], and police [Or, 'who are police' (Ibid.). See Deuteronomy 16:18.] for your tribes.
Orthodox Jewish Bible	So I took the leaders of your tribes, anashim chachamim, men of understanding, and made them heads over you, over thousands, and over hundreds, and over fifties, and over tens, shoterim among your tribes.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	So I took the heads of your tribes, wise, experienced, <i>and</i> respected men, and made them heads over you, commanders of thousands, and hundreds, and fifties, and tens, and officers according to your tribes.
Concordant Literal Version	So I took the heads of your tribes, men wise and known, and I placed them as heads over you, chiefs of thousands, chiefs of hundreds, chiefs of fifties, chiefs of tens and as superintendents for your tribes.
Context Group Version	So I took the heads of your { pl } tribes, wise men, and known, and made them heads over you { pl }, captains of thousands, and captains of hundreds, and captains of fifties, and captains of tens, and officers, according to your { pl } tribes.
English Standard Version	So I took the heads of your tribes, wise and experienced men, and set them [Ex. 18:25] as heads over you, commanders of thousands, commanders of hundreds, commanders of fifties, commanders of tens, and officers, throughout your tribes.
The Geneva Bible	So I took the chief of your tribes, I wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes. Declaring what sort of men ought to have a public charge, read (Exodus 18:21).
Green's Literal Translation	And I took the chiefs of your tribes, wise and noted men, and I gave them to be rulers over you, commanders over thousands, and commanders over hundreds and commanders over fifties, and commanders over tens, and officers, for your tribes.
New King James Version	So I took the heads of your tribes, wise and knowledgeable men, and made them heads over you, leaders of thousands, leaders of hundreds, leaders of fifties, leaders of tens, and officers for your tribes.
New RSV	So I took the leaders of your tribes, wise and reputable individuals, and installed them as leaders over you, commanders of thousands, commanders of hundreds, commanders of fifties, commanders of tens, and officials, throughout your tribes.
World English Bible	So I took the heads of your tribes, wise men, and known, and made them heads over you, captains of thousands, and captains of hundreds, and captains of fifties, and captains of tens, and officers, according to your tribes.
<i>Young's Literal Translation</i>	"And I take the heads of your tribes, men, wise and known, and I appoint them heads over you, princes of thousands, and princes of hundreds, and princes of fifties, and princes of tens, and authorities, for your tribes.
The gist of this verse:	Moses took from those who were recommended and gave them various positions of authority.

Deuteronomy 1:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to seize</i>	1 st person singular, Qal imperfect	Strong's #3947 BDB #542
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
râ'shîym (רִאשִׁימ) [pronounced <i>raw-SHEEM</i>]	<i>heads, princes, officers, captains, chiefs; company, band, division</i>	masculine plural construct	Strong's #7218 BDB #910
shêbet (שֵׁבֶט) [pronounced <i>SHAY^B-vet</i>]	<i>rod, staff, club; spear; scepter and figuratively for a tribe, subdivision of a tribe or family and for a ruler (scepter-bearer), governor</i>	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #7626 BDB #986

Translation: *Therefore, I took the heads of your tribes...* Moses was given the names of hundreds of men (possibly thousands) to have positions of authority, and Moses devised a systems of authorities within these 2 million people. These were the peoples' choice, and Moses worked with that.

Deuteronomy 1:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ânâshîym (אֲנָשִׁים) [pronounced <i>uh-NAW-sheem</i>]; also spelled 'îyshîym (אִישִׁים) [pronounced <i>ee-SHEEM</i>]	<i>men; inhabitants, citizens; companions; soldiers, followers</i>	masculine plural noun	Strong's #376 BDB #35
châkâm (חָכָם) [pronounced <i>khah-KAWM</i>]	<i>capable of knowing [judging]; intelligent, wise; skillful, adept, proficient; subtle, crafty</i>	masculine plural adjective	Strong's #2450 BDB #314
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yâda' (יָדָעַ) [pronounced <i>yaw-DAHḤ</i>]	<i>knowing, knowing by experience [or practice]; skilled; seeing; known, recognized</i>	masculine plural, Qal passive participle	Strong's #3045 BDB #393

Translation: *...—men [who are] wise and knowledgeable—...* Their skill set involved intelligence and knowledge; so they had to be smart and they had to work at it—that is, they needed to increase their skills wherever they

could. They could not simply be smart-asses who were born smart, but have not done anything to develop their thinking.

When I was an honors geometry teacher, I used to tell my students that many of them were there simply because they were born smart; and others were there because they worked hard; but I would require both from them. This is what Moses required of these leaders.

Deuteronomy 1:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâthan (נתן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	1 st person singular, Qal imperfect	Strong's #5414 BDB #678
râ'shîym (ראשיים) [pronounced <i>raw-SHEEM</i>]	<i>heads, princes, officers, captains, chiefs; company, band, division</i>	masculine plural noun	Strong's #7218 BDB #910
'al (על) [pronounced <i>gah!</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity with the 2 nd person masculine plural suffix	Strong's #5921 BDB #752

Translation: ...and I placed them as heads over you,... Moses took these men and developed systems of authorities of various types. Literally, the word here means *heads*; but it can be used to mean *princes, officers, captains, chiefs*. They would simply be various sorts of authorities over the people.

You will notice that there is this whole checks and balances system working here for the initial set up of intermediate authorities under Moses. The people would submit a list of names to Moses, and then he would appoint these men to whatever positions seemed right. So there was input from both sides—from the people who would be ruled over and from Moses.

Deuteronomy 1:15d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sar (שר) [pronounced <i>sar</i>]	<i>chieftain, chief, ruler, official, captain, prince, leader, commander</i>	masculine plural construct	Strong's #8269 BDB #978
'âlâpîhîym (אלפיים) pronounced <i>uh-law-FEEM</i>	<i>thousands, families, [military] units</i>	masculine plural noun	Strong's #505 (and #504) BDB #48
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Deuteronomy 1:15d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sar (סַר) [pronounced sar]	<i>chieftain, chief, ruler, official, captain, prince, leader, commander</i>	masculine plural construct	Strong's #8269 BDB #978
mê'ôwth (מֵאוֹת) [pronounced may-OHTH]	<i>hundreds</i>	feminine plural construct; numeral	Strong's #3967 BDB #547
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
sar (סַר) [pronounced sar]	<i>chieftain, chief, ruler, official, captain, prince, leader, commander</i>	masculine plural construct	Strong's #8269 BDB #978
chämishîym (חֲמִשִּׁים) [pronounced khuh-mih-SHEEM]	<i>fifty, fifties</i>	plural numeral	Strong's #2572 BDB #332
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
sar (סַר) [pronounced sar]	<i>chieftain, chief, ruler, official, captain, prince, leader, commander</i>	masculine plural construct	Strong's #8269 BDB #978
'asârâh (עֲשָׂרִים) [pronounced gah-saw-RAW]	<i>ten</i>	feminine plural numeral	Strong's #6235 BDB #796

Translation: ...[as] commanders of thousands, commanders of hundreds, commanders of fifties, and commanders of tens;... Primarily, Moses was setting up systems of authority for war. These were going to be commanders in war. We know this because there would be little reason for a governmental employee to have authority over 1000, 100, 50 or 10 people. This is necessary in war; but not in day-to-day governing.

I must say that this sounds interesting—I can see authorities over fifty, but an authority appointed over ten, which is the size of a large, basic family unit or a very small extended family unit—that seems excessive. What I am assuming here is that there responsibilities were very limited and probably primarily military in nature.

These authorities over small groups would also help to disseminate information. There are two million people who are on the move, spending forty years in a wilderness and desert area. Information has to be disseminated on a regular basis. Not everyone could see the tabernacle, nor could there be much organization when it came to movement. However, this allowed for the dissemination of information. Let me see if I can explain this on a level that we can understand. In teaching for twenty or more years, there were meetings with the entire faculty (roughly 150) and there were meetings with the heads of each teaching department, and they in turn met with their departments (5–20) and explained the pertinent information to their department. So rather than a court system designed for ten people (or even fifty), this was a way that Moses could speak to all of the people or get the word out to all of the people without publishing a daily newspaper or running the information on a computer service that everyone could download or announcing it on the morning show on TV. Depending on what was covered, groups of ten to a thousand would be pretty much the range of crowd size that any one individual could communicate to.

The Bible is always pro-authority. You may think you know everything and that no one ought to be over you, but that is not the way it is presented in the Bible. There are systems of authorities, and we need to respect those authorities.

Deuteronomy 1:15e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shôṭêr (שׁוֹטֵר) [pronounced <i>show-TARE</i>]	<i>official, commissioned officer, officer; this word refers to an official or an officer who is not the highest in command, but holds a subordinate position</i>	masculine plural noun (this is actually a masculine plural, Qal active participle)	Strong's #7860 BDB #1009
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shêbeṭ (שֵׁבֶט) [pronounced <i>SHAY^B-vef</i>]	<i>rod, staff, club; spear; scepter and figuratively for a tribe, subdivision of a tribe or family and for a ruler (scepter-bearer), governor</i>	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #7626 BDB #986

Translation: ...as well as officials of your tribes. These are the governmental employees, so to speak; not judges, as they are mentioned specifically in the next verse; but men with civil authority. There would be officials for each tribe. They would logically act as intermediaries between Moses and the people.

Adam Clarke, based on this and other passages, notes the kinds of authorities established in Israel. They could not be an effective military force or a functioning country without systems of authority.

Clarke on the Authority Structure of the Israelites

What a curious and well-regulated economy was that of the Israelites! See its order and arrangement:

1. God, the King and Supreme Judge;
 2. Moses, God's prime minister;
 3. The priests, consulting him by Urim and Thummim;
 4. The chiefs or princes of the twelve tribes;
 5. Chilliarchs, or captains over thousands;
 6. Centurions, or captains over hundreds;
 7. Tribunes, or captains over fifty men;
 8. Decurions, or captains over ten men; and,
 9. Officers, persons who might be employed by the different chiefs in executing particular commands.
- All these held their authority from God, and yet were subject and accountable to each other.

Taken from Adam Clarke, *Commentary on the Bible*; from e-Sword, Deut. 1:15.

And so I ordain the judges in the time the that, to say, 'Hearing between your brothers and you have judged [with] righteousness; between a man and between his brother and between his immigrant.

Deuteronomy
1:16

I also ordained [or, *charged*] judges at that time, saying, 'Listen [to disputes] between your brothers and judge righteously between a man and a fellow Israelite [or between this man] and an immigrant [lit., *between a man and between his brother and between his immigrant*].

I also ordained judges at that time, telling them, 'Listen to the various disputes and court cases which are between your brothers and judge righteously and fairly between all men, whether fellow Israelites or immigrants.'

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And I charged your judges at that time <u>with the orders of judgments</u> , saying: So hear your brethren that <u>one may not (be permitted to) speak all his words, while another is compelled to cut his words short; and so hearken to their words, as that it may be impossible for you not to judge them, and deliver judgment in truth, and to resolve (a matter) completely between a man and his brother, and between him who hires words of litigation.</u>
Latin Vulgate	And I commanded them, saying: Hear them, and judge that which is just: whether he be one of your country, or a stranger.
Masoretic Text (Hebrew)	And so I ordain the judges in the time the that, to say, 'Hearing between your brothers and you have judged [with] righteousness; between a man and between his brother and between his immigrant.
Peshitta (Syriac)	And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between a man and his brother, and the stranger that is with him.
Septuagint (Greek)	And I charged your judges at that time, saying, Hear the cases between your brothers, and judge rightly between a man and his brother, and the stranger that is with him.

Significant differences: The first Hebrew verb can be translated in the ways that you see. The Latin seems to lack some of the text; and the targum has additional text.

The targum's take on some of this is actually in opposition to the Mosaic Law. It speaks of cutting testimony short and not necessarily giving someone their fair shot.

Thought-for-thought translations; paraphrases:

Common English Bible	At that same time, I commanded your judges: Listen to your fellow tribe members and judge fairly, whether the dispute is between one fellow tribe member or between a tribe member and an immigrant.
Contemporary English V.	...and others became judges. I gave these judges the following instructions: When you settle legal cases, your decisions must be fair. It doesn't matter if the case is between two Israelites, or between an Israelite and a foreigner living in your community.
Easy English	And I said to your leaders at that time, "Listen to the quarrels between your brothers. Decide what is right. Do this when the quarrel is between two *Israelites. Do the same thing when the quarrel is between an *Israelite and a person from a foreign country.

Easy-to-Read Version	“At that time, I told those judges, ‘Listen to the arguments between your people. Be fair when you judge each case. It does not matter if the problem is between two Israelite people or between an Israelite and a foreigner. You must judge each case fairly.
Good News Bible (TEV)	"At that time I instructed them, 'Listen to the disputes that come up among your people. Judge every dispute fairly, whether it concerns only your own people or involves foreigners who live among you.
<i>The Message</i>	At the same time I gave orders to your judges: "Listen carefully to complaints and accusations between your fellow Israelites. Judge fairly between each person and his fellow or foreigner.
New Berkeley Version	At that time, I also gave the charge to your judges, ‘You will be hearing cases in dispute between your brothers, and you must judge fairly between the one and the other, whether brother or resident alien [The Hebrew word involved here is <i>ger</i> [pronounced <i>gare</i>], translated variously: sojourner, stranger, immigrants, alien. The <i>ger</i> was a non-Israelite resident who for the most part enjoyed equal rights under the law with his Hebrew neighbor. If poor, he was provided for, along with the Levites, the orphan and the widow, provided he was circumcised and conformed to the laws of the Hebrews.].
New Life Bible	"Then I said to your judges at that time, 'Listen to the problems between your brothers. And be right in what you decide between a man and his brother or the stranger who is with him.
New Living Translation	"At that time I instructed the judges, ‘You must hear the cases of your fellow Israelites and the foreigners living among you. Be perfectly fair in your decisions and impartial in your judgments. A portion of v. 17 was included for context.
The Voice	Then I gave your judges careful instructions: "Listen to the disputes between your neighbors <i>that are brought to you</i> , and judge them fairly regardless of who is involved—two Israelites or an Israelite and a foreigner.

Partially literal and partially paraphrased translations:

American English Bible	And at the time, I told your judges to hear cases between you brothers and to judge honestly, whether it is [a dispute] between a man and his brother, or with him and the converts who are living among you...
Beck’s American Translation	At that time I gave orders to your judges: Hear the cases of the people of Israel, and judge fairly between one man and another, even if he’s not an Israelite.
Christian Community Bible	And I gave this order to the judges: ‘Attend to the complaints of your brothers, and judge with justice the law suit between an Israelite and his brother, or between an Israelite and a foreigner who lives in your midst.
<i>God’s Word</i> ™	Also at that time I gave these instructions to your judges: "Hear the cases that your people bring. Judge each case fairly, no matter whether it is a dispute between two Israelites or a dispute between an Israelite and a non-Israelite.
New Advent (Knox) Bible	And this was the charge I gave them: Listen to the pleadings of each man, and give a just award to citizen and to stranger alike.
New American Bible	I charged your judges at that time, 'Listen to complaints among your kinsmen, and administer true justice to both parties even if one of them is an alien.
New American Bible (R.E.)	I charged your judges at that time, "Listen to complaints among your relatives, and administer true justice to both parties even if one of them is a resident alien. Deut. 10:17-18; 16:18-20.
NIRV	Here is what I commanded your judges at that time. I said, "Listen to your people's cases when they argue with one another. Judge them fairly. It doesn't matter whether the case is between fellow Israelites or between an Israelite and an outsider.

New Jerusalem Bible	At that same time I told your judges, "You must give your brothers a fair hearing and see justice done between one person and his brother or the foreigner living with him.
Revised English Bible	At that time also I gave your judges this command: 'Hear the cases that arise among your kinsmen and judge fairly between one person and another, whether fellow-countryman or resident alien.
Today's NIV	And I charged your judges at that time: Hear the disputes between your people and judge fairly, whether the case is between two Israelites or between an Israelite and a foreigner residing among you.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	I commanded your judges in that period, saying, "Hear between your brothers, and judge in righteousness between a man, between his brother, and between the stranger.
Bible in Basic English	And at that time I gave orders to your judges, saying, Let all questions between your brothers come before you for hearing, and give decisions uprightly between a man and his brother or one from another nation who is with him.
The Expanded Bible	Then I told your ·leaders [judges], "Listen to the arguments between your people. Judge fairly between two ·Israelites [relatives; ^L brothers] or between an ·Israelite [^L relative; brother] and a ·foreigner [resident alien].
Ferar-Fenton Bible	I also ordered your judges at that time saying ; - " Listen between your brothers, and decide just judgments between a man and hisbrother, and the foreigners among you.
NET Bible®	I furthermore admonished your judges at that time that they [Or "you." A number of English versions treat the remainder of this verse and v. 17 as direct discourse rather than indirect discourse (cf. KJV, NAB, NIV, NRSV, NLT).] should pay attention to issues among your fellow citizens [Heb "brothers." The term "brothers" could, in English, be understood to refer to siblings, so "fellow citizens" has been used in the translation.] and judge fairly [The Hebrew word צַדִּיק (tsedeq, "fairly") carries the basic idea of conformity to a norm of expected behavior or character, one established by God himself. Fair judgment adheres strictly to that norm or standard (see D. Reimer, NIDOTTE 3:750).], whether between one citizen and another [Heb "between a man and his brother."] or a citizen and a resident foreigner [Heb "his stranger" or "his sojourner"; NAB, NIV "an alien"; NRSV "resident alien." The Hebrew word גֵּר (ger) commonly means "foreigner."].
NIV, ©2011	And I charged your judges at that time, "Hear the disputes between your people and judge [1Ki 3:9; Ps 72:1; Pr 2:9] fairly [Ge 31:37; Jn 7:24], whether the case is between two Israelites or between an Israelite and a foreigner residing among you. S Ex 12:19, 49; S 22:21

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	At that time I commissioned your judges, 'Hear the cases that arise between your brothers; and judge fairly between a man and his brother, and the foreigner who is with him.
exeGesés companion Bible	And I misvahed your judges at that time, saying, Hearken between your brothers and judge justness between every man and his brother and the sojourner with him:...
JPS (Tanakh—1985)	I charged your magistrates at that time as follows, "Hear out your fellow men, and decide justly between any man and a fellow Israelite or a stranger.

Judaica Press Complete T. Kaplan Translation	And I commanded your judges at that time, saying, "Hear disputes between your brothers and judge justly between a man and his brother, and between his litigant. I then gave your judges instructions, saying, 'Listen [to every dispute] among your brethren, and judge honestly between each man and his brother, [even] where a proselyte [(Targum; Yevamoth 46b, 47a; Septuagint). Or, 'resident alien' (Saadia), 'impressive speaker' (Sifri; Rashi), or, 'common property' (Sanhedrin 7b; Rashi).] [is concerned].
Orthodox Jewish Bible	And I charged your shofetim at that time, saying, Hear the cases between your brethren, and judge righteously between every man and his brother, and the ger that is with him.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And I instructed your judges at that time, saying: You are to hear the disputes between your brothers, and you will judge justly between a man and his brother or his sojourner.
Context Group Version	And I charged your { pl } judges at that time, saying, Hear [the causes] between your { pl } brothers, and judge justly { with vindication } between a man and his brother, and the sojourner that is with him.
Darby Translation	And I commanded your judges at that time, saying, Hear [the causes] between your brethren, and judge righteously between a man and his brother, and him also that sojourneth with him.
English Standard Version	And I charged your judges at that time, 'Hear the cases between your brothers, and judge [ch. 16:18; John 7:24] righteously between a man and his brother or the alien who is with him.
Green's Literal Translation	And I commanded your judges at that time, saying, Hear between your brothers; and judge <i>with</i> righteousness between a man and his brother, and his alien.
New King James Version	"Then I commanded your judges at that time, saying, 'Hear <i>the</i> cases between your brethren, and judge righteously between a man and his brother or the stranger who is with him.
New RSV	I charged your judges at that time: 'Give the members of your community a fair hearing, and judge rightly between one person and another, whether citizen or resident alien.
Webster's Bible Translation	And I charged your judges at that time, saying, Hear [the causes] between your brethren, and judge righteously between [every] man and his brother, and the stranger [that is] with him.
World English Bible	I charged your judges at that time, saying, Hear <i>the</i> causes between your brothers, and judge righteously between a man and his brother, and the foreigner who is living with him.
Young's Updated LT	And I command your judges at that time, saying, Harkening between your brethren--then ye have judged righteousness between a man, and his brother, and his sojourner.

The gist of this verse: Moses has given special instructions to the judges to judge the people fairly, regardless of their backgrounds.

Deuteronomy 1:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

Deuteronomy 1:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tsâvâh (צַוָּה) [pronounced tsaw-VAW]	<i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, charge, command, order; to instruct [as in, giving an order]</i>	1 st person singular, Piel imperfect	Strong's #6680 BDB #845
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
shâphaṭ (שֹׁפְטִים) [pronounced shaw-FAHT]	<i>those judging, the ones judging [governing]; judges, governors</i>	masculine plural, Qal active participle with the 2 nd person masculine plural suffix	Strong's #8199 BDB #1047
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
'êth (עֵת) [pronounced éyith]	<i>time, the right time, the proper time; opportunity</i>	feminine singular noun with the definite article	Strong's #6256 BDB #773
With the bêyth preposition, this means <i>at the right time, at the proper time</i> .			
hîy' (הִיא) [pronounced hee]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is, is implied</i> ; with the definite article	Strong's #1931 BDB #214

Translation: I also ordained [or, charged] judges at that time,... Moses also ordained judges at this time. It is not clear if they were picked from the group of men specified or whether these were men that Moses chose himself.

Since his father-in-law suggested that Moses hire a lot of judges to work under him, this is likely a reference to those judges.

Charles Simeon: *To decline any measure of exertion in behalf of persons committed to our care, may appear to argue a want of love to them. But there are certain bounds beyond which a man cannot go: his physical strength will fail; and his attempts to persevere beyond his capacity of performance will defeat the very object he has in view, and prove an injury to the persons whose welfare he is labouring to consult. The care of all the people of Israel, two millions in number, had devolved on Moses: and he endeavoured, as their chief magistrate, to dispense justice to them all, by hearing and determining every subject of litigation that was brought before him. This occupied him from morning to night, and was obviously impairing his bodily health: the labour was too great for him; and he would soon have sunk under it. By the advice of Jethro, his father-in-law, he appointed persons, chosen out of all the tribes of Israel, to hear all the causes which were of inferior moment, and reserved to himself the determination of those only which were of a more difficult nature, and which required a more especial reference to God himself.*⁶⁷

⁶⁷ From studylight.org accessed October 21, 2013.

Deuteronomy 1:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend</i>	Qal infinitive construct	Strong's #559 BDB #55
shâma' (שמע) [pronounced <i>shaw-MAHG</i>]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	Qal infinitive absolute	Strong's #8085 BDB #1033
<p>The infinitive absolute has four uses: ❶ when found alone, it sometimes acts as an English gerund, so that we may add <i>ing</i> to the end of the verb; ❷ When found directly before its verbal cognate, it serves to intensify or strengthen the action or the meaning of the verb which follows; ❸ When it follows its cognate verb, it emphasizes the duration or the continuation of the verbal idea; and, ❹ it is sometimes used as a substitute for a finite verb form.⁶⁸</p>			
bêyn (בין) [pronounced <i>bane</i>]	<i>in the midst of, between, among; when found twice, it means between</i>	preposition	Strong's #996 BDB #107
'âch (אח) [pronounced <i>awhk</i>]	<i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i>	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #251 BDB #26
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâphaṭ (שפט) [pronounced <i>shaw-FAHT</i>]	<i>to judge, to condemn, to punish; to defend [especially the poor and oppressed], to defend [one's cause] and deliver him from his enemies; to rule, to govern</i>	2 nd person masculine plural, Qal imperfect	Strong's #8199 BDB #1047
tsedeq (צדק) [pronounced <i>TZEH-dehk</i>]	<i>rightness, straightness; what is right and just; righteousness, rightness, vindication</i>	masculine singular substantive	Strong's #6664 BDB #841
bêyn (בין) [pronounced <i>bane</i>]	<i>in the midst of, between, among; when found twice, it means between</i>	preposition	Strong's #996 BDB #107
'îysh (איש) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35

⁶⁸ *Biblical Hebrew*; Page Kelley; William B. Eerdmans Publishing Co., ©1992, pp. 184–185.

Deuteronomy 1:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bêyn (בֵּינַי) [pronounced <i>bane</i>]	<i>in the midst of, between, among; when found twice, it means between</i>	preposition	Strong's #996 BDB #107
’âch (אָח) [pronounced <i>awhk</i>]	<i>brother, half-brother; kinsman or close relative; one who resembles</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #251 BDB #26
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bêyn (בֵּינַי) [pronounced <i>bane</i>]	<i>in the midst of, between, among; when found twice, it means between</i>	preposition	Strong's #996 BDB #107
gêr (גֵּר) [pronounced <i>gare</i>]	<i>sojourner, stranger, immigrant [or, outsider], temporary resident [inhabitant]; newcomer without inherited [property] rights</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1616 BDB #158

Translation: ...saying, 'Listen [to disputes] between your brothers and judge righteously between a man and a fellow Israelite [or between this man] and an immigrant [lit., *between a man and between his brother and between his immigrant*]. With 2 million people living in such close proximity, there were going to be problems and disagreements. Moses originally tried to hear all of these cases and it wore him out. It kept him working morning til night, and agitated as well. It was his father-in-law who suggested that he chose some men to do this sort of work under him.

This is something that the judge must do—they must listen to all sides of a dispute, as well as to relevant witnesses. This is where wisdom comes in. In any court case, Charley Brown is going to make his side sound better and more reasonable; and his opponent in court, Lucy Van Pelt, will make her side seem more reasonable. It is up to the judge to listen carefully to what is being said, to distinguish between the shadings of the truth, to be able to pick out things which are clearly untruthful, and to make a judgment based upon this testimony.

There is a similar passage in Leviticus. "There will be one standard for you; it will be for the emigrant as well as the native, for I am Y^ehowah your God." (Lev. 24:22). One of the most revolutionary aspects of Jewish Law was the emphasis upon fairness to be delivered to the temporary resident—the man from another country who was traveling through Israel or who had decided to stay for awhile. In most countries, the immigrant and the alien will be the first people to be exploited. Their treatment by employers, policemen, the court system will often be unduly harsh. Israel was a light to the world—they represented Y^ehowah, the one true God, to the world. God is a God of righteousness and justice and perfection and Y^ehowah was the God of all mankind. Therefore, his servants could not show partiality. We do not find this in, for instance, **Hammurabi's code** (I think liberals love this code because it established wage controls).

Judgement needed to be honest and fair. Proper judgements needed to be rendered whether this involved fellow Israelites or a Jew and a foreigner. Although I am not an expert in ancient law codes, my guess is, there were few if any law codes which understood foreigners to have rights. As mentioned above, this is not found in the highly vaulted Hammurabi code. In this passage, Moses places foreigners on a level playing field with Israelites.

A lot is made out of minor verses here or there in the Mosaic Law. Someone seizes upon a prohibition of shellfish or separation from women having their period, or a warning about mixing cotton with wool, and this is their evidence that the Bible is filled with silly things. With what we know today, many of these silly laws actually had a purpose, and often this purpose was to preserve the Jewish race during a time of no refrigeration. There were also Farmer's Almanac type advice given by Moses to these people who have never lived on a farm or in a house before.

And more interesting, many of these laws are seized upon in the New Testament and given a spiritual application. Even though the laws, regulations or advice offered were exactly what they seemed to be, it was not unusual for Paul to take one of these things and give it a spiritual spin. One example is the prohibition against leaven when Israel was leaving Egypt—this was because Israel had to move fast; they did not have time to wait for the bread to rise. However, we have the New Testament spin on this, *a little leaven leavens the whole lump*, meaning a little evil can corrupt all those in contact with it. Another example is, Moses tells the people not to link up two different farm animals together to pull a plow; Paul later warns the church at Corinth not to be unequally yoked (not to marry an unbeliever). In other words, even though those were simple words of advice and not some law, the breaking of which meant death, God the Holy Spirit knew that Paul would seize upon that passage and apply it in a specific way 1500 years later.

What is ignored by these same critics is the excellence of these laws; and their fairness. Some claim that they are a rehash of the **Hammurabi Laws**—they are not. This verse is an example of one of the many ways the Mosaic Law was head and shoulders above Hammurabi. *I also ordained judges at that time, telling them, 'Listen to the various disputes and court cases which are between your brothers and judge righteously and fairly between all men, whether fellow Israelites or immigrants.'*

This particular passage is not some kind of an outlier; something which slipped out, but was not generally what God expected of Israel. This is found throughout the Mosaic Law.

Israel, the Law, and Immigrants

Passage	Text/Commentary
Ex. 22:21	You shall not wrong a sojourner or oppress him, for you were sojourners in the land of Egypt. It is the natural inclination of a people to take advantage of those who have just moved into their country. The Bible told Israel, "Don't do this."
Ex. 23:9	You shall not oppress a sojourner. You know the heart of a sojourner, for you were sojourners in the land of Egypt. In case they need some justification for this approach, God gives this to them here.
Lev. 24:22	You shall have the same rule for the sojourner and for the native, for I am the LORD your God.
Deut. 1:16	I also ordained judges at that time, telling them, 'Listen to the various disputes and court cases which are between your brothers and judge righteously and fairly between all men, whether fellow Israelites or immigrants.' (Kukis paraphrased)
Deut. 10:17–19	For the LORD your God is God of gods and Lord of lords, the great, the mighty, and the awesome God, who is not partial and takes no bribe. He executes justice for the fatherless and the widow, and loves the sojourner, giving him food and clothing. Love the sojourner, therefore, for you were sojourners in the land of Egypt. The key is this—people moved to Israel in order to know their God. This was their expression of positive volition. Therefore, the people and courts of Israel were not squelch that desire to know their God.

Israel, the Law, and Immigrants

Passage	Text/Commentary
Deut. 24:14–15	You shall not oppress a hired servant who is poor and needy, whether he is one of your brothers or one of the sojourners who are in your land within your towns. You shall give him his wages on the same day, before the sun sets (for he is poor and counts on it), lest he cry against you to the LORD, and you be guilty of sin.

I do not find anything like this in Hammurabi's Law Code.

All translations from the ESV, with quotations left out and references to God capitalized.

Application: You should treat those whom you have hired from out of the country honestly and fairly. Although it is much more difficult to get outside labor into the United States, this once was quite common.

Passages suggested by *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Deut. 1:16.

Chapter Outline

Charts, Maps and Short Doctrines

When it comes to the claim that Moses used the Law Code of Hammurabi for the Mosaic Law, there are two problems: (1) These two codes are dramatically different. One author used the most convoluted approach to show how they are similar, taking one law and saying, "You can see where Moses gets *an eye for an eye*." (2) The Mosaic Law is actually a misnomer. God gave this Law directly to nation Israel through Moses, at that point in time in human history. See **The Law Code of Hammurabi** ([HTML](#)) ([PDF](#)) ([WPD](#)).

You [all] will not be partial [to] persons in the judgement; as the small as the great, you [all] will hear. You will not fear from faces of man for judgment [is] to Elohim Himself. And the word which is hard from you [all], you [all] bring [it] near unto me and I will hear him.

Deuteronomy
1:17

You will not be partial [toward] people when [you] judge. As to the small [and] the great, you will hear [them all]. You will not fear the face of man because [all] judgment belongs to Elohim Himself. Also when a case is [too] difficult for you, [just] bring [that case] to me and I will hear it.

You will not show partiality toward various people when you judge. You will hear them all, small or great. You will not fear any man because God ultimately is our judge. If there is any case that is too difficult for you, then bring that case to me and I will hear it and render a verdict.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	You shall not have respect to persons in a judgment; you shall hear little <u>words</u> as well as great <u>ones</u> , nor be afraid before the rich man and the ruler; for a judgment is from before the Lord, <u>and He seeth every secret</u> . But the thing that is too hard for you bring to me, and I will hear it.
Latin Vulgate	There shall be no difference of persons, you shall hear the little as well as the great: neither shall you respect any man's person, because it is the judgment of God. And if any thing seem hard to you, refer it to me, and I will hear it.
Masoretic Text (Hebrew)	You [all] will not be partial [to] persons in the judgement; as the small as the great, you [all] will hear. You will not fear from faces of man for judgment [is] to Elohim

Himself. And the word which is hard from you [all], you [all] bring [it] near unto me and I will hear him.

Peshitta (Syriac) You shall not be partial to persons in judgment; but you shall hear the small as well as the great; you shall not be afraid of the face of man, for the judgment is Gods; and the cause that is too hard for you, bring it to me, and I will hear it.

Septuagint (Greek) You shall not have respect to persons in judgment, you shall judge small and great equally; you shall not shrink from before the person of a man, for the judgment is God's; and whatsoever matter shall be too hard for you, you shall bring it to me, and I will hear it.

Significant differences: The targum mistakenly says that the judges are to hear the great and small words. As usual, the targum has additional text.

Thought-for-thought translations; paraphrases:

Common English Bible Don't show favoritism in a decision. Hear both sides out, whether the person is important or not. Don't be afraid of anyone because the ruling belongs to God. Any dispute that is too difficult for you to decide, bring to me and I will take care of it.

Contemporary English V. And it doesn't matter if one is helpless and the other is powerful. Don't be afraid of anyone! No matter who shows up in your court, God will help you make a fair decision. If any case is too hard for you, bring the people to me, and I will make the decision.

Easy English Do not make a difference between important people and poor people. Listen to both of them in a careful way. Do not be afraid of anyone. God always decides what is right. If you cannot answer a question, bring it to me. I will listen to you. Then I will decide what is right."

Easy-to-Read Version When you judge, you must not think that one person is more important than another person. You must judge every person the same. Don't be afraid of anyone, because your decision is from God. But if there is a case too hard for you to judge, then bring it to me and I will judge it.'

Good News Bible (TEV) Show no partiality in your decisions; judge everyone on the same basis, no matter who they are. Do not be afraid of anyone, for the decisions you make come from God. If any case is too difficult for you, bring it to me, and I will decide it.'

The Message Don't play favorites; treat the little and the big alike; listen carefully to each. Don't be impressed by big names. This is God's judgment you're dealing with. Hard cases you can bring to me; I'll deal with them."

New Berkeley Version You must show no partiality in your decisions. You must listen to low and high alike without being afraid in the presence of any man; for judgment belongs to God. The case that proves too difficult for you, you must bring to me and I will hear it.'

New Century Version When you judge, be fair to everyone; don't act as if one person is more important than another, and don't be afraid of anyone, because your decision comes from God. Bring the hard cases to me, and I will judge them."

New Living Translation ...and impartial in your judgments. Hear the cases of those who are poor as well as those who are rich. Don't be afraid of anyone's anger, for the decision you make is God's decision. Bring me any cases that are too difficult for you, and I will handle them.'

The Voice Don't show any favoritism when you judge; whether a person is important or unimportant, hear him out. Don't be intimidated by anybody because it's really God who is the judge; *you are just His agents*. If any case is too difficult for you, bring it to me, and I'll handle it."

Partially literal and partially paraphrased translations:

American English Bible	...and they were not to favor one over the other when it comes to their judgments. Rather, they were to judge both the rich and the poor in the same way. Nor were they to fear anyone, because the judgment is God's.
Beck's American Translation	When you judge, don't show any favor to anyone, but listen to low and high alike, being afraid of nobody, seeing it is God who is judging the people. Any case that is too hard for you bring to me, and I will hear it.
Christian Community Bible	Do not be influenced by anyone when you judge, but listen to the poor and the rich alike, to the powerful as well as the weak, and do not be afraid of anyone because you act in place of God.
God's Word™	Be impartial in your decisions. Listen to the least important people the same way you listen to the most important people. Never be afraid of anyone, since your decisions come from God. You may bring me any case that's too hard for you, and I will hear it."
New Advent (Knox) Bible	Listen impartially to great and small, without undue regard for any man; it is God's justice you are administering. If any quarrel seems hard to decide, refer it to me, and I will take cognisance of it myself. See Ex. 18.
New American Bible	In rendering judgment, do not consider who a person is; give ear to the lowly and to the great alike, fearing no man, for judgment is God's. Refer to me any case that is too hard for you and I will hear it.'
New American Bible (R.E.)	In rendering judgment, do not consider who a person is; give ear to the lowly and to the great alike, fearing no one, for the judgment is God's. Any case that is too difficult for you bring to me and I will hear it."
NIRV	When you judge them, treat everyone the same. Listen to those who are important and those who are not. Don't be afraid of any man. God is the highest judge. Bring me any case that is too hard for you. I'll listen to it."
New Jerusalem Bible	You must be impartial in judgement and give an equal hearing to small and great alike. Do not be afraid of any human person, for the verdict is God's. Should a case be too difficult, bring it for me to hear.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Recognize no face in a verdict: hear the small and the great. Never stay in front of a man for the verdict, it's God's. In the hard word for you, offer it to me, and I will hear it."
Bible in Basic English	In judging, do not let a man's position have any weight with you; give hearing equally to small and great; have no fear of any man, for it is God who is judge: and any cause in which you are not able to give a decision, you are to put before me and I will give it a hearing.
The Expanded Bible	When you judge, ·be fair to everyone [do not show favoritism]; don't act as if one person is more important than another, and don't be ·afraid of [intimidated by] anyone, because your decision comes from God. Bring the hard cases to me, and I will judge them."
Ferar-Fenton Bible	Do not regard social station in deciding, whether low or high. Listen not in fear of the station of a man ; for justice belongs to God Himself. But any matter that is too difficult for you, bring to me, and I will hear it."
NET Bible®	They [Heb "you," and throughout the verse (cf. NASB, NRSV).] must not discriminate in judgment, but hear the lowly [Heb "the small," but referring to social status, not physical stature.] and the great alike. Nor should they be intimidated by human beings, for judgment belongs to God. If the matter being adjudicated is too difficult for them, they should bring it before me for a hearing.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	You are not to show favoritism when judging, but give equal attention to the small and to the great. No matter how a person presents himself, don't be afraid of him; because the decision is God's. The case that is too hard for you, bring to me and I will hear it.'
exeGesés companion Bible	...recognize not faces in judgment; and hear the small as well as the great: fear not the face of man; for the judgment is of Elohim: and for the word that is too hard for you, approach me and I hear it.
Kaplan Translation	Do not give anyone special consideration when rendering judgment. Listen to the great and small alike, and do not be impressed by any man [(Septuagint), or, 'fear' (Rashi; Targum; Ibn Ezra from Genesis 15:13), or, 'be concerned' (Saadia). This is a commandment that a judge not be impressed by the litigants (Sefer HaMitzvoth, Negative 277).], since judgment belongs to God. If any case is too difficult, bring it to me, and I will hear it.'
Orthodox Jewish Bible	Ye shall not respect persons in mishpat but ye shall hear the katon as well as the gadol; ye shall not be afraid of the face of man; for the mishpat is Elohim's: and the case that is too hard for you, bring it unto me, and I will hear it.
<i>The Scriptures</i> 1998	'Do not show partiality in right-ruling, hear the small as well as the great. Do not be afraid of anyone's face, for the right-ruling belongs to Elohim. And the case which is too hard for you, bring it to me, and I shall hear it.'

Literal, almost word-for-word, renderings:

Concordant Literal Version	You shall not recognize faces with partiality in judgment. You shall hear the small as the great. You shall not shrink away from any man's face, because the judgment, it is Elohim's. And the matter which is too hard for you, you shall bring near to me that I may hear it.
Context Group Version	You { pl } shall not acknowledge faces in judgment; you { pl } shall hear the small and the great alike; you { pl } shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you { pl }, you { pl } shall bring to me, and I will hear it.
English Standard Version	You shall not be partial in judgment. You shall hear the small and the great alike. You shall not be intimidated by anyone, for the judgment is God's. And the case that is too hard for you, you shall bring to me, and I will hear it.'
The Geneva Bible	Ye shall not respect persons in judgment; [but] ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment [is] Gods [You are his Lieutenants.]: and the cause that is too hard for you, bring [it] unto me, and I will hear it.
Green's Literal Translation	You shall not recognize persons in judgment; you shall hear the small as well as the great; you shall not be afraid because of the face of a man, for the judgment is God's; and the thing too hard for you, you shall bring near to me, and I shall hear it.
New RSV	I charged your judges at that time: `Give the members of your community a fair hearing, and judge rightly between one person and another, whether citizen or resident alien.
Webster's Bible Translation	Ye shall not respect persons in judgment; [but] ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment [is] God's: and the cause that is too hard for you, bring to me, and I will hear it.
World English Bible	You shall not show partiality in judgment; you shall hear the small and the great alike; you shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you, you shall bring to me, and I will hear it.

Young's Updated LT

You [all] do not discern faces in judgment; as the little so the great you do hear; you are not afraid of the face of any, for the judgment is God's, and the thing which is too hard for you, you bring near unto me, and I have heard it.

The gist of this verse:

Moses warns the judges to be impartial, no matter if the litigants are poor versus rich, or native citizen versus immigrant.

Deuteronomy 1:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
לֹא (לא or לוא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâkar (נָכַר) [pronounced naw-KAHR]	<i>properly: to be foreign, to be strange; to contemplate, to behold; to have respect, to be partial; to recognize, to acknowledge; to be acquainted with; to know, to know how, to know the difference between; to care for</i>	2 nd person masculine plural, Hiphil imperfect	Strong's #5234 BDB #649
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
mîsh ^e pâṭ (מִשְׁפָּט) [pronounced mish ^e -PAWT]	<i>judgement, justice, a verdict rendered by a judge, a judicial decision, a judicial sentence, a verdict, a judgement of the court</i>	masculine singular noun with the definite article	Strong's #4941 BDB #1048

Translation: You will not be partial [toward] people when [you] judge. Judges were not to show partiality towards those they judged. They were not to choose their friends over their enemies; people they knew over people they do not know; rich over the poor (or vice versa).

In both places where the word *judgment* appears, it is preceded by the definite article. This is not a reference to a specific judgment which is pending; Moses does not have a specific judgment in mind that he is referring to. Here the definite article is one of *species*, meaning that this refers to any particular judgment that they are faced with.

Peter Pett: *In those days there was no separation between the ruling authorities and the system of justice. The rulers were the judges. The military leaders in the Book of Judges were mainly called judges because having gained their victories they then began to rule their section of Israel.*⁶⁹

⁶⁹ From <http://www.studylight.org/com/pet/view.cgi?bk=4&ch=1> accessed November 5, 2013.

Deuteronomy 1:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately; combined with an infinitive, it can also take on the meaning as, often, when, as soon as</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
qâṭān (קָטָן) [pronounced kaw-TAWN]	<i>small, young, unimportant, insignificant</i>	feminine singular adjective; with the definite article	Strong's #6996 BDB #881
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately; combined with an infinitive, it can also take on the meaning as, often, when, as soon as</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
gâdôwl (גָּדוֹל) [pronounced gaw-DOHL]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	masculine singular adjective with a definite article	Strong's #1419 BDB #152
When used as a substantive, as here, gâdôwl means a great [mighty, noble] man.			
shâma ^c (שָׁמַעַ) [pronounced shaw-MAHÇ]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	2 nd person masculine plural, Qal imperfect; pausal form	Strong's #8085 BDB #1033

Translation: *As to the small [and] the great, you will hear [them all].* The illustration that Moses uses here is the small and the great. You do not choose one over the other. You hear all cases and judge them based upon the merits of the case, and upon nothing else.

This is particularly important because often judges and juries walk into the courtroom automatically favoring the little guy or the rich, influential guy.

Gill: *You will not...pass judgment, and give sentence according to the outward appearances, circumstances, and relations of men; as whether they be friends or foes, rich or poor, old or young, men or women, learned or unlearned; truth and justice should always take place, without any regard to what persons are; but you shall hear the small as well as the great; persons in low, life, and in mean circumstances, as well as great and noble personages; or little causes and of no great moment, as well as those of the utmost importance; all must be attended to.*⁷⁰

From Coke's Commentary: *It was ordered by Solon, that all the Athenian judges should take this oath, "I will hear the plaintiff and defendant both alike." The Jews understand the words in the 16th verse*

⁷⁰ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 1:17 (slightly edited).

as enjoining, that a judge was not to hear any man when the adversary was absent; but both parties were to be there present.⁷¹

Deuteronomy 1:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לֹא or לוֹל) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
gûwr (גּוּר) [pronounced goor]	(1) to temporarily reside, to sojourn, to stay temporarily; (2) to stir up, to strive with, to quarrel with; and, (3) to dread, to be afraid of, to stand in awe of	2 nd person masculine plural, Qal imperfect (this verb is a homonym; all basic meanings are given)	Strong's #1481 BDB #158
min (מִן) [pronounced mihn]	from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than	preposition of separation	Strong's #4480 BDB #577
pânîym (פְּנֵי) [pronounced paw-NEEM]	face, faces, countenance; presence	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, min pânîym mean <i>from before the face of; out from before the face, from the presence of</i> . However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered <i>because of, because that; by</i> .			
ʾîysh (אִישׁ) [pronounced eesh]	a man, a husband; anyone; a certain one; each, each one, everyone	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
kîy (כִּי) [pronounced kee]	for, that, because; when, at that time, which, what time	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
BDB gives this list of definitions: 1) that, for, because, when, as though, as, because that, but, then, certainly, except, surely, since; 1a) that; 1a1) yea, indeed; 1b) when (of time); 1b1) when, if, though (with a concessive force); 1c) because, since (causal connection); 1d) but (after negative); 1e) that if, for if, indeed if, for though, but if; 1f) but rather, but; 1g) except that; 1h) only, nevertheless; 1i) surely; 1j) that is; 1k) but if; 1l) for though; 1m) forasmuch as, for therefore.			
mîsh ^e pâṭ (מִשְׁפָּט) [pronounced mish ^e -PAWT]	judgement, justice, a verdict rendered by a judge, a judicial decision, a judicial sentence, a verdict, a judgement of the court	masculine singular noun with the definite article	Strong's #4941 BDB #1048
lâmed (ל) [pronounced le ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510

⁷¹ From <http://www.studyight.org/com/tcc/view.cgi?bk=4&ch=1> accessed November 4, 2013.

Deuteronomy 1:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim	masculine plural noun	Strong's #430 BDB #43
hûw' (אוּהוּ) [pronounced <i>hoo</i>]	he, it; himself as a demonstrative pronoun: that, this (one); same	3 rd person masculine singular, personal pronoun; sometimes the verb to be, is implied	Strong's #1931 BDB #214

Translation: You will not fear the face of man because [all] judgment belongs to Elohim Himself. Sometimes when a person is being judged or has committed a crime, they will threaten the judge. Or, just seeing them before you, they look threatening. However, Moses is saying that they are not to be afraid of any man, because all judgment is ultimately God's. No matter what they do, they are liable to be judged by God.

Deuteronomy 1:17d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וּ) [pronounced <i>weh</i>]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
dâbâr (דָּבָר) [pronounced <i>daw^b-VAWR</i>]	word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner	masculine singular noun with the definite article	Strong's #1697 BDB #182
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	that, which, when, who, whom	relative pronoun	Strong's #834 BDB #81
qâshâh (קָשָׁה) [pronounced <i>kaw-SHAWH</i>]	to harden, to be severe, to stiffen, to be fierce; to become inflexible, unyielding and self-willed; to become obstinate, stubborn, pig-headed and unalterable; to be hard [difficult, severe]	3 rd person masculine singular, Qal imperfect	Strong's #7185 BDB #904
min (מִן) [pronounced <i>mihn</i>]	from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than	preposition of separation with the 2 nd person masculine plural suffix	Strong's #4480 BDB #577
qârab (קָרַב) [pronounced <i>kaw-RA^{BV}</i>]	to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove	2 nd person masculine plural, Hiphil imperfect	Strong #7126 BDB #897

Deuteronomy 1:17d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 1 st person singular suffix	Strong's #413 BDB #39
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâma' (שמע) [pronounced shaw-MAHG]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	1 st person singular, Qal imperfect with the 3 rd person masculine singular suffix	Strong's #8085 BDB #1033

Translation: Also when a case is [too] difficult for you, [just] bring [that case] to me and I will hear it. Moses also sets up a system of higher courts. If they come to a case that they cannot make a sound judgment on, in their own estimation, then they are to bring this case to Moses.

V. 17 reads: You will not show partiality toward various people when you judge. You will hear them all, small or great. You will not fear any man because God ultimately is our judge. If there is any case that is too difficult for you, then bring that case to me and I will hear it and render a verdict. We have a similar passage in Leviticus: "You will do no injustice in judgment; you will not be partial to the poor nor defer to the great, but you are to judge your neighbor fairly." (Lev. 19:15). People are prejudice in court cases and disputes for all kinds of reasons. In Houston, there is no zoning, so most neighborhoods are regulated by a neighborhood association. It is not unusual for such an association to come down hard for minor infractions on someone who they do not know or do not like, yet to look the other way for similar offenses committed by a friend on the board or a member of the board itself. Similarly, neighbors will report offenses of people that they do not know, but rarely report offenses of someone that they know and like. In court cases, some people will favor a particular race over another race, some will take the side of the poor over the rich or vice versa—there are so many ways that justice can be perverted. Our system of justice, based very definitely upon the Mosaic Law, is filled with discrepancies and unfair treatment.

Moses urged his people against such favoritism—he urged them to listen to a case based upon the merit alone—to ignore the faces of those they are trying, whether friends, or relatives, or strangers, and to examine the facts and render a just decision based upon what is right. And in any case where a judge felt unable to render a proper verdict, then there was the appellate court, the highest court of the land, the judgment of Moses. This even allowed for a situation where a judge was prejudice and did not want to rule, afraid to rule in favor of his family or friends. Such a case could be taken to Moses. This is also a rehash of what has come before: *And they judged the people at all times. Any hard case they brought to Moses, but any small matter they decided themselves* (Ex. 18:26, ESV). Moses is still looking back to what has already been established and recalling this information.

Such a standard of justice is demanded because the Jews are to reflect the character of their God, Y^ehowah—Jesus Christ, the creator of the heavens and the earth. "For Y^ehowah your God is the God of gods and the Lord of lords, the great, the mighty and the awesome God Who does not show partiality nor does He take a bribe. He executes justice for the orphan and the widow, and shows His love for the alien by giving him food and clothing. So show your love for the alien, for you were aliens in the land of Egypt. You will fear [and respect] Y^ehowah your God; you will serve Him and cling to Him and you will swear by His name." (Deut. 10:17–20). This was not a minor point of the Law—this was repeated several times: "You will appoint for yourselves judges and officers in all your towns which Y^ehowah your God is giving you, according to your tribes and they will judge the

people with righteous judgment. You will not distort justice; you will not be partial and you will not take a bribe, for a bribe blinds the eyes of the wise and perverts the words of the righteous. Justice and [only] justice you will pursue, and you may live and possess the land which Y^ehowah your God is giving you." (Deut. 16:18–20; see also Deut. 24:17).

So you are not a judge or an arbitrator; you are just Charlie Brown, off the street, whose opinion means little even in your own household. Nevertheless, **my brothers, do not hold your faith in our glorious Lord Jesus Christ with personal favoritism. For if a man comes into you assembly with a gold ring and dressed in fine clothes, and there also comes in a poor man in dirty clothes, and you pay special attention to the one who is wearing the fine clothes, have you not made distinctions among yourselves and become judges with evil motives?** (James 2:1–3a, 4). You do this all the time. You have this distorted view of those who are celebrities in this life, whether movie or TV personalities or sports figures, and you think there is something special about them because (1) they entertain you and (2) because they have more money than you can conceive of. These are just people; they have old sin natures; they are unfaithful to their mates and they sin; and many of them will spend eternity in hell. The person wearing trashy clothes or the homeless person—the ones you have spoken disparagingly about—they might be your next door neighbors for all of eternity. These earthly celebrities, as far as your memory goes, will be long gone. Their importance will fade just like the monetary wealth that you accumulated in this lifetime will fade. You are a witness to everyone around you, no matter how inferior or superior you consider them to be. Your giving inordinant deference slights both the rich and the poor alike; the rich feel as though they deserve your adoration because of something they have done, and the poor feel as though you have slighted them. In either case, you have been a poor witness for Jesus Christ.

We have a long history of what results when we judge a person incorrectly. The Jews chose Saul as their king, because he was tall, handsome, seemingly intelligent with what appeared to be some spiritual life. King Saul, Israel's first king, was one of their worst kings. When his successor, David, was to be chosen, God told the prophet Samuel: **"Do not look at his appearance or at the height of his stature, because I have rejected him; for god [sees] not as man sees, for man looks at the appearance, but Y^ehowah looks at the heart."** (1Sam. 16:7b).

The Jews are God's people (as are Christians); therefore, they need to reflect His perfect justice. This is why justice and a lack of partiality are found throughout Scripture, from the Old Testament to the New. Deut. 10:17 16:19 Lev. 19:15 1Sam. 16:7 2Sam. 14:14 Prov. 24:23 Matt. 22:16 Luke 20:21 Acts 10:34–35 Rom. 2:11 Eph. 6:9 Col. 3:25 James 2:1, 3, 9 1Peter 1:17.

Do you see how all good law is reflected herein? These things which Moses is saying right here make for a sound and fair judicial system. This is exactly what we would expect.

The Pulpit Commentary comes to several conclusions based upon these several verses.

The Pulpit Commentary on "The Blessing of Good Government"

- I. **A WISE MAN DISAVOWS ABSOLUTE MONARCHY.** Legislation, the most difficult department of government, had been furnished for Israel by the Supreme Mind of the universe; yet Moses found the task of administration too much for a single arm. The aim of every ruler ought to be, not personal power, but universal service the greatest good of the greatest number. No wise man will expose himself to the tremendous temptation of personal aggrandizement. Beside, it is a boon to others to exercise the faculties of discrimination and judgment.
- II. **POPULAR CHOICE OF RULERS TO BE DETERMINED BY A SINGLE LAW, VIZ. PERSONAL MERIT.** To lift the voice for an unqualified ruler is a crime against the State an injury, and not a benefit, to the person elect. To allow personal qualification to dominate the choice, is to make God the umpire. This is, in civic affairs, "to do his will on earth as it is done in heaven.
- III. **THERE IS ROOM, BOTH IN THE CHURCH AND IN THE STATE, FOR VARIOUS OFFICES.** If a man cannot rule five thousand, he may be able to rule fifty. Service in a subordinate station may qualify for higher dignity. Gradation of rank best conserves the interests of the nation. "Order is Heaven's first law.
- IV. **ALL HUMAN AUTHORITY IS IN THE STEAD OF GOD.** "The judgment is God's." Magistrates act in

The Pulpit Commentary on "The Blessing of Good Government"

God's stead. Parents likewise. Every man is bound to act as God would act. He represents God always and everywhere. All talent is a trust. We are the stewards of God's estate.

- V. HUMANITY IS FAR SUPERIOR TO NATIONALITY, CLASS, OR SECT. Every man, however poor or ignorant, is to be accounted a brother. In the commonwealth of Israel there are no strangers. Nationality is but a pasteboard separation. "God hath made of one blood all nations." The great divider is sin. A heaven-kindled eye penetrates through every crust of barbarism and vice, and sees a man beneath. Here is a kingly nature, though now enslaved.
- VI. GROWTH OF NUMBERS IS A TOKEN OF DIVINE APPROBATION. In the ratio of material abundance and contentment, is increase of population. It was one of the presages of Messiah's kingdom, "they of the city shall flourish like grass of the earth." In heathen lands population is sparse. War and pestilence decimate the ranks. In proportion as sound Christianity prevails, the subjects of the state augment. Every additional man ought to be an increment of strength and usefulness.
- VII. PRAYER HAS A RECOGNIZED PLACE IN GOD'S GOVERNMENT. Promise always waits on prayer, as harvest waits on the husbandman's toil. However abundant are the promises, yet for the fulfillment God will be inquired of to do it for us. When prayer has its root in God's specific promise, it must bear fruit in proportion as faith enlarges her boughs. This is wise building, for we found our expectations upon eternal rock.
- VIII. GOOD MEN GREATLY DESIRE THEIR COUNTRY'S GOOD. Patriotism is a goodly virtue, though not the noblest. To fence ourselves round with selfish interests is despicable. We envy not that man's narrow soul who has no sympathy nor energy for his nation's weal. The best Christian will take some interest in everything in municipal matters, international treaties, literature, science, commerce, art. In the broadest sense, he is a citizen of the world. He lives to bless others. This is Christ like.

This passage tells us that division of labor is as important in Church work as in the arts.

- I. THE NEGLECT OF DIVISION OF LABOR LEADS TO SERIOUS EVILS.
1. The work is not overtaken. "Not able" (ver. 9).
 2. Those who have to do it are greatly overtaxed. "Cumbrance," "burden" (ver. 12).
 3. Energy is wasted on subordinate tasks which might be applied to better purpose.
- II. THE ADOPTION OF DIVISION OF LABOR SECURES OBVIOUS ADVANTAGES.
1. Relieves the responsible heads.
 2. Expedites business and promotes order.
 3. Secures that the work is better done.
 4. Utilizes varieties of talent.
- But parties must be as willing to co-operate as they were here.
- III. RIGHTLY TO SECURE THE ADVANTAGES OF DIVISION OF LABOR THERE MUST BE EFFICIENT ORGANIZATION. When Moses took in hand the appointment of assistants, he did it thoroughly (ver. 15). The work which each is to do must not be left to haphazard, or to "understandings," or to the tastes and inclinations of individuals, but should be definitely marked out. There must be organization and distribution of tasks on a general plan, which, while it affords room for all grades of talent, allots work with a view to the aptitudes which each is known to possess. It is characteristic of Moses' scheme:
1. That it took advantage of existing institutions.
 2. That it rested on a broad, popular basis; elective (ver. 13).

From *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Deut. 1:9-18 (edited).

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Application: One more thing: you will note how the word *justice* is thrown into a number of different places where it does not belong: *racial justice*, *economic justice*, *healthcare justice*. These are distortions of the word *justice*; but it is distorted in this way because this is a powerful word. True justice is fundamental to any society that hopes to perpetuate itself.

And so I commanded you in the time the that Deuteronomy **Thus I commanded you at that time all the**
all the words which you do. 1:18 **things that you [should] do.'**

Thus I commanded you at that time in all the things that you should do.'

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And at that time I taught you all the <u>Ten Words which you are to practise about judgments of money, and judgments of life.</u>
Latin Vulgate	And I commanded you all things that you were to do.
Masoretic Text (Hebrew)	And so I commanded you in the time the that all the words which you do.
Peshitta (Syriac)	And I commanded you at that time all the things that you should do.
Septuagint (Greek)	And I charged upon you at that time all the <u>commands</u> which you shall perform.
Significant differences:	Additional phrase in the targum. <i>Commands</i> in the Greek is not a good translation of the Hebrew word.

Thought-for-thought translations; paraphrases:

Contemporary English V.	After I gave these instructions to the judges, I taught you the LORD's commands.
Easy English	So, at that time, I told you everything that you must do.
Easy-to-Read Version	At that same time, I also told you all the other things you must do.
<i>The Message</i>	I issued orders to you at that time regarding everything you would have to deal with.
New Berkeley Version	At that time I gave you orders concerning all the things you were to do.
New Century Version	At that time I told you everything you must do.
The Voice	At that time, I told you everything you needed to do.

Partially literal and partially paraphrased translations:

American English Bible	And whenever a case was too hard for them, they were to bring it to me and I would hear it. This is v. 18 in the AEB; there is no corresponding verse for what we have in the Hebrew.
Beck's American Translation	At that time I gave you orders about everything you were to do."
Christian Community Bible	At that time, I established what you had to do.
<i>God's Word</i> TM	So I told you how to handle these situations.
New Advent (Knox) Bible	At this time, too, I gave you all the commandments you were to follow.
New American Bible	Thereupon I gave you all the commands you were to fulfill.
New American Bible (R.E.)	Thus I charged you, at that time, with all the things you were to do.
New Jerusalem Bible	And on that occasion I gave you instructions about everything you were to do."
Revised English Bible	At the same time I instructed you in all your duties.
Today's NIV	And at that time I told you everything you were to do.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	I commanded you in that period all the words which you did.
Bible in Basic English	And at that time I gave you all the orders which you were to do.
The Expanded Bible	At that time I told you everything you must do [Ex. 18:13-23].
Ferar-Fenton Bible	I instructed you also at that time as to what things you ought to do.

So I instructed you at that time regarding everything you should do.
 And at that time I told you everything you were to do. S Ge 39:11

NIV, ©2011

Jewish/Hebrew Names Bibles:

Complete Jewish Bible I also gave you orders at that time concerning all the things you were to do.
 exeGeses companion Bible And I misvahed you at that time
 all the words for you to work.
 JPS (Tanakh—1985) Thus I instructed you, at that time, about the various things that you should do.
 Kaplan Translation At that time, I gave you instructions regarding everything that you must do.

Literal, almost word-for-word, renderings:

Concordant Literal Version Thus I instructed you at that time in all the things which you should do.
 Context Group Version And I commanded you { pl } at that time all the things which you { pl } should do.
 English Standard Version And I commanded you at that time all the things that you should do.
 Green’s Literal Translation And at that time I commanded you all the things which you were to do.
 New RSV So I charged you at that time with all the things that you should do.
 Young’s Updated LT And I command you, at that time, all the things which you [all] do.

The gist of this verse: It was at this same time period that Moses gave all of the other mandates from God to the people.

Deuteronomy 1:18

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong’s # BDB #253
tsâvâh (צוה) [pronounced tsaw-VAW]	to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, charge, command, order; to instruct [as in, giving an order]	1 st person singular, Piel imperfect	Strong’s #6680 BDB #845
’êth (את) [pronounced ayth]	you; untranslated mark of a direct object; occasionally to, toward	sign of the direct object affixed to a 2 nd person masculine plural suffix	Strong’s #853 BDB #84
bê (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	Strong’s# none BDB #88
’êth (עת) [pronounced gayth]	time, the right time, the proper time; opportunity	feminine singular noun with the definite article	Strong’s #6256 BDB #773
With the bêyth preposition, this means <i>at the right time, at the proper time.</i>			
hîy’ (היא) [pronounced hee]	she, it; also used as a demonstrative pronoun: that, this (one)	3 rd person feminine singular, personal pronoun; sometimes the verb is, is implied; with the definite article	Strong’s #1931 BDB #214

Deuteronomy 1:18

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i>]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
d ^e bârîym (דְּבָרִים) [pronounced <i>daw^b-vawr-EEM</i>]	<i>words, sayings, doctrines, commands; things, matters, reports</i>	masculine plural noun with the definite article	Strong's #1697 BDB #182
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
'āsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	2 nd person masculine plural, Qal imperfect	Strong's #6213 BDB #793

Translation: *Thus I commanded you at that time all the things that you [should] do.'* At that time, Moses was their supreme commander. What Moses told them to do, it was if a king had told them. In fact, because most of what Moses said came from God, it was as if God had told them to do these things. These would have been all the things which God instructed Moses on Mount Sinai.

Gill: *Delivered to them all the laws, moral, ceremonial, and judicial, which were then given him at Mount Sinai.*⁷²

Moses was the highest authority of the land in the human realm. One of the greatest leaders you can have is a person who has the ability to lead but does not desire that position. Most leaders are warped by lust for power and approbation, as well as greed. Moses was a man of great integrity who would have spent the rest of his life shepherding in Midian had not God specifically called for him to lead Israel.

Chapter Outline

Charts, Maps and Short Doctrines

And I said to you at that time, I am unable to carry you. Jehovah your God has multiplied you before my eyes, and this very day, you are as the stars of the heavens in number. Jehovah, the God of your fathers, continues to increase you a thousandfold and He continues to bless you, exactly as He said He would.

How can I bear by myself bear your problems and your personal disputes? Therefore, I said, 'Give me a list of people who are wise, perceptive and knowledgeable from your various tribes and I will appoint them as authorities over you.'

Then you answered me by saying, 'This is a very good idea.'

Therefore, I took these men whom you suggested—men who were chosen for their wisdom and knowledge—and I placed them in various positions of authority, over a thousand, over a hundred, over fifty and over ten. I also made them officials within your tribes.

⁷² Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 1:18.

I also ordained judges at that time, telling them, 'Listen to the various disputes and court cases which are between your brothers and judge righteously and fairly between all men, whether fellow Israelites or immigrants. You will not show partiality toward various people when you judge. You will hear them all, small or great. You will not fear any man because God ultimately is our judge.'

If there is any case that is too difficult for you, then bring that case to me and I will hear it and render a verdict. Thus I commanded you at that time in all the things that you should do.'

Summary and Application of Deuteronomy 1:9–18

1. God had increased the size of Israel, as He had promised, to a point where no single man could lead them. A plethora of authorities had become necessary.
2. God set Moses over the people and Moses would set Joshua over the people; but a myriad of leaders would be needed for their civil life, their religious life, their military life and their judicial life.
3. Moses allowed the people to choose their leaders, but he had a check and balance of assigning them their positions.
4. This section, therefore, introduces the concepts of democracy, a representative government (a republic) and checks and balances. Very likely, in many cases, a nomination process was used.
5. We do not know exactly how the individual leaders were chosen, but, in some cases this would have been by the elders; and others, perhaps, by the people themselves.
6. The Levites had already been selected by God to be the authority in the spiritual life of Israel. They were supported with a 10% yearly tax.
7. Moses had been selected by God, and he was well-trained for his position. One of the things which angered me about the 2013 television series *The Bible* (besides being filled with inaccuracies) is, Moses was presented as some kind of a goofy nutball. He was anything but. He was the greatest leader of the period of time and one of the greatest leaders in all human history. He was also well-trained for such a position; he did not just walk into it without training.
8. Primarily, the men of Israel would function as a military, so they needed men over them, and this is where we get authorities over 1000's, 100's, 50's and 10's. These would be military units. There is no implication here that we need that many civil servants.
9. Moses also established lower courts, and cases which the lower courts did not feel competent to judge could be kicked upstairs for Moses (or whomever) to judge. Moses was going to be left behind to die, while the Israelites pressed forward into the land to take it; therefore, he would not be their judge. Therefore, there would be one man at the top who would make the final judgments.
10. Moses told the judges below him that they needed to be fair and impartial, taking in all of the facts of the case, and rendering a decision based upon the facts of the case and justice, as all judgment is of God. They needed to be God's representatives on the bench.

I have to admit, every time I saw the actor playing Moses in the Bible series, I got so incredibly irritated. A person could not have been found who was more unlike Moses than that actor and his weird interpretation of Moses (my guess is, when someone talks to God, then Hollywood has to figure that man has a number of screws loose).

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Historic event: Spies are Sent out to Reconnoiter the Land of Promise

Num. 13:1–24

And so we pull up stakes from Horeb and so we go toward all the wilderness the great and the fearful thing the that which you saw [on] a way [to] hill country of the Amorite as which commanded Y^ehowah our Elohim us. And so we come as far as Kadesh-barnea.

Deuteronomy
1:19

So we pulled up stakes in Horeb and went toward all the great and fearful desert-wilderness which you saw on the way to the hill country of the Amorite, just as Y^ehowah our Elohim commanded us; and we came as far as Kadesh-barnea.

So we pulled up stakes in Horeb and moved out, going toward that great and feared desert-wilderness area, which you saw along the way to the hill country of the Amorites, just as Jehovah our God commanded us. Thus we came as far as Kadesh-barnea.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And we journeyed from Horeb, and came through all that great and fearful desert, <u>where you saw serpents like boughs, and loathsome scorpions darting at you like arrows</u> , on the way of the mountain of the Amoraah, as the Lord our God had commanded us, and came to <u>Rekem Giah</u> .
Latin Vulgate	And departing from Horeb, we passed through the terrible and vast wilderness, which you saw, by the way of the mountain of the Amorrhite, as the Lord our God had commanded us. And when we were come into Cadesbarnea,...
Masoretic Text (Hebrew)	And so we pull up stakes from Horeb and so we go toward all the wilderness the great and the fearful thing the that which you saw [on] a way [to] hill country of the Amorite as which commanded Y ^e howah our Elohim us. And so we come as far as Kadesh-barnea.
Peshitta (Syriac)	And when we journeyed from Horeb, we went through all that great and terrible wilderness, which you saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and we came as far as <u>Rakim-gia</u> .
Septuagint (Greek)	And we departed from Horeb, and went through all that great and terrible wilderness, which you saw, by the way of the mountain of the Amorite, as the Lord our God charged us, and we came as far as Kadesh Barnea.
Significant differences:	Two additional phrases are found in the targum.

In the Hebrew, the word for *mountain* is the same as the word for *hill country*. The place which they arrive to sound much different in the targum and Syriac.

Thought-for-thought translations; paraphrases:

Common English Bible	The spy disaster We left Horeb and journeyed through that vast and terrifying desert you saw, on the way to the hills of the Amorites, exactly as the Lord our God commanded us. Then we arrived at Kadesh-barnea.
Contemporary English V.	The LORD had commanded us to leave Mount Sinai and go to the hill country that belonged to the Amorites, so we started out into the huge desert. You remember how frightening it was, but soon we were at Kadesh-Barnea,...
Easy English	Moses sent out men to explore. Then the *Lord our God told us to start our journey from *Mount Horeb. So we went towards the hills of the *Amorites. We walked through all that large and frightening *desert that you have seen. And so we reached Kadesh-Barnea.
Easy-to-Read Version	"Then we obeyed the Lord our God. We left Mount Horeb (Sinai) and traveled toward the hill country of the Amorite people. We went through that big and terrible desert that you saw. We came to Kadesh Barnea.

The Message	Then we set out from Horeb and headed for the Amorite hill country, going through that huge and frightening wilderness that you've had more than an eyeful of by now--all under the command of GOD, our God--and finally arrived at Kadesh Barnea.
New Life Bible	"Then we left Mount Sinai. We went through the big desert you saw which fills people with fear, on the way to the hill country of the Amorites, just as the Lord our God had told us. And we came to Kadeshbarnea.
New Living Translation	Scouts Explore the Land "Then, just as the Lord our God commanded us, we left Mount Sinai and traveled through the great and terrifying wilderness, as you yourselves remember, and headed toward the hill country of the Amorites. When we arrived at Kadesh-barnea, .
The Voice	Then we left Horeb, as the Eternal, our True God, commanded us; and we went through that awful, vast wilderness--none of us will ever forget the sight! We headed toward the Amorite highlands until we got to Kadesh-barnea.

Partially literal and partially paraphrased translations:

American English Bible	'So, just as Jehovah our God had instructed us, we left that Dry Place (Horeb) and traveled through the great and terrible desert that you saw, to the mountains of the Amorites and to Kadesh Barne.
Christian Community Bible	Rebellion at Kadesh Finally, having left Horeb, we passed through that wide and terrible desert that we saw, on the way to the hill country of the Amorites, as Yahweh had commanded us, and arriving at Kadesh- Barnea,...
God's Word™	So we left Mount Horeb, as the LORD our God had commanded. We traveled through all that vast and dangerous desert you saw on the way to the mountain region of the Amorites. At last we came to Kadesh Barnea.
New Advent (Knox) Bible	So we left Horeb, and traversed that wide desert whose terrible aspect is well known to you, on the way to the hill country of the Amorrhites, as the Lord bade us. And when we reached Cades-Barne.
New American Bible	"Then, in obedience to the command of the LORD, our God, we set out from Horeb and journeyed through the whole desert, vast and fearful as you have seen, in the direction of the hill country of the Amorites. We had reached Kadesh-barnea.
New American Bible (R.E.)	<i>The Twelve Scouts.</i> Then we set out from Horeb and journeyed through that whole vast and fearful wilderness that you have seen, in the direction of the hill country of the Amorites, as the LORD, our God, had commanded; and we came to Kadesh-barnea.
NIRV	Twelve Men Check Out the Land of Canaan The Lord our God commanded us to start out from Mount Horeb. So we did. We went toward the hill country of the Amorites. We traveled all through the huge and terrible desert you saw. Finally, we reached Kadesh Barnea.
New Jerusalem Bible	'So, as Yahweh our God had ordered, we left Horeb and made our way through that vast and terrible desert, which you saw on the way to the Amorite highlands, and arrived at Kadesh-Barnea.
New Simplified Bible	»When we left Horeb, we went through that entire great and terrible wilderness. You saw it by way of the mountain of the Amorites, as Jehovah our God commanded us. We went to Kadesh-barnea.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	We journeyed from Horeb. We all went in the great and feared wilderness, which you saw on the way to the mountains in North-Jordan, as Yahweh our God commanded us. We came unto the rest-stop in Barnea.
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Bible in Basic English	Then we went on from Horeb, through all that great and cruel waste which you saw, on our way to the hill-country of the Amorites, as the Lord gave us orders; and we came to Kadesh-barnea.
The Expanded Bible	Spies Enter the Land Then, as the Lord our God commanded us, we left ·Mount Sinai [·Horeb; 1:6] and went toward the mountain country of the Amorite people. We went through that ·large [vast] and terrible ·desert [wilderness] you saw, and then we came to Kadesh Barnea.
Ferar-Fenton Bible	Then we marched from Horeb and proceeded through all that great and terrible desert, which you saw on the way to the Hills of the Amorites, when our Ever-living God commanded us to advance to Kadesh-Barnea...
NET Bible®	Then we left Horeb and passed through all that immense, forbidding wilderness that you saw on the way to the Amorite hill country as the Lord our God had commanded us to do, finally arriving at Kadesh Barnea.
NIV, ©2011	Spies Sent Out Then, as the Lord our God commanded us, we set out from Horeb and went toward the hill country of the Amorites(AY) through all that vast and dreadful wilderness [Deut. 2:7; 8:15; 32:10; Ps 136:16; Jer 2:2, 6; Hos 13:5] that you have seen, and so we reached Kadesh Barnea [ver 2; Nu 13:26].

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"So we left Horev and went through all that vast and fearsome desert which you saw on the way to the hill-country of the Emori, as ADONAI our God ordered us; and we arrived at Kadesh-Barnea.
exeGesés companion Bible	<u>RESUME' ON SENDING EXPLORERS TO ESHCOL</u> And when we pulled stakes from Horeb, we went through all that great and awesome wilderness, you saw by the way the mountain of the Emoriy, as Yah Veh our Elohim misvahed us; and we came to Qadesh Barnea.
Kaplan Translation	We then moved on from Horeb [See Numbers 10:33 (Chizzkuni).] and traveled all through that great, terrifying desert that you have seen, [going] by way of the Amorite highlands, as God our Lord commanded us. We finally came to Kadesh Barnea [See Deuteronomy 1:2.].
Orthodox Jewish Bible	And when we departed from Chorev, we went through all that great and terrible midbar, which ye saw on the way to the Har HaEmori, just as Hashem Eloheinu commanded us; and we came to Kadesh-Barnea.
<i>The Scriptures</i> 1998	"Then we set out from Hōrēb, and went through all that great and awesome wilderness which you saw on the way to the mountains of the Amorites, as יהוה our Elohim had commanded us. And we came to Qaḏēš Barnēa.

Literal, almost word-for-word, renderings:

Concordant Literal Version	We journeyed from Horeb and went through all that vast and fear-inspiring wilderness which you saw by way of the Amorite hill-country, just as Yahweh our Elohim had instructed us, and we came as far as Kadesh-barnea.
Context Group Version	And we journeyed from Horeb, and went through all that great and terrible wilderness which you { pl } saw, by the way to the hill-country of the Amorites, as YHWH our God commanded us; and we came to Kadesh-barnea.
English Standard Version	"Then we set out from Horeb and went through all that great and terrifying wilderness that you saw, on the way to the hill country of the Amorites, as the LORD our God commanded us. And we came to Kadesh-barnea.

Green's Literal Translation	And we pulled up <i>stakes</i> from Horeb and went <i>through</i> all that great and fearful wilderness which you have seen, the way of the hills of the Amorites, as Jehovah our God commanded us. And we came into Kadesh-barnea.
New King James Version	Israel's Refusal to Enter the Land "So we departed from Horeb, and went through all that great and terrible wilderness which you saw on the way to the mountains of the Amorites, as the LORD our God had commanded us. Then we came to Kadesh Barnea.
New RSV	Then, just as the Lord our God had ordered us, we set out from Horeb and went through all that great and terrible wilderness that you saw, on the way to the hill country of the Amorites, until we reached Kadesh-barnea.
Webster's Bible Translation	And when we departed from Horeb, we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and we came to Kadesh-barnea.
World English Bible	We traveled from Horeb, and went through all that great and terrible wilderness which you saw, by the way to the hill-country of the Amorites, as Yahweh our God commanded us; and we came to Kadesh-barnea.
Young's Updated LT	"And we journey from Horeb, and go through all that great and fearful wilderness which you [all] have seen--the way of the hill-country of the Amorite, as Jehovah our God has commanded us, and we come in unto Kadesh-Barnea.
The gist of this verse:	God commanded and guided the children of Israel until they came to Kadesh-barnea.

Deuteronomy 1:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâçac' (עָצַב) [pronounced <i>naw-SAHÇ</i>]	<i>to pull up [stakes], to pull out, to break camp and move out, to set out, to journey, to march, to depart; to bend a bow</i>	1 st person plural, Qal imperfect	Strong's #5265 BDB #652
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
Chôrêb (חֹרֵב) [pronounced <i>khoh-RE^BV</i>]	<i>waste, desert and is transliterated Horeb</i>	proper noun	Strong's #2722 BDB #352

Translation: *So we pulled up stakes in Horeb...* Moses continues recounting history to the generation of promise. Since this does begin a new section, it would be correct to begin this with another set of quotation marks. However, as mentioned earlier, because of the nature of the book of Deuteronomy, I am only going to have quotations in the chapters where Moses is specifically said to be speaking; and then, only at the beginning and at the end of the entire chapter.

God told them to move out, and so they pulled up their tents and moved out. They left Horeb (Mount Sinai).

Two things have prepared them to move out: (1) Moses set up systems of authority within this moving people and (2) Moses has conveyed all of the commands of God to them regarding becoming a new nation. This explains,

to some degree, the books of Exodus, Leviticus and the first half of Numbers. God brings the Israelites out of Egypt, and gives them laws and authorities; and then He takes them to the Land of Promise.

In the second portion of Numbers, Israel became a nation without a geographical area. They lived in the desert, but that was all temporary. God put them in a holding pattern until all of Gen X had been killed. Because of the incident soon to be described, every person of Gen X died the sin unto death (the notable exceptions being Joshua and Caleb⁷³).

Let me be a bit more precise. It is unlikely that every single person in Gen X was completely and totally afraid and completely and totally unable to go into the Land of Promise. Relative to Deuteronomy, Aaron and Miriam just recently died (they were from the generation to precede Gen X); and it is not unlikely that some of Gen X lived out their normal lives, but died in the desert. However, there were not enough people like Joshua and Caleb. By themselves, these two men could not have taken the land. Among Gen X, they could not have raised up enough of an army to make any impact on the Amorites. So, many of Gen X died off soon after they refused to go into the land; however, there were probably some who, although not personally courageous, were not completely lost. God probably let those live out their natural lives.

Application: If you are part of a degenerate generation, then you suffer with them. If you are on the fence about the truth of God; and you live in a generation of those who curse God, then you may very well suffer their fate—or, at the very least, you suffer because of those around you.

Application: This is not a difficult situation to understand. This year, 2013, Obamacare is beginning to roll out (I write this in late October of 2013), and it is clear that the people in charge have not the slightest clue as to what they are doing. As a result, people are losing their medical insurance coverage at a faster rate than those who sign up for Obamacare; and more people are signing up for medicaid than for Obamacare (which is going to be more expensive). Because approximately half of the public voted for people who strongly favored Obamacare, we are all going to suffer because of Obamacare. I personally am very much against the government involvement in medicine—yet I will be forced to suffer the same problems as everyone else, because there are enough people who think that government is a wonderful problem-solver.

Application: Another example: the housing bubble of 2008. The government decided to up their control of the housing market. At once time, FNMA and FHLMC insured or guaranteed about 5% of the housing market. However, since few people understand the secondary mortgage market, the government took over 95% of the market, which was a seizure of, essentially, a \$5 trillion business; and then they, in less than a decade, ran this business into the ground. If there are enough people around who lack divine viewpoint, they will do things like this, and everyone suffers.

In Deuteronomy, Moses is giving them a review of who they are, what their history is; and he gives them some laws and guidance for this new generation who will soon become a nation with a true land.

Deuteronomy 1:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâlak ^e (הלך) [pronounced <i>haw-LAHK^e</i>]	<i>to go, to come, to depart, to walk; to advance</i>	1 st person plural, Qal imperfect	Strong's #1980 (and #3212) BDB #229

⁷³ Moses is actually from a previous generation.

Deuteronomy 1:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿêth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all of, the entirety of, all</i> ; can also be rendered <i>any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
mid ^e bâr (מִדְבָּר) [pronounced <i>mid^e-BAWR</i>]	<i>wilderness, unpopulated wilderness, desert wilderness; mouth</i>	masculine singular noun with the definite article	Strong's #4057 BDB #184
gâdôwl (גָּדוֹל) [pronounced <i>gaw-DOHL</i>]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	masculine singular adjective with a definite article	Strong's #1419 BDB #152
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yârê' (יָרֵא) [pronounced <i>yaw-RAY</i>]	<i>that which is fearful, a terrible [thing, person], dreadful [thing]; awesome; venerable, August [thing]; stupendous, admirable [thing]</i>	masculine singular, Niphal participle	Strong's #3372 BDB #431
hûw' (אוּהוּ) [pronounced <i>hoo</i>]	<i>he, it; himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214

Translation: ...and went toward all the great and fearful desert-wilderness... They went toward the great and feared desert-wilderness. This was an unpopulated area and relatively dry. However, I do not think that it was anything like it looks today, but there were fewer and fewer sources of water in that area as time went on. That was the main problem when there are 2 million people moving through the land. They needed a regular source of water and of food.

Jamieson, Fausset and Brown's description of it: *It is a dreary waste of rock and of calcareous soil covered with black sharp flints; all travellers, from a feeling of its complete isolation from the world, describe it as a great and terrible wilderness.*⁷⁴

From the Pulpit Commentary: *It bears now the name of Et-Tih, i.e. The Wandering, a name "doubtless derived from the wanderings of the Israelites, the tradition of which has been handed down through*

⁷⁴ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Deut. 1:19–21.

a period of three thousand years It is a pastoral country; unfitted as a whole for cultivation, because of its scanty soil and scarcity of water" (Dr. Porter, in Kitto's "Biblical Cyclopaedia," vol. 3. p. 1075).⁷⁵

Deuteronomy 1:19c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăšher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
râʾâh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	2 nd person masculine plural, Qal imperfect	Strong's #7200 BDB #906
derek ^e (דֶּרֶךְ) [pronounced DEH- <i>rek</i> ^e]	<i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>	masculine singular construct	Strong's #1870 BDB #202
har (הַר) [pronounced har]	<i>hill; mountain, mount; hill-country, a mountainous area, mountain region</i>	masculine singular construct	Strong's #2022 (and #2042) BDB #249
ʾĔmôrîy (אֱמֹרִי) [pronounced eh-moh- <i>REE</i>]	<i>mountaineer (possibly); and is transliterated Amorite</i>	gentilic adjective; with the definite article	Strong's #567 BDB #57
kaph or k ^e (כּ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
ʾăšher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
Together, kaʾăšher (כִּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, just as; because; according to what manner, in a manner as</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> .			
tsâvâh (צָוָה) [pronounced tsaw- <i>VAW</i>]	<i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, charge, command, order; to instruct [as in, giving an order]</i>	3 rd person masculine singular, Piel perfect	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʾĔlôhîym (אֱלֹהִים) [pronounced el-o- <i>HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 1 st person plural suffix	Strong's #430 BDB #43

⁷⁵ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Deut. 1:19–26.

Deuteronomy 1:19c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֵת) [pronounced ayth]	us; untranslated mark of a direct object; occasionally <i>to, toward</i>	sign of the direct object affixed to a 1 st person plural suffix	Strong's #853 BDB #84

Translation: ...which you saw on the way to the hill country of the Amorite, just as Y^ehowah our Elohim commanded us;... In a way, God was giving the Jews a little preview of what their life might be like living in a desert, as they walk through a portion of that desert, as they move toward the hill country of the Amorites. God led them in this particular direction.

Even though this movement took place thirty-eight years ago, this is still vivid in the mind of Moses and his hearers; they were in their youth during that time, having known very little other than child slavery in a slightly more hospitable environment prior to this march. However, the descriptors *great and terrible*, repeated in Deut. 8:15, indicate a graphic recalling of what had occurred before, etched forever in the mind of Moses and his listener.

Barnes writes: *This language is such as men would employ after having passed with toil and suffering through the worst part of it, the southern half of the arabah; and more especially when they had but recently rested from their marches in the plain of Shittim, the largest and richest oasis in the whole district on the Eastern bank near the mouth of the Jordan*⁷⁶.

Moving two million Israelites from point A to point B in a wilderness/desert is a nightmare of logistics. Much of this process was accompanied with a series of miracles. The books of the Law never hedge on that point. "For Y^ehowah your God has blessed you in all that you have done; He has known your wanderings through this great wilderness. These forty years, Y^ehowah your God has been with you; you have not lacked a thing." (Deut. 2:7). "He led you through the vast and fearful [or, dreadful] wilderness, serpents and scorpions and thirsty ground where there was no water; He brought water for you out of the rock of flint. In the wilderness, He fed you manna, which your fathers did not know, that He might humble you and that He might test you, to do good for you in the end." (Deut. 8:15–16; also see Deut. 32:10–12).

The word *Amorite* is used several ways in the Bible. In Gen. 15:16 and this passage, it refers to the pre-Israelite population in the land of Canaan. The implication might be that the Canaanites, as well as other groups such as the Moabites or the Phoenicians, may have their origins in the Amorite. This general usage of the term, as found in this verse, along with the great similarities in language as found in the Mari texts, is closely related to Ugaritic, Canaanite, Hebrew and Arabic. In fact, there are certain ancient words which are found only in the Mari texts and in the Biblical Hebrew. Rather than indicating a universal trade language (or a language of convenience to facilitate trade), there are likely common origins. Gen. 10:15–16 relates the Canaanites to the Amorites (Canaan was the father of the Amorites). There was, in Gen. 11, a language confusion brought on by the Holy Spirit; so we do not know how many similarities between languages remained. However, this helps to explain why two separate groups of people, the Amorites (descended from Ham) and the Hebrews (descended from Shem) would have striking similarities in their language—they had the same father, Noah and God obviously allowed some overlap in the languages.

⁷⁶ Barnes' Notes, Vol. II, p. 271.

Deuteronomy 1:19d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (אוּב) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	1 st person plural, Qal imperfect	Strong's #935 BDB #97
'ad (עד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
Qâdêsh (קָדֵשׁ) [pronounced <i>kaw-DAYSH</i>]	<i>sacred, holy, set apart; transliterated Kadesh</i>	proper noun; location	Strong's #6946 and #6947 BDB #873
Bar ^e nêa' (בְּרֵנְעָא) [pronounced <i>bahr-NAY-ag</i>]	<i>desert of a fugitive; transliterated Barnea</i>	proper noun; location	Strong's #6947 BDB #873

Together, they mean *holy place in the desert of wandering*; and they are transliterated *Kadesh-barnea*; *Kadesh of [the] Wilderness of Wandering*.

Translation: ...and we came as far as *Kadesh-barnea*. *Kadesh-barnea* is in the far southern region of Judah (what would become Judah). They have approached it from the south. North of them is the Land of Promise.

The Open Bible: *Kadesh-barnea was an important caravan stop on the east-west road between the Mediterranean coast and the king's road on the east side of the Dead Sea. It was located on the northern edge of the worst of the wilderness.*⁷⁷

This travelogue is from Mount Sinai to the hill country below Judea, south-southwest of the Salt Sea, then across to *Kadesh Barnea*.

And so I say unto you [all], 'You [all] have come as far as the hill country of the Amorite which Y^ehowah our Elohim is giving to us. Deuteronomy 1:20 And I said to you, 'You have come as far as the hill country of the Amorite, which [country] Y^ehowah our Elohim is giving to us.

At that time I said to you, 'You have come as far as the hill country of the Amorite, which land Jehovah our God is giving us.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos

And I said to you, Ye are come to the mountain of the Amoraah, which the Lord our God will give to us.

Latin Vulgate

I said to you: You are come to the mountain of the Amorrhite, which the Lord our God will give to us.

⁷⁷ *The Open Bible*; the New Living Translation; Thomas Nelson Publishers, Nashville, TN; ©1996, p. 239 (footnote).

Masoretic Text (Hebrew)	And so I say unto you [all], 'You [all] have come as far as the hill country of the Amorite which Y ^e howah our Elohim is giving to us.
Peshitta (Syriac)	And I said to you, You have come to the mountain of the Amorites, which the LORD our God has given us.
Septuagint (Greek)	And I said to you, You have come as far as the mountain of the Amorite, which the Lord our God gives to you.

Significant differences: None.

Thought-for-thought translations; paraphrases:

Contemporary English V.	...and I told you, "We have reached the hill country. It belongs to the Amorites now, but the LORD our God is giving it to us. He is the same God our ancestors worshiped, and he has told us to go in and take this land, so don't hesitate and be afraid." The CEV has combines vv. 20–21 here.
Easy English	Then I said to you, "You have reached the hills of the *Amorites. The *Lord our God is giving this to us.
Good News Bible (TEV)	I told you, 'You have now come to the hill country of the Amorites, which the LORD our God, the God of our ancestors, is giving us. Look, there it is. Go and occupy it as he commanded. Do not hesitate or be afraid.' The GNB also includes v. 21 here.
<i>The Message</i>	There I told you, "You've made it to the Amorite hill country that GOD, our God, is giving us.
New Century Version	I said to you, "You have now come to the mountain country of the Amorites, to the land the Lord our God will give us.
The Voice	I told you, "You've reached the Amorite highlands, and the Eternal our God is going to give them to us soon.

Partially literal and partially paraphrased translations:

American English Bible	Then, as we were approaching the mountains of the Amorites, I told you: <i>{Look!} Jehovah your God has given you all the land that lies before you.</i> A portion of v. 21 is included for context.
Christian Community Bible	...and arriving at Kadesh-Barnea, I said to you: 'We have come to the mountain of the Amorites which Yahweh, our God, gives us. A portion of v. 19 is included for context.
New Advent (Knox) Bible	I told you, Now you have made your way to these mountains of the Amorrhites, which the Lord means to give you for your own.
New Simplified Bible	»I said to you: 'You have arrived at the mountain of the Amorites. Jehovah gives this mountain to us.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	I said to you, "Come to the mountains in North-Jordan, which Yahweh our God gives to us."
The Expanded Bible	I said to you, "You have now come to the mountain country of the Amorites, to the land the Lord our God will give us.
Ferar-Fenton Bible	Then we marched from Horeb and proceeded through all that great and terrible desert, which you saw on the way to the Hills of the Amorites, when our Ever-living God commanded us to advance to Kadesh-Barnea, where I said, " You are now arrived at the Hills of the Amorites, which our Ever-living God has given us. Previous context is included.
NET Bible®	Then I said to you, "You have come to the Amorite hill country which the Lord our God is about to give [The Hebrew participle has an imminent future sense here,

although many English versions treat it as a present tense ("is giving us," NAB, NIV, NRSV) or a predictive future ("will give us," NCV).] us.

Jewish/Hebrew Names Bibles:

exeGesés companion Bible	And I said to you, Come to the mountain of the Emoriy which Yah Veh our Elohim gives us:...
Hebrew Names Version	I said to you, You are come to the hill country of the Amori, which the LORD our God gives to us.
JPS (Tanakh—1985)	When we reached Kadesh-barnea, I said to you, "You have come to the hill country of the Amorites which the LORD our God is giving to us. A portion of v. 19 is included for context.
Kaplan Translation	I said to you, 'You have come to the Amorite highlands, which God our Lord is giving us.
Orthodox Jewish Bible	And I said unto you, Ye are come unto the Har HaEmori which Hashem Eloheinu doth give unto us.

Literal, almost word-for-word, renderings:

Concordant Literal Version	Then I said to you: You have come as far as the Amorite hill-country that Yahweh our Elohim is giving to us.
Context Group Version	And I said to you { pl }, You { pl } have come to the hill-country of the Amorites, which YHWH our God gives to us.
English Standard Version	And I said to you, 'You have come to the hill country of the Amorites, which the LORD our God is giving us.
The updated Geneva Bible	And I said unto you, you [all] are come unto the mountain of the Amorites, which the LORD our God gives us. So that the fault was in themselves, that they did not sooner possess the inheritance promised.
Green's Literal Translation	And I said to you, You have come into the hills of the Amorites, which Jehovah our God is giving to us.
New RSV	I said to you, `You have reached the hill country of the Amorites, which the Lord our God is giving us.
Webster's Bible Translation	And I said to you, Ye have come to the mountain of the Amorites, which the LORD our God doth give to us.
Young's Updated LT	"And I say unto you [all], you [all] have come in unto the hill-country of the Amorite, which Jehovah our God is giving to us.

The gist of this verse: Moses is recounting how they came to the hill country, and he tells the people that they have come to the hill country that God is giving them.

Deuteronomy 1:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend</i>	1 st person singular, Qal imperfect	Strong's #559 BDB #55

Deuteronomy 1:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'el (לְ) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 2 nd person masculine plural suffix	Strong's #413 BDB #39
bōw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	2 nd person masculine singular, Qal perfect	Strong's #935 BDB #97
'ad (דַּע) [pronounced gahd]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
har (רֶה) [pronounced har]	<i>hill; mountain, mount; hill-country, a mountainous area, mountain region</i>	masculine singular construct	Strong's #2022 (and #2042) BDB #249
'Ĕmōrîy (אֲמֹרִי) [pronounced eh-moh-REE]	<i>mountaineer (possibly); and is transliterated Amorite</i>	gentilic adjective; with the definite article	Strong's #567 BDB #57

Translation: And I said to you, 'You have come as far as the hill country of the Amorite,... This is a quote within a quote. Moses is speaking to the generation of promise about what he said to all of them as they approach the Land of Promise.

When they originally arrived to the outskirts of Amorite territory, Moses speaks to them. He tells them they have come to the hill country of the Amorite.

Peter Pett: [*Amorite*] is a description which can have different meanings which must be decided in context. Sometimes it is used to describe all the inhabitants of Canaan (e.g. Genesis 15:16). Sometimes, as here, it is used to describe the dwellers in the hill country in contrast with 'the Canaanites' who dwelt in the plain. At others it describes particular groups such as the Amorites over whom Sihon was king (compare Judges 1:34-35).⁷⁸

Deuteronomy 1:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'āsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	<i>transliterated variously as Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

⁷⁸ From <http://www.studylight.org/com/pet/view.cgi?bk=4&ch=1> accessed November 5, 2013.

Deuteronomy 1:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 1 st person plural suffix	Strong's #430 BDB #43
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>is giving, granting, is placing, putting, setting; is making</i>	Qal active participle	Strong's #5414 BDB #678
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person plural suffix	No Strong's # BDB #510

Translation: ...which [country] Y^ehowah our Elohim is giving to us. This is the very country that God is giving to the Jews.

Interestingly enough, I do not find these words or their approximation in the book of Numbers. However, Moses and the people would all remember this, even if it was not recorded earlier in Scripture.

Again, in previous books, Moses was very careful to teach all the words from God; and he also gave a parallel summary of their movement; but he did not reference his own words as often.

This was the first approach of Israel to the Promised Land. Moses will not be giving a completely chronological sermon here, because (1) he is not approaching this material chronologically and (2) this is a collection of several sermons given to perhaps slightly different audiences at different times. However, various sections of his sermon will be chronological. They will have a beginning, a story and an end—and Moses will explain how all of this is related to where they are right now.

Vv. 19–20 reads: *So we pulled up stakes in Horeb and moved out, going toward that great and feared desert-wilderness area, which you saw along the way to the hill country of the Amorites, just as Jehovah our God commanded us. Thus we came as far as Kadesh-barnea. At that time I said to you, 'You have come as far as the hill country of the Amorite, which land Jehovah our God is giving us. There was a catch to this—the Jews would have to destroy the peoples of the land God has given them. Back in Gen. 19, God used angels to destroy a desperately degenerate people; now He will use His people, the Jews.*

Look, has given Y^ehowah your Elohim to your faces the land. Go up take possession as which said Y^ehowah Elohim of your fathers to you. You will not fear and you will not be dismayed.'

Deuteronomy
1:21

Look [at] the land before you [which] Y^ehowah your Elohim has given you. Go up [and] take possession [of it], just as Y^ehowah, the Elohim of your fathers, said to you. You will not fear and you will not be dismayed.'

Just look at that land which lies before you—the land which Jehovah your God has given you. Go up and take possession of that land, just as Jehovah the God of your fathers directed you. Do not be afraid or dismayed.'

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	Behold, the Lord our God hath given you the land; arise and possess it, as the Lord your God hath told you; fear not, nor be dismayed (broken).
Latin Vulgate	See the land which the Lord thy God giveth thee: go up and possess it, as the Lord our God hath spoken to thy fathers: fear not, nor be any way discouraged.
Masoretic Text (Hebrew)	Look, has given Y ^e howah your Elohim to your faces the land. Go up take possession as which said Y ^e howah Elohim of your fathers to you. You will not fear and you will not be dismayed.'
Peshitta (Syriac)	Behold, the LORD your God has given the land before you; go up and possess it, as the LORD God of your fathers has said to you; fear not, neither be terrified.
Septuagint (Greek)	Behold, the Lord your God has delivered to us the land before you; go up and inherit it as the Lord God of your fathers said to you; fear not, neither be afraid.
Significant differences:	In the Latin, it appears that God is speaking to their fathers; but in the Hebrew, God is speaking to this younger generation.

Thought-for-thought translations; paraphrases:

Common English Bible	Look! The LORD your God has laid out the land before you. Go up and take it, just as the LORD, your ancestors' God, has promised you. Don't be afraid! Don't be frightened!
Easy English	Look! The *Lord your God has given you this country. Go in and make it your country. The *Lord God of your fathers has told you to do this. Do not be afraid. Do not run away."
Easy-to-Read Version	Look, there it is! Go up and take the land for your own! The Lord, the God of your ancestors [Literally, "fathers," meaning a person's parents, grandparents, and all the people they are descended from.], told you to do this. So don't be afraid. Don't worry about anything!'
<i>The Message</i>	Look, GOD, your God, has placed this land as a gift before you. Go ahead and take it now. GOD, the God-of-Your-Fathers, promised it to you. Don't be afraid. Don't lose heart."
New Century Version	Look, here it is! Go up and take it. The Lord, the God of your ancestors, told you to do this, so don't be afraid and don't worry."
New Life Bible	See, the Lord your God has set the land in front of you. Go and take it for your own, as the Lord, the God of your fathers, has told you. Do not be afraid or troubled.'
The Voice	Look! The Eternal, your True God, has put this land within your grasp! Go up into these highlands, and take possession of them as the Eternal, the God of your ancestors, promised you would. Go! Don't be afraid, and don't be intimidated!"

The Book of Deuteronomy, even as it follows a covenant-treaty form, has almost a cinematic quality to it. Much of the action takes place in flashbacks as Moses recalls events and describes them to the Israelites in a drama. As we've been seeing in this opening historical section of the book, sometimes there are even layers of voices. At one point, Moses speaks in the voice of the people as they speak in the voice of the spies. Shortly we'll see Moses speaking in the voice of the Lord as He speaks in Moses' own voice! It begins by showing a storyteller and then shifts locations repeatedly in space and time to depict the various episodes he's describing, with his voice providing continuity throughout. Deuteronomy has a timeless, ancient-modern feel because the story of God's work on earth really is written and told by people as they struggle, with varying degrees of success, to understand God's purposes and to join with those people of God who have gone before us.

Partially literal and partially paraphrased translations:

American English Bible	<i>{Look!} Jehovah your God has given you all the land that lies before you. So, go there and inherit it. and just as Jehovah the God of your ancestors said to you: Don't be afraid!</i>
Christian Community Bible	Look, Israel, at the land which Yahweh gives you; take possession of that which was promised to your ancestors. Do not be afraid or discouraged.'
God's Word™	The LORD your God is giving you this land. Go ahead! Take possession of it, as the LORD God of your ancestors told you. Don't be afraid or terrified."
New Advent (Knox) Bible	The land you see before you is the Lord's gift to you, a divine gift; march in and take possession of it, in fulfilment of the promises he made to your fathers; let there be no cowardice, no shrinking here.
New American Bible	The LORD, your God, has given this land over to you. Go up and occupy it, as the LORD, the God of your fathers, commands you. Do not fear or lose heart.'
NIRV	The Lord your God has given you the land. Go up and take it. Do what the Lord says. He's the God of your people. Don't be afraid. Don't lose hope."
New Jerusalem Bible	Look, Yahweh your God has given you this country. March in, take possession of it as Yahweh, the God of your ancestors, has said; do not be afraid or discouraged."

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	See, Yahweh your God gives the land in front of you. Ascend and possess as Yahweh God of your fathers spoke to you. Fear not, and do not dismay.
Bible in Basic English	See now, the Lord your God has put the land into your hands: go up and take it, as the Lord, the God of your fathers, has said to you; have no fear and do not be troubled.
The Expanded Bible	Look, here it is! Go up and ·take [possess] it. The Lord, the God of your ·ancestors [fathers], told you to do this, so don't be afraid and don't ·worry [be dismayed]."
Ferar-Fenton Bible	Look! your Ever-living God has provided the country before you to possess. Go up, seize it as the EVER-LIVING GOD of your fathers commands you, - fear not nor be terrified.'
NET Bible®	Look, he [Heb "the Lord your God." The pronoun ("he") has been used in the translation for stylistic reasons, to avoid repetition.] has placed the land in front of you [Or "has given you the land" (cf. NAB, NIV, NRSV).]! Go up, take possession of it, just as the Lord, the God of your ancestors, said to do. Do not be afraid or discouraged!"
New Heart English Bible	Behold, the LORD your God has set the land before you: go up, take possession, as the LORD, the God of your fathers, has spoken to you; do not be afraid, neither be dismayed."

Jewish/Hebrew Names Bibles:

exeGesés companion Bible	...see, Yah Veh your Elohim gives the land at your face: ascend and possess it, as Yah Veh Elohim of your fathers words you; neither awe, nor dismay.
Kaplan Translation	See! God has placed the land before you. Head north and occupy it, as God, Lord of your fathers, has told you. Do not be afraid and do not be concerned.'
Orthodox Jewish Bible	See, Hashem Eloheicha hath set ha'aretz before thee; go up and possess it, as Hashem Elohei Avoteicha hath said unto thee; fear not, neither be discouraged.

Literal, almost word-for-word, renderings:

Concordant Literal Version	See! Yahweh your Elohim has set the land before you. Ascend! Tenant it just as Yahweh Elohim of your fathers promised to you. Do not fear, and do not be dismayed.
Context Group Version	Look, YHWH your God has set the land { or earth } before you: go up, take possession, as YHWH, the God of your fathers, has spoken to you; don't be afraid, neither be dismayed.
English Standard Version	See, the LORD your God has set the land before you. Go up, take possession, as the LORD, the God of your fathers, has told you. Do not fear or be dismayed.'
Green's Literal Translation	See, Jehovah your God has given the land before you; go up, possess it, as Jehovah the God of your fathers has spoken to you; do not fear or be afraid.
NASB	See, the Lord your God has placed the land before you; go up, take possession, as the Lord, the God of your fathers, has spoken to you. Do not fear or be dismayed.'
New RSV	See, the Lord your God has given the land to you; go up, take possession, as the Lord, the God of your ancestors, has promised you; do not fear or be dismayed.'
Webster's updated Bible	Behold, the LORD your God has set the land before you: go up [and] possess [it], as the LORD God of your fathers has said to you; fear not, neither be discouraged.
Young's Updated LT	See, Jehovah your God has set before you the land; go up, possess, as Jehovah, God of your fathers, has spoken to you; fear not, nor be affrighted.

The gist of this verse: As they came to the land, Moses told them, "God has put this land before you. Go in and take it; do not be afraid."

Deuteronomy 1:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
râ'âh (רָאָה) [pronounced raw-AWH]	<i>look, see, behold, view, see here, listen up</i>	2 nd person masculine singular, Qal imperative	Strong's #7200 BDB #906
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal perfect	Strong's #5414 BDB #678
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #430 BDB #43
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 2 nd person masculine singular suffix	Strong's #6440 BDB #815

Together, they mean *before you, before your face, in your presence, in your sight, in front of you*. When used with God, it can take on the more figurative meaning *in Your judgment*.

Deuteronomy 1:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: Look [at] the land before you [which] Y^ehowah your Elohim has given you. I took some liberties with the first part of this verse. The first word should stand by itself, as in *look, see, behold*. However, they are essentially being told to look at the land which is before them, so I translated it in that way.

Previously, they were on the southern outskirts of the land of promise, looking north. This was the land which God had promised to their fathers, Abraham, Isaac and Jacob. God did not just suddenly pull the people of Israel out of Egypt and then say, “Hey, I’ve got an idea; let’s go up north; I have some land for you there.” This goes back 400 years. God promised this land to Abraham, Isaac, and Jacob and to their descendants 400 years ago. The Jews of this generation are supposed to fulfill this promise of God. They need to see and believe in the grand arc of God’s plan.

Application: Even though you have very little appreciation for the time that mankind has been on this earth, the plan of God has worked through men over the past 6000 years. It did not suddenly happen in your lifetime; God’s plan has been around for a long time. You can choose to get with it or you can choose to let it pass you by, and miss out on the greatest ride of your life. Christianity is based upon an historical God and historical events.

Application: Surely, at some time, you were invited to do this or that, and you blew it off, not realizing what a great event it was that you had been invited to. In retrospect, you can see that you really missed out; and that this event was not going to be repeated. I am reminded of the Garrison Keillor story, of one particular guy—Carl Kresbock, I believe—who, unfortunate for him, was the only real handyman; the only person who knew how things worked. At his parents home, their septic system backed up until it was at a crisis situation. So, he looked the situation over and decided the only place to put in a new septic system was where the old one was, unless you were going to install a septic tank uphill from the house, which was certainly not the textbook way of doing things. So he began digging and digging and discovered that what had been buried there and used as their septic tank was an old chevy—apparently a vehicle which they did not hold in high regard. His only choice was to dig it up and haul it to the dump, and then come back and put in a new septic system. Well, this was the homecoming parade day, and his daughter was the homecoming princess who would ride on a float, but he couldn’t really go because he had to complete this project. As I said, this had reached a crisis point, so he digs and then pulls this chevy out and is hauling the chevy to the dump in all of its glory. A shift in the winds blows the smell in his direction, and he gets a little disoriented, and ends up on main street, and suddenly finds himself in the middle of a huge crowd of people standing around to see the homecoming parade. And Carl comes down the road in one direction, pulling along the family heirloom, as it were; and there, coming towards him, is his daughter as homecoming queen coming toward him on her float. Luckily, they are able to bring both floats to a complete halt, but, before the parade can go any further, Carl has to turn around and go the other direction. Well, this is no easy matter for a truck hauling a burdened down chevy; and he would go back and forth, forward, and make a hard turn, and then back and forth again, meanwhile, the crowd is cheering and his daughter is cringing in personal disbelief. A one-of-a-kind homecoming parade, that would be talked about for years, but never repeated. The one homecoming parade you wished that you had gone to when you were asked.

Application: In this same way, you have been asked to join in on the plan of God. You have a unique place from which to see everything and from which to act; and this plan is designed by God to be the greatest thing for your life. Even more entertaining and memorable than that homecoming parade. You just have to choose to participate.

Interestingly, in this verse, we have gone from masculine plural verbs and suffixes to masculine singular verbs and suffixes.

God has placed them at a particular place at a particular time in history. He has brought them to this place and they should know that. This should not be confusion to them. They should not suddenly open their eyes and wonder, *how did I get to be here? What's going on?* They have seen some of the most amazing things a person can see, and all of it was to take them to this place where they are. It is a great time to be alive.

Application: We as believers face this sort of thing all the time as we grow spiritually. Now and again, the growing believer needs to open his eyes, look around, and recognize that God has taken you right to this place in time and this place on earth. You are where you are right now, not as a matter of random events and chance occurrences, but because this is the will of God for you life. This same thing is true if you are a screw up as a believer, and that you have wasted your time on this earth up until now. There might be a number of things occurring in your life—many of them unpleasant—and that is God guiding you to get back into fellowship and to learn His Word.

You are where you are right now, not as a matter of random events and chance occurrences, but because this is the will of God for you life.

This Israelites needed to take stock of their lives and move into the Land of Promise based upon their trust in God.

Deuteronomy 1:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿâlâh (עָלָה) [pronounced <i>ġaw-LAWH</i>]	<i>go up, ascend, come up, rise, to climb</i>	2 nd person masculine singular, Qal imperative	Strong's #5927 BDB #748
yârash (יָרַשׁ) [pronounced <i>yaw-RASH</i>]	<i>possess, take possession of, occupy a geographical area [by driving out the previous occupants], take possession of anyone [or their goods]; possess; expel, drive out</i>	2 nd person masculine singular, Qal imperative	Strong's #3423 BDB #439
kôl (כֹּל) [pronounced <i>kohl</i>]; also kol (כֹּל) [pronounced <i>ko</i>]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun without the definite article	Strong's #3605 BDB #481
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81

K^e kôl asher (כֹּל אֲשֶׁר) appears to mean *as all, according to all that, just as all that, just as, exactly as, exactly as all which*.

Deuteronomy 1:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel perfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural construct	Strong's #430 BDB #43
'âb (אָב) [pronounced aw ^b v]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #1 BDB #3
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510

Translation: Go up [and] take possession [of it], just as Y^ehowah, the Elohim of your fathers, said to you. The land was before them; they had all of the laws of God. The next step was for them to go into the land and take it, just as God had told them to do.

Let me hypothesize that most of the people standing before Moses knew about Abraham, Isaac and Jacob; they knew about their own past. This is why Moses is able to tell them about the God of their fathers. They know about their ancestors. They know the God Who had made promises to their ancestors. The Israelites know that they are not just some random people subjected to slavery in Egypt, but that God put them there and now God has taken them out of there. However, the next few steps, they will have to take on their own.

Deuteronomy 1:21c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לֹא or אֵין) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yârê' (יָרֵא) [pronounced yaw-RAY]	<i>to fear, to be afraid; to fear-respect, to reverence, to have a reverential respect</i>	2 nd person masculine singular, Qal imperfect	Strong's #3372 BDB #431

Deuteronomy 1:21c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô ³ (לֹא or לוֹא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
châthath (חָתַתְּ) [pronounced <i>khaw-THAHTH</i>]	<i>to be dismayed, discouraged; broken in pieces; to be afraid</i>	2 nd person masculine singular, Niphal imperfect	Strong's #2865 BDB #369

Translation: *You will not fear and you will not be dismayed.* And God orders them not to be afraid and not to be dismayed or discouraged. Those are mental attitude sins, and they needed to remain in fellowship with God as they took the land which He has given them. This is what stopped their forefathers.

These are the words of God coming through Moses to the people of God. At that time, they were about to send spies into the land, and they would confirm all that God has told them about the Land of Promise.

Caleb and Joshua backed Moses on this. When they first stood before the land, ready to go in, they said: "The land, which we passed through to spy it out, is an exceedingly good land. If the LORD delights in us, He will bring us into this land and give it to us, a land that flows with milk and honey. Only do not rebel against the LORD. And do not fear the people of the land, for they are bread for us. Their protection is removed from them, and the LORD is with us; do not fear them." (Num. 14:7–9; ESV capitalized) The God who destroyed the army of the Egyptians was with them; and is with them now. And as the writer of Hebrews said: *So we can confidently say, "The Lord is my helper; I will not fear; what can man do to me?"* (Heb 13:6; ESV)

Vv. 20–21 read: *At that time I said to you, 'You have come as far as the hill country of the Amorite, which land Jehovah our God is giving us. Just look at that land which lies before you—the land which Jehovah your God has given you. Go up and take possession of that land, just as Jehovah the God of your fathers directed you. Do not be afraid or dismayed.'* Interestingly enough, although Moses said these words to the people as they stood before the Land of Promise, these words are not recorded back in the book of Numbers, but only here and in v. 29. Moses certainly did speak these words to them, but did not record that fact until this chapter.

God had given the Land of Promise, the land of Canaan to the Jews, and all they had to do was to go up into the land and take it. God had searched out the land and had determined that it was good. However, he land was filled with degenerate, cancerous groups of people who needed to be wiped out. This was not a racial or a religious or a cultural problem; this was strictly spiritual. The inhabitants of the land had rejected God as god had revealed Himself to them and had chosen to worship the creature rather than the creator. *For when they knew God, they did not honor Him as God or give thanks; in fact, they became futile in their speculations, and their foolish heart was darkened. Professing to be wise, they became fools, and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures. Therefore, God gave them over in the lusts of their hearts to an immoral status, that their bodies might be dishonored among them. For they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, Who is blessed forever, Amen* (Rom. 1:21–26).

The Jews had just seen the premier army of their time destroyed before their eyes—God buried the Egyptian armed forces under millions of gallons of water right before their eyes. God had performed miracle after miracle before the eyes of these people. Therefore, they did not have to fear any of the inhabitants of the Land of Promise.

It often helps to stand back and get an overall view. The first 16 verses of Moses' sermon read as follows:

"Y^ehowah our Elohim spoke to us in Horeb, saying, 'You have remained at this mountain [for too] long. Turn and pull up stakes [to move] and go to the hill country of the Amorite and to all of his neighbors in the Arabah, in the mountainous area, in the Shephelah, in the Negev and along the coastal region—to the land of the Canaanite and [to] Lebanon as far as the Great River, the River Euphrates.

Look, I have given the land before you—go into [it] and take possession of the land which Y^ehowah swore to your fathers—to Abraham, to Isaac and to Jacob—to give [this very land] to them and to their descendants after them.'

So I spoke to you at that time, saying, 'I am unable to carry you. Y^ehowah your Elohim has multiplied you and, observe, you [are] [this] day as the stars of the heavens [as] to multitude. (May Y^ehowah, the Elohim of your fathers, increase you a thousandfold and [may] He bless you exactly as He said He would [lit., as He said to you].) How do I alone bear your weight and your burden and your strife?'

[Therefore, I said], 'Provide for yourselves men [who are] wise and perceptive and knowledgeable regarding your tribe, and I will appoint them [as] your heads [or, *to be among your officers*].'

Then you answered me and said, '[This] idea which you said to do is good.' Therefore, I took the heads of your tribes—men [who are] wise and knowledgeable—and I placed them as heads over you, [as] commanders of thousands, commanders of hundreds, commanders of fifties, and commanders of tens; as well as officials of your tribes.

I also ordained [or, *charged*] judges at that time, saying, 'Listen [to disputes] between your brothers and judge righteously between a man and a fellow Israelite [or between this man] and an immigrant [lit., *between a man and between his brother and between his immigrant*]. You will not be partial [toward] people when [you] judge. As to the small [and] the great, you will hear [them all]. You will not fear the face of man because [all] judgment belongs to Elohim Himself. Also when a case is [too] difficult for you, [just] bring [that case] to me and I will hear it. Thus I commanded you at that time all the things that you [should] do.'

So we pulled up stakes in Horeb and went toward all the great and fearful desert-wilderness which you saw on the way to the hill country of the Amorite, just as Y^ehowah our Elohim commanded us; and we came as far as Kadesh-barnea. And I said to you, 'You have come as far as the hill country of the Amorite, which [country] Y^ehowah our Elohim is giving to us. Look [at] the land before you [which] Y^ehowah your Elohim has given you. Go up [and] take possession [of it], just as Y^ehowah, the Elohim of your fathers, said to you. You will not fear and you will not be dismayed.'

The Logical Progression of Deut. 1:6–21

1. How Moses is recounting their history is both logical and chronological.
2. They had been at Mount Sinai (Horeb) receiving the Law and Moses taught them the Law. But now, it was time for them to move towards the Land of Promise.
3. Moses then describes some of the areas of the land, which indicates that he both understood the promises which God made to the Jews; and he knew the geography of the land that lie before them.
4. Two of God's promises to Abraham, Isaac, and Jacob were to increase the population of their people and to give them the land before them.
5. All those in the audience needed to do was to look left and look right and they could see that God's promise to prosper them as a population had taken place. The fact that these promises go back to Abraham, Isaac, and Jacob; and the fact that they could confirm one of those promises by looking at their own numbers should have given them the confidence to move forward.
6. As an aside, he says that he is not complaining, but that he continues to pray for God to increase their numbers.
7. However, because of those large numbers and because of what a large population requires, Moses had

The Logical Progression of Deut. 1:6–21

- to set up systems of military, judicial and religious authorities.
8. Moses gave special instructions to the judges, to place justice above all else.
 9. Then they pulled up stakes and went toward the land, stopping in Kadesh-barnea.
 10. Moses tells them to look toward this land and to recognize that God has given them this land. They must go in and take the land, just as Y^ehowah Elohim said to them.
 11. And they were not to be afraid.

Logical and chronological.

Chapter Outline

Charts, Maps and Short Doctrines

There is another aspect to entering into the land and taking it, and that is, “What about the morality of taking this land that belongs to other groups of people?”

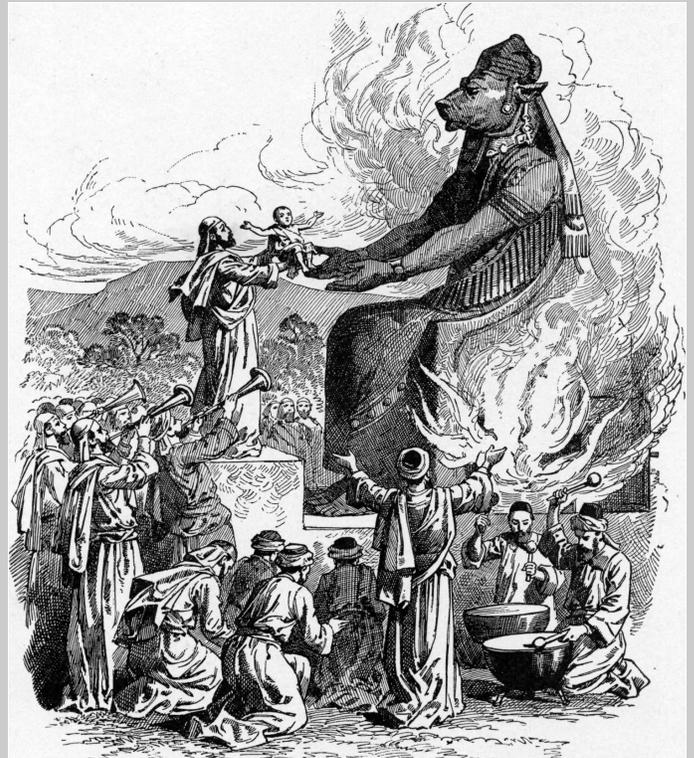
The Morality of Taking the Land of Promise

1. In the book of Genesis, we traveled with Moses throughout the Land of Promise; and these people were not so bad. In fact, there were a few instances where the people of the land were actually a little bit better than Abraham, Isaac, and Jacob.
2. Bear in mind that Egypt was a fairly nice country too, when Joseph was taken into slavery there. He rose from slavery to become prime minister. They recognized his leadership qualities, his snap, and his relationship to God, and therefore, they promoted him.
3. However, that same Egypt which welcomed the Jews with loving arms turned against them and put them into slavery.
4. With regards to the Land of Promise, the potential for going really bad was always there. Recall Sodom and Gomorrah. This was a place that Lot originally looked down into and thought, “That is where I want to live.” However, this modern set of cities fell into great degeneracy, with the chief sport of the day being, hunt down new people who have entered the land and subject them to homosexual rape.
5. Apparently, the rest of the Land of Promise fell into great degeneracy as well.
6. One of the things which is difficult for some people to grasp is, God’s people have unique responsibilities, which can include going into a country and destroying its population. When a population reaches a line of degeneracy, then they are to be put down like a mad dog. Even dog lovers, who hate the idea of destroying any dog, understand that a rabid dog must be put down. The same is true for humans.
7. The children of Israel were not to go into the Land of Promise at any time and take it. Recall that, [the iniquity of the Amorites was not yet full](#) (Gen. 15:16b). God knew the direction in which they would go; but when the population was benign and they believed in Jesus Christ (i.e., the Revealed Lord), God would not destroy them (we have the example of Jonah and the people of Nineveh).
8. But, by this point in time, they had reached an horrendous level of human degeneracy.
9. The Bible does not go into much detail as to the ways that these people had become degenerate. Lev. 18:24–30 reads: [Do not defile yourselves in any of these things. For in all these the nations are defiled, which I cast out before you. And the land is defiled. Therefore I visit its wickedness on it, and the land itself vomits out those who live in it. You shall therefore keep My statutes and My judgments, and shall not commit any of these abominations, neither the native, nor any stranger that lives among you. For the men of the land who were before you have done all these abominations, and the land is defiled. You shall not do these so that the land may not spew you out also when you defile it, as it spewed out the nations that were before you. For whoever shall commit any of these abominations, even the souls who commit them shall be cut off from among their people. And you shall keep My ordinance, so as not to do any of these abominable customs which were committed before you, and that you do not defile yourselves in them. I am Jehovah your God.](#) (MKJV) Deut. 12:29–31 [When Jehovah your God shall cut off the nations before you, where you go to possess them, and you take their place and dwell in their land, take heed to yourself that you do not become snared by following them, after they are destroyed from before](#)

The Morality of Taking the Land of Promise

you, and that you do not ask about their gods, saying, How did these nations serve their gods, that I too may do likewise? You shall not do so to Jehovah your God. For every abomination to Jehovah, which He hates, they have done to their gods; even their sons and their daughters they have burned in the fire to their gods. (MKJV)

10. So, primarily, these people had gotten degenerate to a point where they burned their own children with fire to placate their gods. R. B. Thieme, Jr. (who was also a brilliant historian) used to describe heathen temples where men and women would engage in sexual intercourse while their children were burned with fire at the heathen altar.
11. Graphic: From **Charles Foster's Offering to Molech**. From [wikimedia](#) accessed October 24, 2013. Caption: *This is an idol named Molech. A great many people used to pray to this idol. It had the head of a calf, and was made of brass, and it was hollow inside. There was a place in the side to make a fire in it. When it got very hot the wicked people used to put their little children in its arms. The little children were burned to death there. This man in the picture is just going to put a little child in the idol's arms. Other men are blowing on trumpets and beating on drums, and making a great noise, so that no one can hear the poor little child cry.*¹ R. B. Thieme, Jr. suggested that the child's cries heightened the pleasure of those having sex at the same time.
12. John V. Collyer describes what sort of things have been uncovered: *Archaeology has given us the answer. Inscribed baked clay tablets at Ras Shamra (Ugarit) in Syria, and at other sites, have revealed something of the horrible nature of the Amorite religious practices. They worshipped gods who have been shown to be sexual perverts of the most grotesque kind, and who had no respect for the sanctity of human life. Countless children were sacrificed to their gods by being thrown into the fires of their god Moloch. Israel was forewarned about this abominable practice in Leviticus 18:21. Also, funerary jars have been found containing the remains of young children distorted by suffocation as they struggled for life, after having been buried alive as a sacrifice to Canaanite gods. Such children have been found in the foundations of Canaanite houses. Thus archaeological discoveries have revealed a people whose moral sense was so debased that the God of Israel could not tolerate them in His land. Insurgent Israel, under God's instructions, was to purge out this people who were not fit to live. It was an essential task to be accomplished before the land was fit to be occupied. These Amorites were to be judged by their own standard of the expendability of human life, even of their own children.*²
13. Certainly, you are thinking, well, that is all very nice, but what does this have to do with me? Now for the application. Very, very young children in many Muslim cultures are **being raised** to sacrifice themselves for Allah at a young age. They are **raised to hate** God's people, the Jews. This is not the idea to fight for freedom or to fight for independence, but to find a large group of innocent citizens (preferably Americans or Jews; but other Muslims are fine to use in a pinch) and to kill them through some suicidal act. This approach is taught to be pleasing to Allah and to insure the person committing this atrocity eternity with Allah (which is true, to some degree, as they will spend eternity with Satan). In this way, their children are being sacrificed to the human idol, Allah.
14. This is not to be confused with the function of the military in the United States. We do not bring up our children to hate Muslims or any other group of people; we do not, as a nation, teach great falsehoods about any other group of people, and promise great things from God to 3-year-old children who kill lots



The Morality of Taking the Land of Promise

of these people. In fact, most of us parents try to protect our children from the ugliness and evil of the world for as long as possible. We like our children to be happy and carefree before they find out how the world really is.

¹ From http://commons.wikimedia.org/wiki/File:Foster_Bible_Pictures_0074-1_Offering_to_Molech.jpg accessed October 24, 2013.

² From <http://www.bibletopics.com/biblestudy/59.htm> accessed October 24, 2013.

If you do not understand how evil Islam is, I recommend [Obsession the Movie](#), also available on [You Tube](#).

Also recommended: [Military Doctrines Related to the Word of God \(HTML\)](#) ([PDF](#)) ([WPD](#)). Within this study is [What is a Righteous War?](#)

Chapter Outline

Charts, Maps and Short Doctrines

And so you [all] will come near unto me, all of you, and you will say, 'Let us send men to our faces and they will search out for us the land and they will cause to bring back to us a word, the way which we will go up into her and the cities which we will enter unto them.

Deuteronomy
1:22

Therefore, all of you came near to me and you said, 'Let us [first] send spies [lit., *men*] before us and they will search out the land for us. Then they will bring back to us a report, the way in which we will go up into the land [lit., *her*] and the cities that we will enter into.'

Therefore, many of you approached me and suggested that we send out spies to search out the land for us. Then they would bring back a report as to the way by which we will enter into the land and which cities that we will enter into first.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And all of you came to me in a body, and said, We will send men before us to examine the land for us, and bring us back word by what way we shall go up to it, and the cities we should enter.
Latin Vulgate	And you came all to me, and said: Let us send men who may view the land, and bring us word what way we shall go up, and to what cities we shall go.
Masoretic Text (Hebrew)	And so you [all] will come near unto me, all of you, and you will say, 'Let us send men to our faces and they will search out for us the land and they will cause to bring back to us a word, the way which we will go up into her and the cities which we will enter unto them.
Peshitta (Syriac)	Then all of you came near to me and said, Let us send men before us, and they shall spy out the land for us, and bring us word again and show us the way by which we must go up and the cities into which we shall come.
Septuagint (Greek)	And you all came to me, and said, Let us send men before us, and let them go up to the land for us; and let them bring back to us a report of the way by which we shall go up, and of the cities into which we shall enter.

Significant differences: These are all pretty close.

Thought-for-thought translations; paraphrases:

Common English Bible	Then all of you approached me, saying, "Let's send spies ahead of us-they can check out the land for us. Then they can return with word about the route we should use and bring a report about the cities that we'll be entering."
Contemporary English V.	Then all of you came to me and said, "Before we go into the land, let's send some men to explore it. When they come back, they can tell us about the towns we will find and what roads we should take to get there."
Easy English	Then all of you came to me. You said, "Let us send some men in front of us. They can explore the country. Then they can bring back a report to us. They can tell us the best road to travel. They can tell us about the towns that we will come to."
Easy-to-Read Version	"But you all came to me and said, 'Let's send some men to look at the land first. They can look for all the strong and weak places there. Then they can come back and tell us the way we should go. They can also tell us about the cities we will come to.'
Good News Bible (TEV)	"But you came to me and said, 'Let's send men ahead of us to spy out the land, so that they can tell us the best route to take and what kind of cities are there.'
<i>The Message</i>	But then you all came to me and said, "Let's send some men on ahead to scout out the land for us and bring back a report on the best route to take and the kinds of towns we can expect to find."
New Berkeley Version	You then came to me, all of you, and you said, 'Let us send men ahead of us to explore the land for us and to bring back a report with regard to the road by which we shall go up, and the cities we would be entering.'
New Century Version	Then all of you came to me and said, "Let's send men before us to spy out the land. They can come back and tell us about the way we should go and the cities we will find."
The Voice	But you approached me <i>with ideas of your own</i> : "Couldn't we send a few people in <i>to investigate</i> first? They could explore the land, come back, and tell us what route we should take and what cities we'd come to <i>along the way</i> ."

Partially literal and partially paraphrased translations:

American English Bible	'But you all came to me and said, <i>Let's send men ahead of us into the land and have them bring back a report about which way we should travel and which of the cities we should enter.</i>
Christian Community Bible	Then all of you gathered around me and said to me: 'Better send some men before us to explore the land and map out the roads leading to the cities where we are to go.'
<i>God's Word</i> ™	All of you came to me and said, "Let's send men ahead of us to gather information about the land for us. Have them report to us about the route we should take and the cities we'll come to."
New Advent (Knox) Bible	Whereupon you all preferred a request to me that men should be sent out to view the land, and bring back word how best to approach it, what cities you should first assail; and I, listening to your words with approval, chose out twelve such men, one from each tribe. V. 23 is included for context.
New American Bible	Then all of you came up to me and said, 'Let us send men ahead to reconnoiter the land for us and report to us on the road we must follow and the cities we must take.'
New American Bible (R.E.)	Then all of you approached me and said, "Let us send men ahead to spy out the land for us and report to us on the road we should follow and the cities we will come upon."
NIRV	Then all of you came to me. You said, "Let's send some men ahead of us. They can check out the land for us and bring back a report. They can suggest to us which way to go. They can tell us about the towns we'll come to."
New Jerusalem Bible	Then you all came to me and said, "Let us send men ahead of us to explore the country; they shall report to us which way we ought to take and what towns we shall come to."

Today's NIV Then all of you came to me and said, "Let us send men ahead to spy out the land for us and bring back a report about the route we are to take and the towns we will come to."

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear All of you neared to me, saying, "Send men in front of us to dig in the land for us, and return to us a word of the way for us ascend, and the cities we will come into."

Bible in Basic English And you came near to me, every one of you, and said, Let us send men before us to go through the land with care and give us an account of the way we are to go and the towns to which we will come.

The Expanded Bible Then all of you came to me and said, "Let's send men before us to spy out the land. They can come back and tell us [bring back a report] about the way we should go and the cities we will find [Num. 13-14]."

Ferar-Fenton Bible But all of you approached me, asking to send men before you to examine the country, and to report to you about the road by which you could go up to it ; and about the cities that you were to go to.

HCSB "Then all of you approached me and said, 'Let's send men ahead of us, so that they may explore the land for us and bring us back a report about the route we should go up and the cities we will come to.'

NET Bible® So all of you approached me and said, "Let's send some men ahead of us to scout out the land and bring us back word as to how we should attack it and what the cities are like there."

NIV, ©2011 Then all of you came to me and said, "Let us send men ahead to spy [Nu 13:1-3] out the land [Ge 42:9] for us and bring back a report about the route we are to take and the towns we will come to."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible "You approached me, every one of you, and said, 'Let's send men ahead of us to explore the country for us and bring back word concerning what route we should use in going up and what the cities we will encounter are like.'

exeGesés companion Bible And you approached me,
every one of you, and said,
We send men from our face to explore the land
and return word of which way to ascend
and into what cities to come.

JPS (Tanakh—1985) Then all of you came to me and said, "Let us send men ahead to reconnoiter the land for us and bring back word on the route we shall follow and the cities we shall come to."

Kaplan Translation All of you then approached me and said, 'Send men ahead of us to explore the land. Let them bring back a report about the way ahead of us and the cities that we shall encounter.'

Orthodox Jewish Bible And ye came near unto me every one of you, and said, Let us send anashim ahead of us, and they shall spy out ha'aretz, and bring us word again by what way we must go up, and into what towns we shall come.

Literal, almost word-for-word, renderings:

Concordant Literal Version Then you came near to me, all of you, and said: Let us send men before us that they may reconnoiter in the land for us and bring us back word about the way by which we should ascend, and about the cities to which we shall come.

Context Group Version	And you { pl } came near to me every one of you { pl }, and said, Let us send men before us, that they may search the land { or earth } for us, and bring us word again of the way by which we must go up, and the cities to which we shall come.
Darby Translation	And ye came near to me all of you, and said, We will send men before us, who shall examine the land for us, and bring us word again of the way by which we must go up, and of the cities to which we shall come.
English Standard Version	Then all of you came near me and said, 'Let us send men before us, that they may explore the land for us and bring us word again of the way by which we must go up and the cities into which we shall come.'
Green's Literal Translation	And you came near to me, every one of you, and said, Let us send men before us, and they shall search out the land for us, and they shall bring us back word as to the way in which we shall go up, and the cities to which we shall come.
New RSV	All of you came to me and said, 'Let us send men ahead of us to explore the land for us and bring back a report to us regarding the route by which we should go up and the cities we will come to.'
Webster's Bible Translation	And ye came near to me every one of you, and said, We will send men before us, and they shall explore the land for us, and bring us word again by what way we must go up, and into what cities we shall come.
Young's Updated LT	"And you [all] come near unto me, all of you, and say, Let us send men before us, and they search for us the land, and they bring us back word concerning the way in which we go up into it, and the cities unto which we come in.

The gist of this verse: People came to Moses and said that there should be spies sent into the land first.

Deuteronomy 1:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qârab (בָּרַקַּבְ) [pronounced <i>kaw-RA^{BV}</i>]	<i>to come near, to approach, to draw near</i>	2 nd person masculine plural, Qal imperfect	Strong #7126 BDB #897
'el (לָא) [pronounced <i>eh</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 1 st person singular suffix	Strong's #413 BDB #39
kôl (כֹּל) [pronounced <i>koh</i>]; also kôl (לֹכ) [pronounced <i>koh</i>]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun with the 2 nd person masculine plural suffix	Strong's #3605 BDB #481

Translation: *Therefore, all of you came near to me...* Interestingly enough, Moses is speaking to the generation of promise, but he is speaking as if they did what is found here, but it was their parents who did this. However, as a singular group, they are considered to be acting together, even though the children did not make any of these decisions (the children who are adults at this point in time).

Gill: *Not every individual of them, but the heads of their tribes, that represented them; this is not to be understood of the present generation personally, but of their fathers, who all died in the wilderness, save a very few of them.*⁷⁹

⁷⁹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 1:22.

So, previously, these people approach Moses and they made some suggestions to him. Again, this is actually the parents of the people to whom Moses spoke at this time.

Deuteronomy 1:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend</i>	2 nd person masculine plural, Qal imperfect	Strong's #559 BDB #55
shâlach (שלח) [pronounced <i>shaw-LAKH</i>]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out</i>	1 st person plural, Qal imperfect with the voluntative hê	Strong's #7971 BDB #1018
The hê at the end is called a voluntative hê and the verb itself is known as a cohortative and is often translated with the additional word <i>let, may, might, ought, should</i> .			
'ânâshîym (אנשים) [pronounced <i>uh-NAW-sheem</i>]; also spelled 'îyshîym (אישים) [pronounced <i>ee-SHEEM</i>]	<i>men; inhabitants, citizens; companions; soldiers, followers</i>	masculine plural noun	Strong's #376 BDB #35
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פנים) [pronounced <i>paw-NEEM</i>]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 1 st person plural suffix	Strong's #6440 BDB #815

Together, they mean *before us, before our faces, in our presence, in our sight, in front of us*.

Translation: ...and you said, 'Let us [first] send spies [lit., men] before us... This is a normal approach. Even though God was with these people, this did not let them off the hook from performing normal military maneuvers. They were not to just charge into the land and start attacking cities. They had to know just exactly what they would come across.

There is nothing wrong with being sensible; there is nothing wrong with facing the enemy after having first scoped them out. So this suggestion is good.

Deuteronomy 1:22c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Deuteronomy 1:22c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châphar (חָפַר) [pronounced <i>chaw-FAHR</i>]	<i>to dig [a well or pit]; to dig for, to search for, to search for that which is hidden, to search by digging; to explore</i>	3 rd person masculine plural, Qal imperfect	Strong's #2658 BDB #343
lâmed (ל) [pronounced <i>lê</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person plural suffix	No Strong's # BDB #510
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: ...and they will search out the land for us. These are normal military tactics. It would make sense for these people to enter into the land surreptitiously to look things over.

Deuteronomy 1:22d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shûwb (שׁוּב) [pronounced <i>shoo^bv</i>]	<i>to cause to return, to bring, to be caused to turn back mentally, reminisce, to return something, to restore, to bring back, to send back, to regain, to recover, to make restitution, reconsider, think again, to be caused to return</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #7725 BDB #996
'êth (אֵת) [pronounced <i>ayth</i>]	<i>us; untranslated mark of a direct object; occasionally to, toward</i>	sign of the direct object affixed to a 1 st person plural suffix	Strong's #853 BDB #84
dâbâr (דָּבָר) [pronounced <i>daw^b-VAWR</i>]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular noun	Strong's #1697 BDB #182

Translation: Then they will bring back to us a report,... The spies were going to look the place over and determine a number of things. They would also bring back a report.

12 spies will be sent, because different men will see and remember different things. Furthermore, it is clear that this many men can go into this land without being considered dangerous.

Deuteronomy 1:22e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
derek ^e (דֶּרֶךְ:) [pronounced <i>DEH-rek^e</i>]	<i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>	masculine singular noun with the definite article	Strong's #1870 BDB #202
'ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
'âlâh (אָלָה) [pronounced <i>gaw-LAWH</i>]	<i>to go up, to ascend, to come up, to rise, to climb</i>	1 st person plural, Qal imperfect	Strong's #5927 BDB #748
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; by means of, about, concerning</i>	primarily a preposition of proximity; however, it has a multitude of functions; with the 3 rd person feminine singular suffix	No Strong's # BDB #88

Translation: ...the way in which we will go up into the land [lit., *her*]... First thing they would determine is the best route into the land of promise.

Some of the translations translate the last portion of this verse: the way which we must go up into it and the cities unto which we must go in. These verbs are in the Qal imperfect, so I don't altogether follow from whence comes the implied imperative; however, I though this should be noted.

This verse tells us that the idea of sending out a spy force first into Canaan was an idea of the people. They wanted to know what they were getting into. On the surface, there does not appear to be anything wrong with this particular move—in fact, if anything, it seemed to be a prudent thing to do. Some of those who had the ear of Moses—those he had set in positions of leadership—suggested this and Moses took this idea to God, as he was wont to do. Y^ehowah said, "Send out for yourself men so that they may spy out the land of Canaan, which I am going to give to the sons of Israel; you will send a man from each of their fathers' tribes, everyone one a leader among them." So Moses sent them from the wilderness of Paran at the mouth of Y^ehowah, all of them men who were heads of the sons of Israel (Num. 13:2). Therefore, sending spied into the land is God's will. God knows what the lay of the land is and He knows who the people are who dwell therein. God does not need to have the land carefully reconnoitered. We do not know the motivation of the people, whether they were stalling or being prudent.

Application: However, one thing that we learn in the Bible is one of the worst things you can do is appoint a committee to study something and give their collective opinion. The board of deacons for a church, with a few wonderful exceptions, are the weakness of the church. R. B. Thieme, Jr. says this is why many churches are painted gray—the result of a committee decision. Often they stand in opposition to a pastor, sometimes to one who is teaching God's Word faithfully. This is totally wrong in God's plan.

Deuteronomy 1:22f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'îyr (עִיר) [pronounced <i>geer</i>]	<i>encampment, city, town</i>	feminine plural noun with the definite article	Strong's #5892 BDB #746
'ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
bôw' (אוּב) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	1 st person plural, Qal imperfect	Strong's #935 BDB #97
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 3 rd person feminine plural suffix	Strong's #413 BDB #39

Translation: ...and the cities that we will enter into.' Secondly, they would determine which cities that would be invaded first.

Barnes: *The plan of sending the spies originated with the people; and, as in itself a reasonable one, it approved itself to Moses; it was submitted to God, sanctioned by Him, and carried out under special divine direction.*⁸⁰

The Pulpit Commentary: *Caution is in itself a virtue. It is never wise to rush into undertakings without well-planned measures. The more knowledge we have to guide us in entering upon difficult duty the better. The sending out of these spies was fitted to procure for the Israelites valuable information as to the nature of the land, the best mode of attack, the state of feeling among the inhabitants, etc.*⁸¹

V. 22 reads, in its entirety: *Therefore, all of you came near to me and you said, 'Let us [first] send spies [lit., men] before us and they will search out the land for us. Then they will bring back to us a report, the way in which we will go up into the land [lit., her] and the cities that we will enter into.'* The fact that this idea was the general sentiment of the leaders also indicates that these people had devised a way of getting information to one another rather quickly. If they have just come up to the southern part of the land and they have leaders chosen to lead them, but all of these leaders have come up to Moses saying, "Let's spy out this land first;" this suggests quite a network of communication existed within each tribe (Moses himself may have set this information network up, as there were commanders over 1000, over 100, over 50 and over 10).

Application: Much is said about the lines of communication within a marriage; but this verse suggests that it is important to have lines of communication open between citizens and their leaders.

⁸⁰ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Deut. 1:22–23.

⁸¹ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Deut. 1:22.

There is the sovereignty of God and the free will of man, and they meet in many places.

The Sovereignty of God versus the Free Will of Man

The Free Will of Man

Deut. 1:22 reads: Therefore, many of you approached me and suggested that we send out spies to search out the land for us. Then they would bring back a report as to the way by which we will enter into the land and which cities that we will enter into first.

You will note that we view this same incident from two vantage points: in Deuteronomy, we see this from the human viewpoint...

The people standing before Moses is going to know about how their fathers approached Moses, suggesting that they spy out the land (probably many of the leaders that Moses appointed came to him and suggested this). Probably with each man, there was a slightly different plan as to how many men would be sent and where exactly they would travel to.

This suggests that there was a system of communication in place. Moses was a great leader, and it is clear by this that he was not isolated from the people (something which often happens as a leader gets older).

The Sovereignty of God

This incident is also recorded in Num. 13:1–3 And Jehovah spoke to Moses, saying, “Send men for you, and they shall spy out the land of Canaan which I am giving to the sons of Israel; you shall send one man for the tribe of his fathers, one man, every one a leader among them.” And by the command of Jehovah Moses sent them from the wilderness of Paran they were all of them men, heads of the sons of Israel. (Green’s literal translation; quotation marks added)

...and from Numbers, we see the divine view of what is going on.

Moses, unsure of what to do, then goes to God and says, “What should we do?” Moses knows the people want him to spy out the land first, but there were probably a number of suggestions as to those details given to him. So Moses asks God and God tells Moses to select a man from each tribe to go into the land and to spy it out.

This suggests that there was a system of communication in place between Moses and God. Moses did not have to go back to Mount Sinai but was able to communicate with God face to face. Because there is a quotation here, this was a verbal communication, and not simply a yes or no response.

What we have here is the ideal situation, where the free will of man lines up with the sovereignty of God.

Chapter Outline

Charts, Maps and Short Doctrines

The Pulpit Commentary: *We see from two instances in this chapter how God's plans leave wide room for the independent action of the human mind. Moses got the suggestion of appointing judges from Jethro; the idea of sending spies to reconnoiter the Holy Land originated with the people.*⁸²

And so is good in my [two] eyes the word and so I take from you [all] two-teen men, a man one for the tribe.

Deuteronomy 1:23

This idea was good in my estimation so I took from you [all] twelve men, one man for [each] tribe.

Since I thought that this was an excellent idea, I chose 12 men, one from each tribe.

Here is how others have translated this verse:

⁸² *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Deut. 1:22.

Ancient texts:

Targum of Onkelos	And the thing was proper in my eyes; and I took from you twelve chosen men, one man for a tribe,...
Latin Vulgate	And because the saying pleased me, I sent of you twelve men, one of every tribe:...
Masoretic Text (Hebrew)	And so is good in my [two] eyes the word and so I take from you [all] two-teen men, a man one for the tribe.
Peshitta (Syriac)	And the saying pleased me well; and I took twelve men of you, one man of each tribe;...
Significant differences:	No significant differences.

Thought-for-thought translations; paraphrases:

Easy English	I thought that this was a good idea. I chose 12 men, one from each of your families.
New Life Bible	What you said pleased me. I took twelve of your men, one man for each family group.
New Living Translation	"This seemed like a good idea to me, so I chose twelve scouts, one from each of your tribes.
The Voice	I agreed this was a good idea, so I chose 12 of you to go, one from each tribe.

Partially literal and partially paraphrased translations:

American English Bible	'Well, that sounded good to me; so, I chose twelve men, one from each tribe.
Beck's American Translation	"I liked the idea, and so I chose twelve of your men, one for each tribe.
Christian Community Bible	That was a good suggestion, so I took twelve men from among you, one from each tribe, who set out and climbed the mountains on foot until they came to the Valley of the Grapevines. And once there, they took with them the fruits of the valley, and upon their return recounted to us what they had seen. They told us: 'The land which Yahweh gives us is a good land.' Vv. 24–25 are included for context.
New American Bible (R.E.)	Agreeing with the proposal, I took twelve men from your number, one from each tribe.
NIRV	That seemed like a good idea to me. So I chose 12 of you. I picked one man from each tribe.
Today's NIV	The idea seemed good to me; so I selected twelve of you, one man from each tribe.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	The words were-good in my eye. I took twelve of your men, one from a rod.
The Expanded Bible	I thought that was a good idea [^t The matter was good/right in my eyes], so I chose [took] twelve of your men, one for each tribe.
NET Bible®	I thought this was a good idea [Heb "the thing was good in my eyes."], so I sent [Or "selected" (so NIV, NRSV, TEV); Heb "took."] twelve men from among you, one from each tribe.
NIV, ©2011	The idea seemed good to me; so I selected [Nu 13:1-3] twelve of you, one man from each tribe.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The idea seemed good to me, so I took twelve of your men, one from each tribe; 24 and they set out, went up into the hills, came to the Eshkol Valley and reconnoitered it. V. 24 is included for context.
JPS (Tanakh—1985)	I approved of the plan, and so I selected twelve of your men, one from each tribe.

Kaplan Translation	I approved [At God's word; Numbers 13:2.] and appointed twelve men, one for each tribe.
Orthodox Jewish Bible	And the proposal pleased me well; and I took Shneym Asar, (Twelve) of you, one of each shevet (tribe);...

Literal, almost word-for-word, renderings:

Concordant Literal Version	Now the word was good in my eyes, so I took twelve men from you, one man for each tribe.
Context Group Version	And the thing pleased me well; and I took twelve men of you { pl }, one man for every tribe:...
Darby Translation	And the matter was good in mine eyes; and I took twelve men of you, one man for a tribe.
English Standard Version	The thing seemed good to me, and I took twelve men from you, one man from each tribe.
Third Millennium Bible	And the saying pleased me well; and I took twelve men of you, one from a tribe.
World English Bible	The thing pleased me well; and I took twelve men of you, one man for every tribe:...
Young's Literal Translation	And the thing is good in mine eyes, and I take of you twelve men, one man for a tribe.

The gist of this verse: Moses was in favor of this idea, so he took one man from each tribe to spy out the land.

Deuteronomy 1:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
yâṭab (יָטַב) [pronounced <i>yaw-TA^{BV}</i>]	<i>to be good [well, commendable, pleasing]; to do good [well, commendably], to make glad, to make a thing good</i>	3 rd person masculine singular, Qal imperfect	Strong's #3190 BDB #405
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
ʿêynayim (עֵינַיִם) [pronounced <i>gay-nah-YIM</i>]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual noun with the 1 st person singular suffix	Strong's #5869 (and #5871) BDB #744
Together, the bêyth preposition and ʿayin literally mean, <i>in my eyes</i> ; together, they are often used to mean, <i>in my sight; in my opinion, to my way of thinking, as I see it</i> .			
dâbâr (דָּבָר) [pronounced <i>daw^b-VAWR</i>]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular noun with the definite article	Strong's #1697 BDB #182

Translation: *This idea was good in my estimation...* Moses continues to recount what got the people of Israel to where they stood at this moment. The idea of organizing some spies to go into the land was an excellent idea.

There was nothing wrong with this idea. This was a prudent thing for an aggressive army to do. Faith in Jesus Christ does not mean that we ought to act like imbeciles to prove our faith.

Although some commentators make some mistakes impugning evil to the Israelites about suggesting spies be sent in, Moses says he likes the idea; and God concurs, specifying exactly how they should do it. Later, when Joshua leads the people into the land, he sends two spies ahead of them into the city of Jericho (Joshua 2:1–2).

Application: If you pray to God for a job, then you also go out and look for a job and set up interviews and, when necessary, improve your skill set. You do not, after praying to God, then go sit on a park bench in order to prove your faith. Just like, it is reasonable to pray before an operation. I know an oral surgeon who prays before a surgery. However, at the same time, she is faithful in her work and her skills, and exercises great care when operating.

We are given the ability to think and reason by God; and therefore, there is no reason why we should just charge into things without thinking.

As we see these events from two vantage points, we do not know if Moses was pleased before or after he brought this idea to God. I would reasonably guess, based upon his training to be pharaoh over Egypt, that he thought about this approach and determined that it was a good idea before he went to God about it.

Deuteronomy 1:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to seize</i>	1 st person singular, Qal imperfect	Strong's #3947 BDB #542
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation with the 2 nd person masculine plural suffix	Strong's #4480 BDB #577
sh ^e nêym (שְׁנַיִם) [pronounced <i>sh^e-NĀM</i>]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
‘âsâr (עָשָׂר) [pronounced <i>gaw-SAWR</i>]	<i>ten; –teen [resulting in numbers 11–19]</i>	masculine/feminine singular noun	Strong's #6240 BDB #797
’ânâshîym (אֲנָשִׁים) [pronounced <i>uh-NAW-sheem</i>]; also spelled ’îyshîym (אִישִׁים) [pronounced <i>ee-SHEEM</i>]	<i>men; inhabitants, citizens; companions; soldiers, followers</i>	masculine plural noun	Strong's #376 BDB #35

Translation: ...so I took from you [all] twelve men,... Moses decided to go with 12 spies, which is quite a lot of men to send into the land. However, they will travel throughout the land without incident (insofar as we know). My guess is, they appeared to be a caravan of traders or perhaps they went as sheep herders (the former seems to make more sense).

Two of these spies will be named in this chapter: Caleb and Joshua. The other ten spies, those who rebelled against God, will not be named again. They died off in the desert-wilderness, probably under discipline.

These men are all named in Num. 13:4–15; and it is reasonable to ask, *why?* These were leaders of men; Moses chose them because they were leaders of their tribes (just as Caleb and Joshua were). They represent potential which was destroyed because of their entanglements with the world. They succumbed to the pressures of the world; they gave in to human viewpoint. I believe that all of the 2 million who left Egypt with Moses had believed in the Revealed God, which would have included these men. So they have natural leadership ability; they are saved; but, their impact on this life was against God, not for Him. This describes most believers today. At best, the believer today lives according to the laws of divine establishment, to some limited degree. But their lives have absolutely no spiritual impact. They are good for their nation; they are good for their society. The more people who adhere to the laws of divine establishment, the stronger and even more blessed that society will be. But their lives lack spiritual impact. Their production is wood, hay and stubble, which will be burned at the evaluation of our works as believers (but we will be saved, so as through fire—1Cor. 3:10–15).

Deuteronomy 1:23c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾîysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
ʾechâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone</i>	numeral adjective	Strong's #259 BDB #25
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shêbet (שֵׁבֶט) [pronounced SHAY ^B -vet]	<i>rod, staff, club; spear; scepter and figuratively for a tribe, subdivision of a tribe or family and for a ruler (scepter-bearer), governor</i>	masculine singular noun with the definite article, pausal form	Strong's #7626 BDB #986

Translation: ...one man for [each] tribe. One man would be taken out of each tribe to go into the land, to spy it out. Throughout the Pentateuch, there are representations of each tribe for many different activities. There was a sort of equality established between the tribes. That is, it was common for them to have sort of an equal say or involvement in what all of Israel did.

Moses was to take men who were undoubtedly leaders of the tribes, men upon whom he could depend (or at least, men upon whom he thought he could depend). As things went, these men did what they were supposed to, coolly and professionally, then acted like a bunch of ninnyes when they returned.

Vv. 22–23 read: Therefore, all of you came near to me and you said, 'Let us [first] send spies [lit., men] before us and they will search out the land for us. Then they will bring back to us a report, the way in which we will go up into the land [lit., her] and the cities that we will enter into.' This idea was good in my estimation so I took from you [all] twelve men, one man for [each] tribe. However, back in Num. 13:2, God specifically states, "Send men for you, and they shall spy out the land of Canaan which I am giving to the sons of Israel; you shall send one man for the tribe of his fathers, one man, every one a leader among them." Therefore, we need to see how this all went down.

The Likely Order of Events in Choosing Spies to Go into the Land

1. God made it clear to Moses that it was time for them to go north and to take the land which He had given them. Deut. 1:6–8
2. The leaders of the people came to Moses, either as individuals, or in small groups, or as a whole, and said that the prudent thing would be to send spies into the Land of Promise.
3. This sounds like a good idea to Moses. He tells them: “This idea was good in my estimation so I took from you [all] twelve men, one man for [each] tribe.” (Deut. 1:23)
4. Therefore, before choosing one man from each tribe, Moses goes and speaks to God.
5. Moses has enough of a conversation with God so that God specifically states, “Send men for you, and they shall spy out the land of Canaan which I am giving to the sons of Israel; you shall send one man for the tribe of his fathers, one man, every one a leader among them.” (Num. 13:1–2) This is *why* Moses decided to choose one man for each tribe; God told him to.
6. So God, hearing the request of the people in real time, and knowing of this request in eternity past, approves this request and gives some specifics—one spy to be taken out of each tribe.
7. God knew the result would be, 2 in favor of obeying Him and taking the land; and 10 in favor of doing nothing.
8. So, briefly, God tells them to take the land; the people come to Moses and suggest that they spy out the land first. This sounds good to Moses, but he speaks to God first. God tells them to choose one man per tribe; and then Moses tells the people to choose one man per tribe to spy out the land.

This is how these events fit together.

Chapter Outline

Charts, Maps and Short Doctrines

And so they turn and so they go up hill-ward and so they go in as far as a brook of Eshcol and so they move about her. And so they take in their hand from a fruit of the land and so they bring down unto us. And so they cause to return to us a word and so they say, ‘Good the land which Y^ehowah our Elohim is giving to us.’

Deuteronomy
1:24–25

Then they turned and went up [into] the hill country and they went in as far as the Valley of Eshcol and they [continue] to explore the land [lit., her]. They also took in their hands [some of] the fruit from the land and brought [it] down to us. Then they caused a saying to return us, by saying, ‘The land which Y^ehowah our Elohim is giving to us [is] good.’

Then they turned and went up into the hill country, going as far as the Valley of Eshcol, continuing to explore the land. They also brought back some samples of the fruit grown in the land for us to examine. This caused us to recall that the land which Jehovah our God is giving us is a good land.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos

...and they turned and went up into the mountain, and came to the stream of Ethkela, and explored it. [JERUSALEM. And they prepared and went up into the mountain, and came to the stream of the Grapes, and surveyed it.] And they took in their hands of the produce of the land and brought to us. And they returned us word; and Kaleb and Jehoshua said, The land which the Lord our God hath given us is good.

Latin Vulgate

Who, when they had set forward and had gone up to the mountains, came as far as the valley of the cluster: and having viewed the land, Taking of the fruits thereof,

	to shew its fertility, they brought them to us, and said: The land is good, which the Lord our God will give us.
Masoretic Text (Hebrew)	And so they turn and so they go up hill-ward and so they go in as far as a brook of Eshcol and so they move about her. And so they take in their hand from a fruit of the land and so they bring down unto us. And so they cause to return to us a word and so they say, 'Good the land which Y ^e howah our Elohim is giving to us.'
Peshitta (Syriac)	And they turned and went up into the mountain, and came as far as the valley of Segola, and spied out <u>the land</u> . And they took some of the fruit of the land in their hands, and brought it down to us, and they brought us word again and said to us, It is a good land which the LORD our God does give to us.
Septuagint (Greek)	And they turned, and went up to the mountain, and they came as far as the Valley of the Cluster, and surveyed it. And they took in their hands of the fruit of the land, and brought it to <u>you</u> , and said, The land is good which the Lord our God gives us.
Significant differences:	The Syriac and Latin appear to have the words <i>the land</i> rather than the feminine singular suffix. In the Hebrew, the fruits of the land are brought <i>to us</i> ; in the Greek, this appears to be <i>to you</i> .

The targum specifies who brings back the good report of the land.

Thought-for-thought translations; paraphrases:

Common English Bible	These set out and went up into the hills, going as far as the Cluster[c] ravine. They walked all around that area. They took some of the land's fruit and then came back down to us. They reported to us: "The land that the Lord our God is giving to us is wonderful!"
Contemporary English V.	They explored the hill country as far as Bunch Valley and even brought back some of the fruit. They said, "The LORD our God is giving us good land."
Easy English	They left and went up into the hills. They came to the valley of Eshcol and they explored it. They took some of the fruit that they found. They brought it back to us. And they reported, "The *Lord our God is giving us a good country."
Easy-to-Read Version	Then those men left and went up to the hill country. They came to the Valley of Eshcol and explored it. They took some of the fruit from that land and brought it back to us. They told us about the land. They said, 'The Lord our God is giving us a good land!'
Good News Bible (TEV)	They went into the hill country as far as Eshcol Valley and explored it. They brought us back some fruit they found there, and reported that the land which the LORD our God was giving us was very fertile.
<i>The Message</i>	They set out, climbing through the hills. They came to the Eshcol Valley and looked it over. They took samples of the produce of the land and brought them back to us, saying, "It's a good land that GOD, our God, is giving us!"
New Berkeley Version	They turned and made their way up to the hill country as far as the valley of Eshcol [near Hebron], and explored it. Taking along in their hands some of the fruit of the land, they brought it down to us and gave their report: 'It is a good land which the LORD our God is giving us.'
New Century Version	They left and went up to the mountains, and when they came to the Valley of Eshcol they explored it. They took some of the fruit from that land and brought it down to us, saying, "It is a good land that the Lord our God is giving us."
New Life Bible	They went up into the hill country, came to the valley of Eshcol, and saw what was there. They took some of the fruit of the land in their hands and brought it down to us. And they told us that it is a good land which the Lord our God is giving us.

New Living Translation	They headed for the hill country and came to the valley of Eshcol and explored it. They picked some of its fruit and brought it back to us. And they reported, 'The land the Lord our God has given us is indeed a good land.'
The Voice	They went up into the highlands. They explored the Eshcol Valley and picked some of the <i>enormous</i> fruit growing there. Then they came back down to us with the fruit and a report: "This is a wonderful land that the Eternal our God is going to give to us!"

Partially literal and partially paraphrased translations:

American English Bible	Then they turned and ascended the mountains and traveled as far as the Valley of the [grape] Clusters and surveyed it. Then they took some of the fruit of the land and brought it back to you, and they said, <i>The land that Jehovah our God is giving us is good!</i>
God's Word™	They left and went into the mountains. When they came to the Eshcol Valley, they explored it. They took some of the region's fruit with them and brought it back to us. They reported, "The land that the LORD our God is giving us is good."
New Advent (Knox) Bible	These set out, and traversed the hill country as far as the Valley of Grapes; viewed the whole land, and brought back with them such sample of its fruits as would show us how fertile it was; This is a fair land, they said, that the Lord means to give us. See Num. 13 and 14. In that passage, the demand of the people for a reconnaissance is not mentioned.
New American Bible (R.E.)	They set out into the hill country as far as the Wadi Eshcol, and explored it. Then, taking along some of the fruit of the land, they brought it down to us and reported, "The land the LORD, our God, is giving us is good."
NIRV	They left and went up into the hill country. There they came to the Valley of Eshcol. They checked it out. They got some of the fruit of that land. They brought it down to us and gave us their report. They said, "The Lord our God is giving us a good land."
New Jerusalem Bible	These men made towards the highlands and went up into them; they reached the Valley of Eshcol and reconnoitered it. They collected some of the produce of the country and brought it down to us; and they made us this report, "Yahweh our God has given us a fine country."
Revised English Bible	They set out and made their way up into the hill-country which they reconnoitered as far as the wadi of Eshcol. They collected samples of the fruit of the country to bring back to us, and in their report they said: 'It is a rich land that the LORD our God is giving us.'
Today's NIV	They left and went up into the hill country, and came to the Valley of Eshkol and explored it. Taking with them some of the fruit of the land, they brought it down to us and reported, "It is a good land that the LORD our God is giving us."

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	They faced and ascended the mountain, and came unto the riverbed of Eshcol, and spied it. They took the fruit of the land in their hands, and descended it to us, and returned the word to us, saying, "Yahweh our God gives us a good land!"
Bible in Basic English	And they went up into the hill-country and came to the valley of Eshcol, and saw what was there. And taking in their hands some of the fruit of the land, they came down again to us, and gave us their account, saying, It is a good land which the Lord our God is giving us.
The Expanded Bible	They ·left [·turned face] and went up to the mountains, and when they came to the ·Valley of [Wadi] Eshcol they ·explored [spied on] it. They took some of the fruit from that land and brought it down to us, ·saying [·and gave us a report, saying], "It is a good land that the Lord our God is giving us."

Ferar-Fenton Bible	And the request seemed good in my opinion, and I appointed twelve princes, - one from each tribe ; - and they turned and went up to the hills, and descended to the vale of Eshkol, and slandered it. But they took into their hands some of the produce of the country and came back to us, and reported the matter, saying ; " It is a beautiful country that our EVER-LIVING GOD has given us." V. 23 is included for context.
NET Bible®	They left and went up to the hill country, coming to the Eshcol Valley [Or "the Wadi Eshcol" (so NAB).] [The Eshcol Valley is a verdant valley near Hebron, still famous for its viticulture (cf. Num 13:22-23). The Hebrew name "Eshcol" means "trestle," that is, the frame on which grape vines grow.], which they scouted out. Then they took [The Hebrew text includes "in their hand," which is unnecessary and somewhat redundant in English style.] some of the produce of the land and carried it back down to us. They also brought a report to us, saying, "The land that the Lord our God is about to give us is good."
NIV, ©2011	They left and went up into the hill country, and came to the Valley of Eshkol [Num. 13:21-25; S 32:9] and explored it. Taking with them some of the fruit of the land, they brought it down to us and reported [S Nu 13:27], "It is a good land [S Nu 14:7] that the Lord our God is giving us [Jos 1:2]."

Jewish/Hebrew Names Bibles:

exeGesés companion Bible	...and they turned their face and ascended the mountain and came to the wadi of Eshcol to spy: and they took of the fruit of the land in their hands and descended it to us, and returned word to us, and said, It is a good land Yah Veh our Elohim gives us.
Kaplan Translation	They set out [Literally, 'turned around.'] and headed north toward the hill country, going as far as Cluster Valley [Nachal Eshkol; see Numbers 13:23.] and exploring the territory. They took samples of the area's fruit and brought it back to us. The report that they brought back was, 'The land that God our Lord is giving us is good.'
Orthodox Jewish Bible	And they turned and went up into the hill country, and came unto the Eshkol Valley, and explored it. And they took of the pri ha'aretz in their hands, brought it down unto us, brought us word, and said, It is a tovah ha'aretz which Hashem Eloheinu doth give us.

Literal, almost word-for-word, renderings:

Concordant Literal Version	They turned around, ascended toward the hill-country and came back to the watercourse of Eshcol and spied it out. Then they took in their hand some of the fruit of the land and brought it down to us; they brought us back word and said: The land that Yahweh our Elohim is giving to us is good.
Context Group Version	...and they turned and went up into the hill-country, and came to the valley of Eshcol, and spied it out. And they took of the fruit of the land { or earth } in their hands, and brought it down to us, and brought us word again, and said, It is a good land { or earth } which YHWH our God gives to us.
Darby Translation	And they turned and went up into the mountain, and came to the valley of Eshcol, and searched it out. And they took of the fruit of the land in their hand, and brought it down unto us, and brought us answer, and said, The land is good that Jehovah our God hath given us.
New King James Version	And they departed and went up into the mountains, and came to the Valley of Eshcol, and spied it out. They also took some of the fruit of the land in their hands

	and brought it down to us; and they brought back word to us, saying, 'It is a good land which the Lord our God is giving us.'
New RSV	They set out and went up into the hill country, and when they reached the Valley of Eshcol they spied it out and gathered some of the land's produce, which they brought down to us. They brought back a report to us, and said, 'It is a good land that the Lord our God is giving us.'
Webster's updated Bible T	And they turned and ascended the mountain, and came to the valley of Eshcol, and explored it. And they took of the fruit of the land in their hands, and brought [it] down to us, and brought us word again, and said, [It is] a good land which the LORD our God gives us.
Young's Updated LT	"And they turn and go up to the hill-country, and come in unto the valley of Eshcol, and spy it, and they take with their hand of the fruit of the land, and bring down unto us, and bring us back word, and say, Good is the land which Jehovah our God is giving to us.

The gist of this verse: The spies go up into the hill country and come down into the valley of Eshcol, looking over the land. They bring back fruit and a report that the land is good that God is giving them.

Deuteronomy 1:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
pânâh (פָּנָה) [pronounced <i>paw-NAWH</i>]	<i>to turn, to turn away from, to turn toward, to turn one's face away from, to turn one's face to</i>	3 rd person masculine plural, Qal imperfect	Strong's #6437 BDB #815
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âlâh (אָלָה) [pronounced <i>gaw-LAWH</i>]	<i>to go up, to ascend, to come up, to rise, to climb</i>	3 rd person masculine plural, Qal imperfect	Strong's #5927 BDB #748
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
har (הַר) [pronounced <i>har</i>]	<i>hill; mountain, mount; hill-country, a mountainous area, mountain region</i>	masculine singular noun with the directional hê	Strong's #2022 (and #2042) BDB #249

The directional hê is the *âh* (ה) ending to a noun, usually found after a verb of motion. This is called the *directive hê* or the *he locale*, which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question *where?* The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun *heaven* and the most literal rendering in the English would be *heavenward*. We can also indicate the existence of the hê directional by supplying the prepositions *to* or *toward*.

Translation: Then they turned and went up [into] the hill country... When the Jews went north and slightly east, they would be in the hill country of Judah. This hilly area continues all along the Jordan River.

Deuteronomy 1:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (בּוֹ) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	3 rd person masculine plural, Qal imperfect	Strong's #935 BDB #97
'ad (עַד) [pronounced gahd]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
nachal (נַחַל) [pronounced NAHKH-al]	<i>brook, torrent; valley</i>	masculine singular construct	Strong's #5158 BDB #636
'Esh ^e kôl (אֶשְׁכּוֹל) [pronounced esh-KOHL]	<i>cluster; transliterated Eshcol</i>	masculine singular proper noun	Strong's #812 BDB #79

Translation: ...and they went in as far as the Valley of Eshcol... The Valley of Eshcol is not too deep into the Land of Promise. This takes us up to Hebron, which is right below the Valley of Eshcol, which is about 30 miles south of Jerusalem. Therefore, we are still in the land which will be given over to Judah. They have moved from the southern outskirts of Judah to central Judah.

The land around the Salt Sea is hill country; below that to the west is the valley, which runs to the Mediterranean Sea. This valley area is mostly forested, surrounded by grassland, surrounded by (perhaps) some desert area (although, at that time, it could have been mostly forest). This valley, running through the midst of Israel was the area which was examined carefully by the spies. It is from this valley that the spies brought back the enormous grape cluster. The word Eshcol means *a cluster of grapes*.

The Open Bible: [The valley of Eschol was] North of Hebron in the vineyard country between there and Jerusalem.⁸³

Deuteronomy 1:24c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
râgal (רָגַל) [pronounced raw-GAHL]	<i>to move the feet, to foot it, to tread, to go about, to go about as an explorer, to go about as a spy, to go on foot to scope something out; to slander</i>	3 rd person masculine singular, Piel perfect	Strong's #7270 BDB #920
'êth (אֵת) [pronounced ayth]	<i>her, it; untranslated generally; occasionally to, toward</i>	sign of the direct object with the 3 rd person feminine singular suffix	Strong's #853 BDB #84

⁸³ The Open Bible; the New Living Translation; Thomas Nelson Publishers, Nashville, TN; ©1996, p. 240 (footnote).

Translation: ...and they [continue] to explore the land [lit., her]. These 12 spies continues to walk about the land of Judah, exploring and spying it out.

Deuteronomy 1:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine plural, Qal imperfect	Strong's #3947 BDB #542
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yâd (יָד) [pronounced <i>yawd</i>]	generally translated <i>hand</i>	feminine singular noun with the 3 rd person masculine plural suffix	Strong's #3027 BDB #388
This combination of the bêyth preposition and <i>hand</i> means <i>in their hand; in their power, under their control; with them; through them, by them, by means of them; at their hand [i.e., before them, in their sight]</i> .			
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation with the 2 nd person masculine plural suffix	Strong's #4480 BDB #577
p ^e rîy (פְּרִי) [pronounced <i>p^eree</i>]	<i>fruit, produce (of the ground); fruit, offspring, children, progeny (of the womb); fruit (of one's actions, labor)</i>	masculine singular construct	Strong's #6529 BDB #826
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: They also took in their hands [some of] the fruit from the land... They were quite amazed by the fruits of the land. Remember, these were the young children of the Jewish slaves of Egypt, and what they found in the Land of Promise was quite amazing looking. They did not find fresh fruit and veggies in the dessert wilderness.

You may recall that, on at least one occasion, they reminisced about the *leeks and garlics* of Egypt (Num. 11:5). These were the same people who cried out to God because their slavery was so hard—yet after seeing the wonderful produce of the Land of Promise, they longed for the good old days in Egypt.

Deuteronomy 1:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yârad (יָרַד) [pronounced yaw-RAHD]	<i>to cause to go down, to cause to come down, to bring down, to lead down</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #3381 BDB #432
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 1 st person plural suffix	Strong's #413 BDB #39

Translation: ...and brought [it] down to us. They made a point of bringing this fruit down to show to the rest of the people of Israel. The grape clusters were so large, two men carried a large cluster between them on a stick (Num. 13:23).

Deuteronomy 1:25c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shûwb (שׁוּב) [pronounced shoo ^b v]	<i>to cause to return, to bring, to be caused to turn back mentally, reminisce, to return something, to restore, to bring back, to send back, to regain, to recover, to make restitution, reconsider, think again, to be caused to return</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #7725 BDB #996
'êth (אֶת) [pronounced ayth]	<i>us; untranslated mark of a direct object; occasionally to us, toward us</i>	sign of the direct object affixed to a 1 st person plural suffix	Strong's #853 BDB #84
dâbâr (דָּבָר) [pronounced daw ^b -VAWR]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular noun	Strong's #1697 BDB #182

Translation: Then they caused a saying to return us,... What this action did was cause a saying or a promise to return to the thinking of the children of Israel.

Deuteronomy 1:25d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
ʾamar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend</i>	3 rd person masculine plural, Qal imperfect	Strong's #559 BDB #55
ʾôwb (בֹּט) [pronounced <i>toh^bv</i>]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	feminine singular adjective which can act like a substantive	Strong's #2896 BDB #373
ʾerets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
ʾasher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʾĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 1 st person plural suffix	Strong's #430 BDB #43
nāthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>is giving, granting, is placing, putting, setting; is making</i>	Qal active participle	Strong's #5414 BDB #678
lāmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person plural suffix	No Strong's # BDB #510

This is a repeat of portions of v. 21.

Translation: ...by saying, 'The land which Y^ehowah our Elohim is giving to us [is] good.' The spies actually spoke the words of this saying, that the land the Jehovah God was giving them was very good; it was a land flowing with milk and honey. At least two of the spies⁸⁴ identified the land in this way (Num. 13:27).

This is all in accordance with the promise of God. This particular area, particularly compared to the surrounding regions, was beautiful and prosperous, much more so then than now.

It is very likely that this is the minority report. That is, this is what Joshua and Caleb say. They may have all participated in bringing this fruit back to the camp of Israelites, but Joshua and Caleb would be the most gung-ho on taking this land.

⁸⁴ The text is not clear; so all 12 of the spies may have agreed on the wonderfulness of the land.

Chapter Outline

Charts, Maps and Short Doctrines

Numbers 13 Interlude:

We are going to go back to Num. 13, and quickly examine this passage. The translation essentially comes from the English Standard Bible.

Num 13:1–2 The LORD spoke to Moses, saying, "Send men to spy out the land of Canaan, which I am giving to the people of Israel. From each tribe of their fathers you shall send a man, every one a chief among them."

As we have already studied, God told Moses to lead the people into the land and take it. The leaders, apparently, all spoke to Moses at various times and suggested that they send spies into the land. This seemed reasonable to Moses, and he went to God about this, and God gave it the okay. In fact, God approved of this plan. So, at this point in time, God, Moses, and, it appears, the people of Israel are all in synch.

Num 13:3 So Moses sent them from the wilderness of Paran, according to the command of the LORD, all of them men who were heads of the people of Israel.

They are camped out in the desert below what would become Judah and Moses determined that one man from each tribe should enter into the land to spy it out.

Num 13:4–5 And these were their names: From the tribe of Reuben, Shammua the son of Zaccur; from the tribe of Simeon, Shaphat the son of Hori;...

10 of these men we will never hear from again. They will be spoken of as a group here; and spoken of as a group in Num. 14.

The tribe of Reuben ought to be the leading tribe, as Reuben was the firstborn (Gen. 29:32). However, you may recall the Jacob said the Reuben is as *unstable as water*, meaning that he would adjust to whatever situation he was in, and not lead those around him to a different and better course of action. With regards to Joseph, his half-brother, Reuben kept his brothers from killing Joseph, but they ended up selling Joseph into slavery instead. Reuben should up rebuked all of his brothers and told them, "Joseph is our brother. If you desire to kill him, you must kill me first." That is what a leader might have said. Reuben was simply not a leader.

Here, his tribe leader chosen will lead the people against God's will.

Simeon was the second-born (Gen. 29:33) and should have been leading, if Reuben failed to lead. But he was not leadership material, nor is his descendant here.

Num 13:6 ...from the tribe of Judah, Caleb the son of Jephunneh;...

The tribe of Judah would become the ruling tribe. Judah was actually the 4th born, after Levi. Levi became the priestly tribe. Caleb, as we will see, responded to God's direction and was enthusiastic about entering into the land.

Num 13:7 ...from the tribe of Issachar, Igal the son of Joseph;...

Igal ben Joseph is one the losers in this group.

Num 13:8 ...from the tribe of Ephraim, Hoshea the son of Nun;...

Hoshea is another name for *Joshua*, and Joshua would lead Israel after Moses. He would bring back a good report with Caleb.

Num 13:9 ...from the tribe of Benjamin, Palti the son of Raphu; from the tribe of Zebulun, Gaddiel the son of Sodi; from the tribe of Joseph (that is, from the tribe of Manasseh), Gaddi the son of Susi; from the tribe of Dan, Ammiel the son of Gemalli; from the tribe of Asher, Sethur the son of Michael; from the tribe of Naphtali, Nahbi the son of Vophsi; from the tribe of Gad, Geuel the son of Machi.

These are the rest of those who bring back a bad report about the people of the land. They are named here only and after this, their names are lost to history.

Num 13:16 These were the names of the men whom Moses sent to spy out the land. And Moses called Hoshea the son of Nun Joshua.

Hoshea in the Hebrew is Hôwshêa' (הוֹשֵׁעַ) [pronounced *hoh-SHAY-ahg'*], which means *deliverance, salvation*. Strong's #1954 BDB #448. We might think that this is a pretty good name. However, Moses renamed him *Joshua*, which is Yêhōwshûa' (יְהוֹשׁוּעַ) [pronounced *yêhoh-SHOO-ahg'*]. It means *whose salvation [deliverance] is Yêhowah or Yêhowah is salvation*. The English equivalent from the Greek is *Jesus*. Strong's #3091 BDB #221.

This recognizes that salvation or deliverance is always of God.

Num 13:17–20 Moses sent them to spy out the land of Canaan and said to them, "Go up into the Negeb and go up into the hill country, and see what the land is, and whether the people who dwell in it are strong or weak, whether they are few or many, and whether the land that they dwell in is good or bad, and whether the cities that they dwell in are camps or strongholds, and whether the land is rich or poor, and whether there are trees in it or not. Be of good courage and bring some of the fruit of the land." Now the time was the season of the first ripe grapes.

This is the place where all volitions appear to meet. The people suggest that they spy out the land. This seems good to Moses. He asks God and God approves of this plan.

Throughout the Bible, there is a lot said about the military. What we find again and again are good military tactics and sound military action. When the people act outside of God's will and outside of sound military tactics, their army would fail (we will see this in Num. 14).

Map of the Trek of the Spies. A map showing the journey of these spies is to the right. This was taken from eng.usf.edu, accessed October 11, 2013.

Num 13:21–22 So they went up and spied out the land from the wilderness of Zin to Rehob, near Lebo-hamath. They went up into the Negeb and came to Hebron. Ahiman, Sheshai, and Talmi, the



descendants of Anak, were there. (Hebron was built seven years before Zoan in Egypt.)

Although we are not told anything about these men and how they got through the land, my guess is, they posed as traders.

Num 13:23 **And they came to the Valley of Eshcol and cut down from there a branch with a single cluster of grapes, and they carried it on a pole between two of them; they also brought some pomegranates and figs.**

The size of the fruit was amazing to them (it would be amazing to us). One cluster of grapes had to be carried on a pole carried by two men.

The spies had to survive in part by eating what they came across, and they came across food that was absolutely amazing to them. These soldiers would have never eaten any of these foods before.

Num 13:24 **That place was called the Valley of Eshcol, because of the cluster that the people of Israel cut down from there.**

ʿEsh^ekôl (אֶשְׁכּוֹל) [pronounced *esh-KOHL*], means *cluster*; transliterated *Eshcol*. Strong's #812 BDB #79.

Num 13:25 **At the end of forty days they returned from spying out the land.**

By mileage, this trip would have taken at least 3 or 4 weeks, and that is moving quickly. This tells us that they were in the land nearly 6 weeks.

Num 13:26 **And they came to Moses and Aaron and to all the congregation of the people of Israel in the wilderness of Paran, at Kadesh. They brought back word to them and to all the congregation, and showed them the fruit of the land.**

These men had a job to do, and they were quite amazed by the fruit that they found, so they brought it back. they were confirming what God had promised them.

Num 13:27 **And they told him, "We came to the land to which you sent us. It flows with milk and honey, and this is its fruit.**

God said that the land was flowing with milk and honey (Ex. 3:8, 17 13:5). Although we are not told who says what, it is very likely that Joshua and Caleb were the most enthusiastic about the Land of Promise.

Num 13:28 **However, the people who dwell in the land are strong, and the cities are fortified and very large. And besides, we saw the descendants of Anak there.**

At this point, the other ten chime in. This was not spoken by one man; it appears that several of this group of 12 spoke. The adjective used to describe the people is ʿaz (אֶז) [pronounced *gahz*], and it means *strong, mighty, fierce*. Strong's #5794 BDB #738. They actually used a couple of adjectives here to describe the people of the land, which we will see later on in the speech of Moses.

The people in the land are called the descendants of ʿĀnâq (אֲנָק) [pronounced *guh-NAWK*], which means *long neck (s)*; and is transliterated *Anak*. It is a general term referring to the stature of the people who occupied the land and it takes in most of the people who occupied the land of Canaan. This is probably not a specific race of people, but just an indication that, next to the Jews, the men of the land seemed quite large. Strong's #6061 BDB #778.

From human viewpoint, there is no way that this rag tag sons of slaves without much military experience can go into the land and take it from these giants in their huge, well-fortified cities.

the world, that, by the time of Noah, that there were few if any 100% human males on the earth, apart from Noah and his immediate family. All flesh had become corrupted. It was this race that God removed from the earth with a flood (God used water to cleanse the earth). This race of partial man was known throughout the ancient worlds, becoming a part of their mythologies (almost all great ancient peoples have a mythological history of an earth with half-man, half-god beings existing at one time).

The accurate account is found in Genesis 6 and these creatures were known as Nephilim; and for this exaggeration to dissuade the warriors of Israel, they had to know the account of **Gen. 6** ([HTML](#)) ([PDF](#)) ([WPD](#)). No one said, "Nephilim? Who are they?"

However, the problem is, these cannot be Nephilim as found back in Gen. 6 because the flood destroyed all of them. Therefore, this name is either an exaggeration or a name given to city-nations of men who are quite tall.

We have all seen the comedy routine where someone who is afraid faces a man with a gun, and, when later telling others about it, a small .38 seems to turn into a .44 magnum. The Jewish people were likely shorter than average. I hate to put any numbers on this, but let's say their males were along the lines of five foot to five foot six, for the most part. The giants in the land don't have to be seven or eight foot tall. They were likely around six foot tall. Ten of the spies, rather than just calling these people tall, they exaggerated somewhat. They referred to the people of Palestine as Nephilim. "There also we saw the Nephilim—the sons of Anak of the Nephilim—and we became like grasshoppers in our own sight, and so we were in their sight." (Num. 13:33). This is pure exaggeration.

They conclude that Jews are like grasshoppers before the people in this land. We will talk about the sons of Anak when we come to Deut. 1:28. In any case, these men were much taller than the spies were, and this greatly concerned the spies and those who listened to them.

Chapter Outline

Charts, Maps and Short Doctrines

Historic event: The Fearful Jews Refuse to Take the Land

Num. 13:31–14:4 Psalm 106:24–25

And so you were not willing to go up and so you resisted a mouth of Y^ehowah your Elohim. And so you murmur in your tents and so you say, 'In a hatred of Y^ehowah [of us, he brought us forth from a land of Egypt to give us into a hand of the Amorite to destroy us.

Deuteronomy
1:26–27

But you were not willing to go up [to take the land]; [instead] you resisted the command of Y^ehowah your Elohim, murmuring in your tents. You said, 'With the hatred of Y^ehowah, He brought us out of the land of Egypt in order to give us into the hand of the Amorites to destroy us.

However, you were not willing to go up to take the land. Instead, you resisted the command of Jehovah your God, remaining in your tents and murmuring against Him. You even claimed, 'Because Jehovah hated us, He brought us out of the land of Egypt in order to give us to the Amorites to destroy us.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos

But you were not willing to go up, but believed the words of the ten wicked ones, and rebelled against the Word of the Lord your God. And you cried in your tents, taking your sons and your daughters to your breasts, saying, Woe to you, ye stricken ones! tomorrow ye will be slain. Why hath the Lord hated us, to have

	brought us out of the land of Mizraim, to deliver us into the hand of the Amorites to destroy us?
Latin Vulgate	And you would not go up, but being incredulous to the word of the Lord our God, You murmured in your tents, and said: The Lord hateth us, and therefore he hath brought us out of the land of Egypt, that he might deliver us into the hand of the Amorrhite, and destroy us.
Masoretic Text (Hebrew)	And so you were not willing to go up and so you resisted a mouth of Y ^e howah your Elohim. And so you murmur in your tents and so you say, 'In a hatred of Y ^e howah [of] us, he brought us forth from a land of Egypt to give us into a hand of the Amorite to destroy us.
Peshitta (Syriac)	But <u>in spite of this</u> , you would not go up, but rebelled against the commandment of the LORD your God; And you murmured in your tents and said, It is because the LORD hated us that he has brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.
Septuagint (Greek)	Yet you would not go up, but rebelled against the words of the Lord our God. And you murmured in your tents, and said, Because the Lord hated us, He has brought us out of the land of Egypt to deliver us into the hands of the Amorites, to destroy us.
Significant differences:	Both the Syriac and the targum have additional text (lots of additional text in the targum).

Thought-for-thought translations; paraphrases:

Common English Bible	But you weren't willing to go up. You rejected the Lord your God's instruction. You complained in your tents, saying things like, "The Lord hates us! That's why he brought us out of Egypt-to hand us over to the Amorites, to destroy us!
Contemporary English V.	You did not want to go into the land, and you refused to obey the LORD your God. You stayed in your tents and grumbled, "The LORD must hate us--he brought us out of Egypt, just so he could hand us over to the Amorites and get rid of us.
Easy English	The people refuse to obey the *Lord. But you did not want to go into the country. You refused to obey the *Lord your God. You spoke bad words in your *tents. You said, "The *Lord hates us. He led us out of Egypt to give us to the *Amorites. He wanted to kill us.
Good News Bible (TEV)	"But you rebelled against the command of the LORD your God, and you would not enter the land. You grumbled to one another: 'The LORD hates us. He brought us out of Egypt just to hand us over to these Amorites, so that they could kill us.
<i>The Message</i>	But then you weren't willing to go up. You rebelled against GOD, your God's plain word. You complained in your tents: "GOD hates us. He hauled us out of Egypt in order to dump us among the Amorites--a death sentence for sure!
New Century Version	Israel Refuses to Enter But you refused to go. You would not obey the command of the Lord your God, but grumbled in your tents, saying, "The Lord hates us. He brought us out of Egypt just to give us to the Amorites, who will destroy us.
New Life Bible	"Yet you would not go up. You went against what the Lord your God told you to do. You complained in your tents, saying, 'Because the Lord hates us He has brought us out of the land of Egypt to give us to the Amorites to destroy us.
New Living Translation	Israel's Rebellion against the Lord "But you rebelled against the command of the Lord your God and refused to go in. You complained in your tents and said, `The Lord must hate us. That's why he has brought us here from Egypt-to hand us over to the Amorites to be slaughtered.
The Voice	But <i>even after all this encouragement</i> , you still weren't willing to go up <i>and fight</i> . You rebelled against what the Eternal your God told you to do. In your homes, you

complained *to each other*, "The Eternal hates us! That's why He brought us out of the land of Egypt-so He could hand us over to the Amorites.

Partially literal and partially paraphrased translations:

American English Bible	'However, you refused to enter it and you rebelled against the words of our God, Jehovah. Then you went back to your tents and started complaining, saying, <i>Jehovah hates us, because he has brought us out of the land of Egypt just to put us into the hands of the Amorites who will destroy us!</i>
Christian Community Bible	Nevertheless, you did not want to go up into the mountains but rebelled against the commands of Yahweh. And you began to murmur in your tents: 'Yahweh does not like us; he made us leave Egypt to turn us over to the Amorites who in turn will kill us all.
New Advent (Knox) Bible	But you had no heart for the enterprise, put no trust in the promises of the Lord your God. The whisper went round in your tents, The Lord wishes us ill; that is why he has brought us away from Egypt, to leave us at the mercy of the Amorrhites, and so make an end of us.
New American Bible (R.E.)	But you refused to go up [Dt 9:23.]; you defied the command of the LORD, your God. You set to murmuring in your tents, "Out of hatred for us the LORD has brought us out of the land of Egypt [Dt 9:28.], to deliver us into the power of the Amorites and destroy us. Num. 13:28-14:38.
NIRV	Israel Refuses to Obey the Lord But you wouldn't go up. You refused to obey the command of the Lord your God. You spoke against him in your tents. You said, "The Lord hates us. That's why he brought us out of Egypt to hand us over to the Amorites. He wanted to destroy us.
New Jerusalem Bible	You, however, refused to go up there and rebelled against the voice of Yahweh your God. You muttered in your tents, saying, "Yahweh hates us, and that is why he has brought us out of Egypt, to put us into the Amorites' power and so destroy us.
New Simplified Bible	Even so they were not willing to go. They rebelled against the command of Jehovah your God: »You complained in your tents, and said: Jehovah hates us so he brought us out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.
Revised English Bible	However, you refused to go up, rebelling against the command of the LORD your God, muttering treason in your tents and saying, 'It was because the LORD hated us that he brought us out to Egypt to hand us over to the Amorites to be wiped out.
Today's NIV	Rebellion Against the LORD But you were unwilling to go up; you rebelled against the command of the LORD your God. You grumbled in your tents and said, "The LORD hates us; so he brought us out of Egypt to deliver us into the hands of the Amorites to destroy us.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	But you would not ascend, and disobeyed the mouth of Yahweh your God. You gossiped in your tents, saying, "Yahweh hates us! He proceeded us from the land of Egypt, and gives us in the hand of the North-Jordanians to annihilate us.
Bible in Basic English	But going against the order of the Lord your God, you would not go up: And you made an angry outcry in your tents, and said, In his hate for us the Lord has taken us out of the land of Egypt, to give us up into the hands of the Amorites for our destruction.
The Expanded Bible	Israel Refuses to Enter But you refused to go. You would not obey [rebelled against] the command of the Lord your God, but grumbled in your tents, saying, "The Lord hates us. He brought us out of Egypt just to give us to the Amorites, who will destroy us.

Ferar-Fenton Bible But you were not willing to go up ; and rebelled against the order of your EVER-LIVING GOD ; and murmured in your tents and exclaimed, " Because the EVER-LIVING hated us He brought us out of the land of the Mitzeraim, and would give us into the hands of the Amorites to destroy us !

NET Bible® *Disobedience at Kadesh Barnea*
 You were not willing to go up, however, but instead rebelled against the Lord your God [Heb "the mouth of the Lord your God." To include "the mouth" would make for odd English style. The mouth stands by metonymy for the Lord's command, which in turn represents the Lord himself.]. You complained among yourselves privately [Heb "in your tents," that is, privately.] and said, "Because the Lord hates us he brought us from Egypt to deliver us over to the Amorites so they could destroy us!.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible "But you would not go up. Instead you rebelled against the order of ADONAI your God; and in your tents you complained, 'It's because ADONAI hated us that he has brought us out of the land of Egypt, only to hand us over to the Emori to destroy us.

exeGeses companion Bible **RESUME' OF THE REBELLION OF THE SONS OF YISRA EL**

But you willd to not ascend
 and rebelled against the mouth
 of Yah Veh your Elohim:
 and you murmured in your tents and said,
 Because of the hatred of Yah Veh,
 he brings us from the land of Misrayim,
 to give us into the hand of the Emoriy, to desolate us.

JPS (Tanakh—1985) Yet you refused to go up, and flouted the command of the LORD your God. You sulked in your tents and said, "It is because the LORD hates us that He brought us out of the land of Egypt, to hand us over to the Amorites to wipe us out.

Judaica Press Complete T. But you did not want to go up, and you rebelled against the commandment of the Lord, your God. You murmured in your tents and said, "'Because the Lord hates us, He took us out of the land of Egypt, to deliver us into the hands of the Amorites to exterminate us."

Kaplan Translation You did not want to head north, however, and you rebelled against God your Lord. You protested [(Ralbag). Ragan in Hebrew; see Proverbs 16:28, 26:22. Or, 'complained' (Rashi), 'spread false rumors' (Saadia; Rashi); 'became agitated' (Hirsch); 'became confused' (Ibn Janach); Or, 'spread hypocritical rumors' (Radak, Sherashim).] in your tents, and said, 'God brought us out of Egypt because He hated us! He wanted to turn us over to the Amorites to destroy us!.

Orthodox Jewish Bible Notwithstanding ye would not go up, but rebelled against the commandment of Hashem Eloheichem; And ye murmured in your oholim, and said, Because Hashem hated us, He hath brought us forth out of Eretz Mitzrayim, to deliver us into the hand of HaEmori, to destroy us.

Literal, almost word-for-word, renderings:

The Amplified Bible Yet you would not go up, but rebelled against the commandment of the Lord your God. You were peevish *and* discontented in your tents, and said, Because the Lord hated us, He brought us forth out of the land of Egypt to deliver us into the hand of the Amorites to destroy us.

Context Group Version Yet you { pl } would not go up, but rebelled against the commandment of YHWH your { pl } God: and you { pl } murmured in your { pl } tents, and said, Because YHWH spurned us, he has brought us out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.

NASB	"Yet you were not willing to go up [Num 14:1-4], but rebelled [Deut 9:23] against the command [Lit mouth] of the Lord your God; and you grumbled [Deut 9:28; Ps 106:25] in your tents and said, `Because the Lord hates us, He has brought us out of the land of Egypt to deliver us into the hand of the Amorites to destroy us.
New RSV	But you were unwilling to go up. You rebelled against the command of the Lord your God; you grumbled in your tents and said, `It is because the Lord hates us that he has brought us out of the land of Egypt, to hand us over to the Amorites to destroy us.
Webster's Bible Translation	Notwithstanding, ye would not go up, but rebelled against the commandment of the LORD your God: And ye murmured in your tents, and said, Because the LORD hated us, he hath brought us forth from the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.
Young's Updated LT	"And you [all] have not been willing to go up, and you [all] provoke the mouth of Jehovah your God, and murmur in your tents, and say, In Jehovah's hating us He has brought us out of the land of Egypt, to give us into the hand of the Amorite—to destroy us.

The gist of this verse: The people were not willing to go up to war against the people of the land, rebelling against God's command. They complained that God brought them there to kill them.

Deuteronomy 1:26a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לא or לוּל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âbâh (אָבָה) [pronounced <i>aw^b-VAWH</i>]	<i>to be willing, to consent</i>	2 nd person masculine plural, Qal perfect	Strong's #14 BDB #2
'âbâh with the negative means <i>to choose not to, not to be willing to, to be unwilling to, to refuse consent, to refuse, to refuse to do.</i>			
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âlâh (אֲלֹה) [pronounced <i>gaw-LAWH</i>]	<i>to go up, to ascend, to come up, to rise, to climb</i>	Qal infinitive construct	Strong's #5927 BDB #748

Translation: *But you were not willing to go up [to take the land];...* God had told them that the land was theirs to take.

Now, bear in mind, Moses is speaking to these people about their fathers. It was actually their fathers who did this, but Moses addresses them as if this was their choice. Although it seems possible that teens as young as 14 or 15 were expected to join in this fight, usually when the armies are numbered, they stay with those young adults who are 20 and older (Ex. 38:26 Num. 1:2–3 26:2). Therefore, most of those in the armies of Israel are probably 20 and older. So we cannot really blame this response on teens who are too young to send to war.

Ten of the spies were guilty of the sin of fear here. These ten campaigned hard to keep from having to go into the land aggressively, and the people believed them. Joshua and Caleb, two of the spies, had the wherewithal to know that God would protect them and deliver the land into their hands. God had fulfilled all of His promises to them and they were willing to trust God. Despite the minority report and despite the signs and wonders that they had observed first hand, the people chose instead to fear the giants of the land and refused to go against them.

Deuteronomy 1:26b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
mârâh (מָרָה) [pronounced <i>maw-RAWH</i>]	<i>to resist, to oppose, to rebel, to rebel against, to be contentious</i>	2 nd person masculine plural, Hiphil imperfect	Strong's #4784 BDB #598
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
peh (פֶּה) [pronounced <i>peh</i>]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular construct	Strong's #6310 BDB #804
This word can be used metaphorically for a <i>spokesman, a messenger, an orator; a commandment, expressed purpose</i> . In 2Sam. 13:32, this is rendered <i>command, intent, order, appointment</i> by translators who are generally very literal in their translation.			
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'Ēlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 1 st person plural suffix	Strong's #430 BDB #43

Translation:...[instead] you resisted the command of Y^ehowah your Elohim,... Even though it is the ten spies who bring back the bad report, it is all of Israel who will fear going into the land.

This was a command for these Jews to take the land. It was not an option. God did not tell them, “Look, hang in the desert or go up and take the land; whatever. I am with you no matter what.” That was not the way God laid it out. God gave them the land and they were supposed to go up and take it.

Deuteronomy 1:27a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
râgan (רָגַן) [pronounced raw-GAHN]	<i>to murmur, to whisper, to backbite, to slander</i>	2 nd person masculine plural, Niphal imperfect	Strong's #7279 BDB #920
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'ohel (אֹהֶל) [pronounced OH-heh]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #168 BDB #13

Translation: ...murmuring in your tents. Instead, they were there in their tents, murmuring and crying the whole night, afraid to get into military units.

Remember that this began with just ten spies. Somehow, these ten spies managed to infect the entire congregation of Jews. In order to do this, these ten men would have had to go from tent to tent, and tell about their fears. Then the people that they spoke to, they would also fan out, going to other tents and getting other Jews upset. This required coordination and perseverance. These spies had to develop somewhat of a strategy to speak to as many people as possible; and then to encourage them to speak to as many people as possible. So, by the time the night was done, almost all of the Jews were afraid—they were not willing to go into battle against God's enemies.

Guzik: *Essentially, the ten spies and all Israel said, "We went into the land of Canaan and found it to be a wonderful land, just as the Lord said it would be. God's word was true on that point. Nevertheless (essentially saying, 'despite all that'), we don't believe God when He says He will enable to overcome the enemies of the land and to possess it."*⁸⁵

We find this described in Psalm 106:24–25 [Then they despised the pleasant land, having no faith in his promise. They murmured in their tents, and did not obey the voice of the LORD.](#)

Deuteronomy 1:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend</i>	2 nd person masculine plural, Qal imperfect	Strong's #559 BDB #55

⁸⁵ David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; Deut. 1:26–33.

Deuteronomy 1:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
sin ^e âh (שנאה) [pronounced <i>sihn-AW</i>]	<i>hate, hating, hatred</i>	feminine singular construct	Strong's #8135 BDB #971
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'êth (אֶת) [pronounced <i>ayth</i>]	<i>us; untranslated mark of a direct object; occasionally to us, toward us</i>	sign of the direct object affixed to a 1 st person plural suffix	Strong's #853 BDB #84

Translation: You said, 'With the hatred of Y^ehowah,... Moses does not distinguish between the generations. He is speaking to the generation of promise about Gen X; but he says, "You [all] said." What they said to Moses will be record in this verse and the next, and it will include another quotation as well.

At that time, they actually put this on God and said it was His hatred of them that brought them to this point. It is true that God was so upset with the Jews that He wanted to kill them.

Although, at first glance, this may seem like an insane thing which these people said, it is not. God was ready to kill them all. God did say, "I loathed that generation." Of these men, God said, *For forty years I loathed that generation and said, "They are a people who go astray in their heart [that is, their thinking], and they have not known My ways."* (Psalm 95:10; ESV capitalized). In Deut. 2:14, we will read: *And the time from our leaving Kadesh-barnea until we crossed the brook Zered was thirty-eight years, until the entire generation, that is, the men of war, had perished from the camp, as the Lord had sworn to them.* (ESV)

Now, this older generation had made many mistakes, but they could still go into the land and take it. However, they express their recalcitrant hearts in these verses.

Deuteronomy 1:27c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i>]	<i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out; [of money:] to put forth, to lay out, to exact; to promulgate; to produce</i>	3 rd person masculine singular, Hiphil perfect with the 1 st person plural suffix	Strong's #3318 BDB #422
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577

Deuteronomy 1:27c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	proper noun	Strong's #4714 BDB #595
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	Qal infinitive construct	Strong's #5414 BDB #678
'êth (אֵת) [pronounced ayth]	<i>us; untranslated mark of a direct object; occasionally to us, toward us</i>	sign of the direct object affixed to a 1 st person plural suffix	Strong's #853 BDB #84
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
yâd (יָד) [pronounced yawd]	generally translated <i>hand</i>	feminine singular construct	Strong's #3027 BDB #388
This combination of the bêyth preposition and <i>hand</i> literally means <i>in [the] hand of</i> ; and can be rendered by <i>the hand of</i> ; <i>in [under] the power [control] of</i> ; <i>by the power of</i> ; <i>with</i> ; <i>through, by, by means of</i> ; <i>before, in the sight of</i> .			
'Ĕmôrîy (אֱמֹרִי) [pronounced eh-moh-REE]	<i>mountaineer (possibly); and is transliterated Amorite</i>	gentilic adjective; with the definite article	Strong's #567 BDB #57
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâmad (שָׁמַד) [pronounced shaw-MAHD]	<i>to destroy, to lay waste, to annihilate, to exterminate</i>	Hiphil infinitive construct with the 1 st person plural suffix	Strong's #8045 BDB #1029

Translation: ...He brought us out of the land of Egypt in order to give us into the hand of the Amorites to destroy us. Many of the people decided that God had brought them to this point to kill them in the land. Such thinking is hard to explain; it makes little sense. Bear in mind that God has shown this people nothing but love and protection, and the idea that they are brought here to kill is absurd.

It is amazing how easily these Jews were dissuaded. They had heard two conflicting reports; the minority report of Caleb and Joshua who urged them to go up into the land and to take it; and the majority report that the giants of the land were just too big for the Jews to go in and conquer. The first report agreed with the promises of Y^ehowah and the second did not. The people had free will and they chose to go against the promises of God. After hearing both sides, the people cried and mumbled and complained to one another, and the consensus the next morning was **Then all the congregation lifted up their voices and cried, and the people wept that night. And**

all the sons of Israel grumbled against Moses and Aaron; and the entire congregation said to them, "Would that we had died in the land of Egypt! Or would that we had died in this wilderness! And why is Y^ehowah bringing us into this land, to fall by the sword? Our wives and our little ones will become plunder. Would it not be better for us to return to Egypt?" (Num. 14:1–3). And the irony is that Moses is now speaking to the little ones who their parents said would become plunder. The Psalmist many years later reminds them: They had forgot the God their Savior, Who had done great things in Egypt—wonders in the land of Ham; awesome things by the red Sea. Therefore, He said that He would destroy them, had not Moses His chosen on stood in the breach before Him, to turn away His wrath from destroying them. Then they despised the pleasant land; they did not believe in His Word, but they grumbled in their tents; they did not listen to the voice of Y^ehowah; therefore, He swore to them that He would cast them down in the wilderness (Psalm 106:21–26).

Application: This is how negative volition works. People who do not believe in God or choose not to believe in God will gravitate toward anything which seems to support their point of view. We see this with atheists on the internet all of the time. They find this or that graphic which they share—regardless of its accuracy or (lack of) logic. I recently read one graphic where one plant was watered and another was prayed over—and, amazingly, the watered plant did well and the other plant died. Somehow, this proved to them that God was not powerful and that He was not listening to our prayers.

Moses continues to speak, and he is saying what the recalcitrant Jews had said; and in this verse, they will blame those who told them how scary the people in the land were. So we have a quote within a quote within a quote.

Where we are going up? Our brothers have caused to melt our heart, to say, A people great and taller from us; cities great and fortified in the [two] heavens; and also sons of Anakim we have seen there.'

Deuteronomy
1:28

Where we [had planned] to go up, our brothers caused our hearts to melt, saying, The people [there] [are] greater and taller than us; [their] cities [are] mighty and fortified up to the heavens; and, moreover, we have seen the sons of the Anakim there.'

Our brothers caused our hearts to melt, warning us about the place where we had planned to go and conquer. They told us, The people there are greater and taller than we are; their cities are mighty and well-fortified; and, moreover, we have seen sons of the Giants living there.'

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	How shall we go up? Our brethren have dissolved our hearts, saying, The people are greater and mightier than we; their cities are vast and walled to the height of heaven, and we saw there also the sons of Ephron the giant.
Latin Vulgate	Whither shall we go up? the <u>messengers</u> have terrified our hearts, saying: The multitude is very great, and taller than we: the cities are great, and walled up to the sky, we have seen the sons of the Enacims there.
Masoretic Text (Hebrew)	Where we are going up? Our brothers have caused to melt our heart, to say, A people great and taller from us; cities great and fortified in the [two] heavens; and also sons of Anakim we have seen there.'
Peshitta (Syriac)	Whither shall we go up? Our brethren have discouraged our heart, saying, The people are greater and taller than we; the cities are great and walled up to heaven; and moreover we have seen the sons of giants there.
Septuagint (Greek)	Where do we go up? And your brethren drew away your heart, saying, It is a great nation and populous, and mightier than we; and there are cities great and walled up to heaven. Moreover we saw the sons of the giants there.

Significant differences: The Latin appears to have *messengers* rather than *brothers*.

Thought-for-thought translations; paraphrases:

Common English Bible	What are we doing? Our brothers have made our hearts sick by saying, 'People far stronger and much taller than we live there, and the cities are huge, with walls sky-high! Worse still, we saw the descendants of the Anakites there!'"
Contemporary English V.	We are afraid, because the men who explored the land told us that the cities are large, with walls that reach to the sky. The people who live there are taller and stronger than we are, and some of them are Anakim. We have nowhere to go."
Easy English	We do not know where to go. Our brothers have made us afraid. They say, 'These people are taller and stronger than we are. The cities are large. They have walls that reach up to the sky. We even saw some *descendants of Anak there.' "
Easy-to-Read Version	Where can we go now? Our brothers (the twelve spies) have made us afraid with their report. They said: The people there are bigger and taller than we are! The cities are big and have walls as high as the sky! And we saw giants [Literally, "Anakites," descendants of Anak, a family famous for tall and powerful fighting men. See Num. 13:33.] there!'
Good News Bible (TEV)	Why should we go there? We are afraid. The men we sent tell us that the people there are stronger and taller than we are, and that they live in cities with walls that reach the sky. They saw giants there!'
<i>The Message</i>	How can we go up? We're trapped in a dead end. Our brothers took all the wind out of our sails, telling us, 'The people are bigger and stronger than we are; their cities are huge, their defenses massive--we even saw Anakite giants there!'"
New Century Version	Where can we go now? The spies we sent have made us afraid, because they said, 'The people there are stronger and taller than we are. The cities are big, with walls up to the sky. And we saw the Anakites there!'"
New Life Bible	Where would we be going? Our brothers have made our hearts weak with fear, saying, 'The people are bigger and taller than we. The cities are large, with walls as high as the heavens. And we have even seen the sons of the Anakim there.' "
New Living Translation	Where can we go? Our brothers have demoralized us with their report. They tell us, "The people of the land are taller and more powerful than we are, and their towns are large, with walls rising high into the sky! We even saw giants there--the descendants of Anak!"
The Voice	<i>He tells us, 'Go up, ' but go up where? The report of the rest of those we sent out was terrifying: 'The people there are bigger and taller than we are. Their cities are huge, with walls as high as the sky! We even saw giants there--descendants of the Anakim.'"</i>

Partially literal and partially paraphrased translations:

American English Bible	<i>Why would we want to go there?</i> 'Then your brothers grabbed at your heart strings when they said, <i>It's a big country and they have many more people who are stronger than we are. Why, their cities are huge, with walls that are as high as the sky! And we saw the sons of the giants there!</i>
Beck's American Translation	What kind of place are we going up to? Our own men of Israel have discouraged us by saying, "We saw there a people stronger and taller than we are, big cities with walls sky-high, and giants!" '
Christian Community Bible	Where shall we go? The messengers have frightened us with what they told us: The people who live in the land are greater and taller than us. The cities are great and are fortified with high walls. We have seen giants there as in times past.'

God's Word™	Where are we going anyway? Our own men have discouraged us by saying, 'The people there are taller and stronger than we are. The cities are big with sky-high walls! We even saw the people of Anak there.'"
New Advent (Knox) Bible	What enterprise is this? The messengers we sent have taken the heart out of us, with their tales of a great multitude of men, taller in stature than we are, of cities walled up to the skies, of the sons of Enac they saw there.
New American Bible	What shall we meet with up there? Our kinsmen have made us fainthearted by reporting that the people are stronger and taller than we, and their cities are large and fortified to the sky; besides, they saw the Anakim there.'
New American Bible (R.E.)	What shall we meet with up there? Our men have made our hearts melt by saying, 'The people are bigger and taller than we, and their cities are large and fortified to the sky; besides, we saw the Anakim* there.'" Dt 1:28; 2:10-11, 21; 9:2; Nm 13:22, 28, 33; Jos 11:21-22; 14:12, 15; 15:13-14; 21:11; Jgs 1:20.
NIRV	Where can we go? The men who checked out the land have made us lose hope. They say, 'The people are stronger and taller than we are. The cities are large. They have walls that reach up to the sky. We even saw the Anakites there.'"
New Jerusalem Bible	What kind of place are we making for? Our brothers have discouraged us by saying that the people are stronger and taller than we are, the cities immense, with walls reaching to the sky. And we have seen Anakim there too."
New Simplified Bible	»'Where can we go up? Our brothers caused us to lose heart. They said: The people are stronger and taller than we are. The cities are large and the walls go up to the sky. Moreover we have seen the sons of the Anakims there.«'
Revised English Bible	What shall we find up there? Our kinsmen have discouraged us by their report of a people bigger and taller than we are, and of great cities with fortifications towering to the sky. Besides, they saw the descendants of the Anakim there.
Today's NIV	Where can we go? Our brothers have made our hearts melt in fear. They say, 'The people are stronger and taller than we are; the cities are large, with walls up to the sky. We even saw the Anakites there.' "

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	"Where do we ascend? Our brothers melted our heart, saying, 'The people are uplifted and greater than us. The cities are great and protected to heaven. Also we saw the sons of the Anakim (giants) there.' "
Bible in Basic English	Where are we going up? Our brothers have made our hearts feeble with fear by saying, The people are greater and taller than we are, and the towns are great and walled up to heaven; and more than this, we have seen the sons of the Anakim there.
The Expanded Bible	Where can we go now? ·The spies we sent have [^l Our relatives/brothers] made ·us afraid [^l our hearts melt], because they said, 'The people there are stronger and taller than we are. The cities are big, with walls up to the ·sky [heavens]. And we saw the Anakites there [Num. 13:28-33]!"
Ferar-Fenton Bible	Alas for our advance ! Our brothers have depressed our hearts, by saying they are a people finer and taller than us ! Their cities are large and fortified up to the skies; and we also saw the sons of Anak there ! "
NET Bible®	What is going to happen to us? Our brothers have drained away our courage [Heb "have caused our hearts to melt."] by describing people who are more numerous [Heb "greater." Many English versions understand this to refer to physical size or strength rather than numbers (cf. "stronger," NAB, NIV, NRSV; "bigger," NASB).] and taller than we are, and great cities whose defenses appear to be as high as heaven [Or "as the sky." The Hebrew term שָׁמַיִם (shamayim) may be translated "heaven(s)" or "sky" depending on the context.] itself! Moreover, they said they saw [Heb "we have seen."] Anakites [Heb "the sons of the Anakim."] [Anakites were giant people (Num 13:33; Deut 2:10, 21; 9:2) descended from a certain Anak whose

own forefather Arba founded the city of Kiriath Arba, i.e., Hebron (Josh 21:11).] there."

NIV, ©2011

Where can we go? Our brothers have made our hearts melt in fear. They say, 'The people are stronger and taller [S Nu 13:32] than we are; the cities are large, with walls up to the sky. We even saw the Anakites [S Nu 13:33; Dt 9:1-3] there.'"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

What sort of place is it that we're heading for? Our brothers made our courage fail when they said, "The people are bigger and taller than we are; the cities are great and fortified up to the sky; and finally, we have seen 'Anakim there.'"

exeGesés companion Bible

Where ascend we?

Our brothers melted our heart, saying,
The people is greater and more exalted than we;
the cities are great and fortified to the heavens;
and we also saw the sons of the Anakiy there.

JPS (Tanakh—1985)

What kind of place [Precise meaning of Hebrew uncertain] are we going to? Our kinsmen have taken the heart out of us, saying, 'We saw there a people stronger and taller than we, large cities with walls sky-high, and even Anakites.' "

Kaplan Translation

Where are we heading? Our brothers took away our courage by telling us [Literally, '...saying, 'We saw...''] that they saw there a race that was larger and taller than we, with great cities fortified to the skies, as well as children of the giants [Anakim.]'

Orthodox Jewish Bible

Where shall we go up? Our brethren have discouraged levavenu (our hearts), saying, The people is greater and taller than we; the cities are great and walled up to Shomayim; moreover we have seen the Bnei Anakim there.

The Scriptures 1998

'Where are we going to? Our brothers have made our hearts melt, saying, "The people are greater and taller than we, the cities are great and walled up to the heavens, and we saw the sons of the Anaqim there too.' "

Literal, almost word-for-word, renderings:

The Amplified Bible

To what are we going up? Our brethren have made our hearts melt, saying, The people are bigger and taller than we are; the cities are great and fortified to the heavens. And moreover we have seen the [giantlike] sons of the Anakim there.

Context Group Version

Where are we going up? Our brothers have made our heart to melt, saying, The people are greater and more numerous than we; the cities are great and fortified up to the skies { or heavens }; and moreover we have seen the sons of the Anakim there.

Darby Translation

Whither shall we go up? Our brethren have made our hearts melt, saying, [They are] a people greater and taller than we; the cities are great and walled up to heaven; and moreover we have seen the sons of the Anakim there.

English Standard Version

Where are we going up? Our brothers have made our hearts melt, saying, "The people are greater and taller than we. The cities are great and fortified up to heaven. And besides, we have seen the sons of the Anakim there."

The Geneva Bible

Whither shall we go up? our brethren [The other ten, not Caleb and Joshua.] have discouraged our heart, saying, The people [is] greater and taller than we; the cities [are] great and walled up to heaven; and moreover we have seen the sons of the Anakims there.

Green's Literal Translation

Where *shall* we go up? Our brothers have melted our hearts, saying, We have seen there a people greater and taller than we, cities great and walled up to the heavens, and also the sons of Anak.

Modern KJV

Where *shall* we go up? Our brothers have broken our heart, saying, We have seen there a people greater and taller than we *are*. The cities are great and walled up to the heavens, also the sons of the giants.

NASB	Where can we go up? Our brethren have made our hearts melt, saying, "The people are bigger and taller than we; the cities are large and fortified to heaven. And besides, we saw the sons of the Anakim [Num 13:28, 33; Deut 9:2] there."
New RSV	Where are we heading? Our kindred have made our hearts fail by reporting, "The people are stronger and taller than we are; the cities are large and fortified up to heaven! We actually saw there the offspring of the Anakim!" ' '
Webster's Bible Translation	Whither shall we go up? our brethren have discouraged our heart, saying, The people [are] greater and taller than we; the cities [are] great and walled up to heaven; and moreover, we have seen the sons of the Anakims there.
Young's Updated LT	Where are we going up? Our brothers have melted our heart, saying, A people greater and taller than we, cities great and fenced to heaven, and also sons of Anakim--we have seen there.

The gist of this verse: The people express great concern about going into the Land of Promise, remarking that the people of the land are larger and taller than they are with great fortified cities.

Deuteronomy 1:28a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ânâh (אָנָה) [pronounced awn-AW]	<i>where, whether, where</i>	adverb with the hê local	Strong's #575 BDB #33
'ânach ^e nûw (אָנַחְנוּ) [pronounced uh-NAHKH-noo]	<i>we; (sometimes a verb is implied)</i>	1 st person plural pronoun	Strong's #587 BDB #59
'âlâh (אָלָה) [pronounced gaw-LAWH]	<i>going up, ascending, coming up, climbing</i>	Qal active participle	Strong's #5927 BDB #748
'âch (אָח) [pronounced awhk]	<i>brother, half-brother; kinsman or close relative; one who resembles</i>	masculine plural noun with the 1 st person plural suffix	Strong's #251 BDB #26
mâçâh (מָצָה) [pronounced maw-SAWH]	<i>to cause to melt, to make flow down [away]; to make dissolve; to make fearful</i>	3 rd person plural, Hiphil imperfect	Strong's #4529 BDB #587
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
lêbab (לֵבָב) [pronounced lay-BAHB ^v]	<i>mind, inner man, inner being, heart</i>	masculine singular noun with the 1 st person plural suffix	Strong's #3824 BDB #523

Translation: *Where we [had planned] to go up, our brothers caused our hearts to melt,...* In this verse, there is a continued use of the 1st person plural verb and 1st person plural suffixes. Therefore, this continues the quotation from v. 27.

This is more likely a question, *where can we go up?* The idea is, the walls of these cities were so tall that there was no place for them to go up. It just seemed impossible to scale those city walls. Now, remember, this is based upon the testimony of ten men. The people who are complaining have never seen these walls. They have seen God's power; but they have never seen these walls. The general population believes that scaling the walls is

almost impossible, but they are taking this belief on *faith*. They are choosing to believe ten of the spies rather than believe God. *This fear of the people of the land is a choice.*

Application: There is a great power in other people's opinions. They may be based on nothing or nearly nothing, but they do sway a great many. Evolution is one of those opinions, which has pretty much no basis in experimental science, and yet is sold as being the scientific method.

However, the problem was, Moses and the people were going to go up and conquer the land given them by God, but ten of the spies caused the hearts of Israel to melt. They told them disconcerting stories about the people who lived in the land of promise.

Arno Gaebelin's Annotated Bible: *Unbelief and disobedience had brought judgment upon the people. God's demands here and throughout this book are faith and obedience as the expression of faith. Confidence in Him and obedience, unswerving obedience He asks of us; He can never dispense with these. We find these demands of Jehovah everywhere. Obedience is the way to blessing and the enjoyment of what Jehovah is, while disobedience plunges into darkness and despair. And how significant are the burning exhortations to obedience from the lips of the servant of God, whose failure by being disobedient and self-willed had deprived him from entering into the land!*⁸⁶

Vv. 26–28a read: *However, you were not willing to go up to take the land. Instead, you resisted the command of Jehovah your God, remaining in your tents and murmuring against Him. You even claimed, 'Because Jehovah hated us, He brought us out of the land of Egypt in order to give us to the Amorites to destroy us. Where we [had planned] to go up, our brothers caused our hearts to melt,...* So they claim here two things: first that God, out of hatred, had brought them to that point to kill them; and then they blame their *brothers* for causing their hearts to melt. We are talking about 600,000 men who would be soldiers; over 500,000 of them (or more) were told, pretty much all in one night, about the people of the land and how powerful they were. For this, they cannot blame the 10 spies, even though, right here, they do. It is impossible for 10 spies to get out there and speak to this many people. They had to evangelize for fear and their converts had to go out and further evangelize for fear.

They claimed that they could not fight the people of the land (1) because God brought them to this point to kill them and (2) they were made to be afraid. However, a majority of the people would have been among those spreading this fear on that first night.

Deuteronomy 1:28b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ⁹]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend</i>	Qal infinitive construct	Strong's #559 BDB #55
'am (עם) [pronounced gahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun	Strong's #5971 BDB #766

⁸⁶ From <http://www.studyight.org/com/gab/view.cgi?bk=4&ch=1> accessed November 4, 2013.

Deuteronomy 1:28b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gâdôwl (גִּדּוֹל) [pronounced <i>gaw-DOHL</i>]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	masculine singular adjective	Strong's #1419 BDB #152
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
rûwm (רוּם) [pronounced <i>room</i>]	<i>rising up, arising, raising up, growing; being exalted, becoming high, becoming powerful; being high and lofty; being remote, being in the far distance</i>	Qal active participle	Strong's #7311 BDB #926
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation with the 1 st person plural suffix	Strong's #4480 BDB #577

Translation: ...saying, *The people [there] [are] greater and taller than us;*... At this point, we have a quote within a quote within a quote. Moses is speaking. He now tells them what they told him. Among their excuses was that they heard from their brothers (the spies and whoever they convinced) that their enemies in the land were too powerful to defeat.

The spies first warned that the people were greater (larger, more mighty, more in number) than the Israelites. Furthermore, they were taller and more powerful.

Deuteronomy 1:28c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ġyr (רִיעַ) [pronounced <i>ġeer</i>]	<i>encampment, city, town</i>	feminine plural noun	Strong's #5892 BDB #746
gâdôwl (גִּדּוֹל) [pronounced <i>gaw-DOHL</i>]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	feminine plural adjective	Strong's #1419 BDB #152
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bâtsar (רָצַב) [pronounced <i>baw-TZAR</i>]	<i>walled-up, fenced, fortified</i>	feminine plural, Qal passive participle	Strong's #1219 BDB #130

Deuteronomy 1:28c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
shâmayîm (שָׁמַיִם) [pronounced shaw-MAH-yim]	<i>heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)</i>	masculine dual noun with the definite article; pausal form	Strong's #8064 BDB #1029

Translation:...[their] cities [are] mighty and fortified up to the heavens;... The cities that the Jews would have to attack were great cities, with huge walls that seemed to rise up to the heavens.

The exaggeration is more apparent by the remark *walled up to heaven*. The noun is *mib^etsâr* (מִבְּצָר) [pronounced *mib^{ve}-TZAR*] and it is translated *strongholds, fenced, fortress*. It refers to a city where there have been precautions taken in order to preserve its integrity from attack from without. This noun is used in Num. 13:19 to describe these walls that the Jews faced. Strong's #4013 BDB #131 The corresponding verb, which is found here, is the Qal passive participle of *bâtsar* (בָּצַר) [pronounced *baw-TZAR*], which means *walled-up, fenced, fortified* in the Qal passive participle; in the Qal active participle, it is translated *grape-gatherer* (Jer. 6:9 49:9 Obad. 5*). Strong's #1219 BDB #130 The exaggeration is obvious when we are told these cities are *walled-up to heaven*. It is another one of those portions of the Bible when it is clear that this is not to be taken literally. However, the spies who did not want to go into battle against these giants used this exaggeration in order to similarly dissuade the others of their camp.

Gill: *the cities are great, and walled up to heaven; [This is] an hyperbolical expression; their fears exaggerated the account of the spies; they told them they were great, large, and populous, walled, and strongly fortified; which appeared in their frightened imaginations as if their walls were so high as to reach up to heaven, so that it was impossible to scale them, or get possession of them.*⁸⁷

The western Samaritan and the Septuagint codices read *greater and more in number than we*; however there were very few populations which rivaled the size of the Jewish race. The inordinately large population of Israel has been attacked from several sides, including from fundamentalist Christianity. There are many reasonable arguments put forth to decrease the size of Israel, but then God's promise to make them as the stars of heaven becomes less significant in the process. Furthermore, as things stand, all the numbers in Scripture make sense; reduce the population by claiming that the word *thousand* stands for family, and the numbers no longer add up.

Deuteronomy 1:28d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
gam (גַּם) [pronounced gahm]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168

⁸⁷ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 1:28.

Deuteronomy 1:28d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Together, the wâw conjunction and the gam particle might mean <i>together with, along with, joined with, and, furthermore, and furthermore.</i>			
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural construct	Strong's #1121 BDB #119
ʿĀnâqîym (עֲנָקִים) [pronounced <i>gûh-nawk-EEM</i>]	<i>long necks; and is transliterated Anakim</i>	masculine plural noun	Strong's #6062 BDB #778
râʾâh (רָאָה) [pronounced <i>raw-AWH</i>]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	1 st person plural, Qal perfect	Strong's #7200 BDB #906
shâm (שָׁם) [pronounced <i>shawm</i>]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027

Translation: *...and, moreover, we have seen the sons of the Anakim there.* Also, there were giants who lived in this area. *Anaq* means *neck, long-necked*; and the *-im* ending is the Hebrew plural. And so, the people of Israel had all of these visions of just how tall and imposing these people were.

The term used back in Num. 13:33 was Nephilim, but, In point of fact, these people in Palestine were not Nephilim—that was an exaggeration to the *nth* degree, as discussed in greater detail back in Num. 13:33.

Let's just have a few points on the Anakim.

The Anakim

1. The Anakim are mentioned in the same breath as the Nephilim. The Nephilim no longer exist—they were all killed in the flood, so that Nephilim is either an exaggeration or a descriptor.
2. The reference to the Anakim is first found in Num. 13. We have no complete genealogy leading us to them. However, they were well-known to the Israelites. These Jews do have an academic background; that is, even during their time in Egypt, even under great slavery, they were aware of some of the things which went on in the outside world and the size and power of the Anakim was legend.
3. Throughout the books of Exodus through Judges, we have various groups of people named who live in the land: the Canaanites, the Jebusites, the Amalekites. At no time, in any of these lists, do we have the Anakim named.
4. We do not have a clear path from any group of people specifically to the Anakim.
5. This suggests that Anakim is not a race of people; it is not a family of people; it is not a group who live here or there; but simply a way of indicating that the people were quite tall.
6. This name actually means *long neck*; so its meaning could be really what is found in this passages, rather than *Anak* being a proper noun.

For more information, see:

The Anakim Part One ([HTML](#)) ([PDF](#)).

The Anakim Part Two ([HTML](#)) ([PDF](#)). These are short doctrines which really need to be combined.

Chapter Outline

Charts, Maps and Short Doctrines

A group of people with a high protein diet will tend to grow taller and bulkier as their generations continue. This describes probably the people of the Land of Promise. However, coterminous to this, the Jews have spend the past 100–300 years in slavery. Remember what they spoke of as eating in Egypt? ...[cucumbers, watermelons, leeks, onions, and garlic](#)... (Num. 11:5b). This is certainly a good diet; and they also had fish in Egypt. However, since they see themselves as being so much smaller than the people of the land, then it is reasonable to suppose that these Jews are the result of several generations where not a lot of protein was ingested, while the people of the land have eaten a great deal of meat—thus, in part, accounting for the great difference in size.

Furthermore, the cities in Palestine were fortified. The Jews were not allowed a fortified city; it is likely that the cities in Egypt were not walled so they have the question, how can they go up? Where can they go up? How is it possible to invade this city? The cities are surrounded by great walls and behind the walls are giants. "[But the men who had gone up with Caleb \[and Joshua\] said, "We are not able to go up against the people, for they are too strong for us."](#) So they gave out to the sons of Israel a bad report of the land which they had spired out, saying, "The land through which we have gone in spying it out is a land that devours in inhabitants; and all the people whom we saw in it are men of stature. The people who live in the land are strong and the cities are fortified—ver large; and moreover, we saw the descendants of Anak there. Amalek is living in the land of the Negev and the Hittites and the Jebusites and the Amorites are living in the hill country, and the Canaanites are living by the sea and by the side of the Jordan." (Num. 13:31–32, 28b).

Now let's put these last 3 verses together: [However, you were not willing to go up to take the land. Instead, you resisted the command of Jehovah your God, remaining in your tents and murmuring against Him. You even claimed, 'Because Jehovah hated us, He brought us out of the land of Egypt in order to give us to the Amorites to destroy us. Our brothers caused our hearts to melt, warning us about the place where we had planned to go and conquer. They told us, *The people there are greater and taller than we are; their cities are mighty and well-fortified; and, moreover, we have seen sons of the Giants living there.*'](#) They first blame God, saying that He had planned to kill them; therefore He went to the trouble of bringing them to the desert. Then the people blame *their brothers*, because *their brothers* told them about how powerful the people of the land were. However, in order for these things to permeate the entire camp of Israel, many (of not most) of the Israelites had to take part in spreading this information.

The Pulpit Commentary: The spies, with two exceptions, brought back a most disheartening and ill-advised report. We see here the danger of a policy of caution, when that springs from over-fearfulness or an original indisposition to advance. When caution is divorced from courage, and gets the upper hand, its natural tendency is to neutralize enthusiasm, to concentrate attention on difficulties, to play into the hands of those who don't want to do anything, and to furnish them with excuses and arguments for delay.⁸⁸

Chapter Outline

Charts, Maps and Short Doctrines

Numbers 14:1–38 interlude:

At this point, we should look at the rest of this narrative from Num. 14 (the ESV translation, capitalized):

Num 14:1 [Then all the congregation raised a loud cry, and the people wept that night.](#)

⁸⁸ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Deut. 1:22–32.

You will recall from Num. 13 that the people had come up to the southern border of the land of Canaan, and God told them to take the land, and they agreed, but first they wanted to send spies in. The spies spent 40 days in the land and two of them said, "This land is what God has been promising us; let's go up and take it;" but the other ten spies said, "These people are much too powerful for us. We are like ants in their sight."

So the night of the report, people went out like evangelists, convincing their brothers that they cannot possibly defeat the giants in this land. As a result, all of the people cried that night, believing that God brought them to the edge of Canaan to kill them.

Num 14:2 **And all the people of Israel grumbled against Moses and Aaron. The whole congregation said to them, "Would that we had died in the land of Egypt! Or would that we had died in this wilderness!"**

Some of the things which were said that night are here: "I wish that we had died in the land of Egypt! Or I wish that we had died in the desert wilderness!" As if this makes sense. They are worried about dying in battle, so they express a desire to have already died. What sense does it make to be afraid of death, and then to say, "Why didn't we die already?"

Num 14:3 **Why is the LORD bringing us into this land, to fall by the sword? Our wives and our little ones will become a prey. Would it not be better for us to go back to Egypt?"**

They then claim that God brought them to this land so that they would die by the sword; and that their wives and children would become the prey of the people of Canaan (meaning that they would be enslaved). Again, notice just how illogical they are. They are worried that they will be killed and their children would become slaves. Then they say, "Wouldn't it be better to return to Egypt?" What do they think would happen in Egypt? The rebellious adults would be killed and their children would become slaves. Fear makes people illogical.

Num 14:4 **And they said to one another, "Let us choose a leader and go back to Egypt."**

There are few men who are as great as Moses; and yet, this people was ready to choose another leader to do their bidding.

Num 14:5 **Then Moses and Aaron fell on their faces before all the assembly of the congregation of the people of Israel.**

The people were ready to riot; and Moses and Aaron's lives were actually at risk at this point.

Num 14:6 **And Joshua the son of Nun and Caleb the son of Jephunneh, who were among those who had spied out the land, tore their clothes**

They were joined by two of the spies, powerful men who had spied out the land. They came before the people and tore their clothes before them.

Num 14:7 **and said to all the congregation of the people of Israel, "The land, which we passed through to spy it out, is an exceedingly good land.**

Joshua and Caleb begin making their case. The land that they passed through was a wonderful land, which was what God had promised them (and had promised their fathers before them).

Num 14:8 **If the LORD delights in us, He will bring us into this land and give it to us, a land that flows with milk and honey.**

If God shows them grace, then He will bring them into the land and give it to them.

Num 14:9 Only do not rebel against the LORD. And do not fear the people of the land, for they are bread for us. Their protection is removed from them, and the LORD is with us; do not fear them."

Joshua and Caleb warn the people not to rebel against God.

Num 14:10 Then all the congregation said to stone them with stones. But the glory of the LORD appeared at the tent of meeting to all the people of Israel.

The Jews did not like what they heard. Joshua and Caleb merely told them to be calm and to take the land as God had promised them, and they were ready to kill Moses, Aaron, Caleb and Joshua. God intervened.

Num 14:11 And the LORD said to Moses, "How long will this people despise me? And how long will they not believe in Me, in spite of all the signs that I have done among them?"

God expresses some rather unkind thoughts about the people of Israel. God is prodding Moses to stand in the gap, to stand between God and them to prevent their destruction; to be a kind of intermediary, a type of Christ.

Num 14:12 I will strike them with the pestilence and disinherit them, and I will make of you a nation greater and mightier than they."

God promises them destruction, because they deserve it. Moses will stand in the gap.

Num 14:13–14 But Moses said to the LORD, "Then the Egyptians will hear of it, for You brought up this people in Your might from among them, and they will tell the inhabitants of this land. They have heard that You, O LORD, are in the midst of this people. For You, O LORD, are seen face to face, and your cloud stands over them and You go before them, in a pillar of cloud by day and in a pillar of fire by night.

Moses argues that, what sense would it make to bring God's people out of Egypt with a great hand, and then to kill them off two years later? This would not glorify God.

The people of Canaan know all about God; and they know all about His relationship with His people. So how God treats His Own people is a witness to the world.

Moses then suggests the kind of thing that will be alleged.

Num 14:15–16 Now if You kill this people as one man, then the nations who have heard your fame will say, 'It is because the LORD was not able to bring this people into the land that he swore to give to them that he has killed them in the wilderness.'

Here is how this would play on the world stage: it would be claimed that God is not able to bring this people into the land which He gave to them. Instead, He killed them all in the desert-wilderness.

Num 14:17–18 And now, please let the power of the Lord be great as You have promised, saying, 'The LORD is slow to anger and abounding in steadfast love, forgiving iniquity and transgression, but he will by no means clear the guilty, visiting the iniquity of the fathers on the children, to the third and the fourth generation.' (Ex. 34:6–7)

Moses tells God to keep to His promises. Then Moses quotes one of these promises.

Moses quotes Ex. 34:6–7. These are the very words which God spoke directly to Moses.

Num 14:19 Please pardon the iniquity of this people, according to the greatness of your steadfast love [= graciousness], just as you have forgiven this people, from Egypt until now."

Moses stands between God and the people, asking that their evil be pardoned. Moses, by this, is acting as a type of Christ, standing between the people who are condemned and deserve destruction and God's justice. Because Moses stands between God and the people, the people are preserved. It is Jesus Christ who stands between us and God, Who protects us and intercedes for us—the picture of which is established here in the book of Numbers.

Num 14:20 Then the LORD said, "I have pardoned, according to your word.

This is what God wanted. God wanted Moses to say these things, to put himself in the way, to stand up for his own recalcitrant people.

Num 14:21–23 But truly, as I live, and as all the earth shall be filled with the glory of the LORD, none of the men who have seen My glory and My signs that I did in Egypt and in the wilderness, and yet have put Me to the test these ten times and have not obeyed My voice, shall see the land that I swore to give to their fathers. And none of those who despised me shall see it.

God promises that the earth will be filled with His glory.

These adults who tested God would die the sin unto death; they would all die in the desert. They would never see the land of promise. God would destroy that generation.

Num 14:24 But my servant Caleb, because he has a different spirit and has followed me fully, I will bring into the land into which he went, and his descendants shall possess it.

Caleb and Joshua were exceptions. God would honor the truth that is in their souls.

Num 14:25 Now, since the Amalekites and the Canaanites dwell in the valleys, turn tomorrow and set out for the wilderness by the way to the Red Sea."

God would turn this train around. These people cannot enter into the land. He would let their sons and daughters enter into the Land of Promise.

Num 14:26–27 And the LORD spoke to Moses and to Aaron, saying, "How long shall this wicked congregation grumble against Me? I have heard the grumbings of the people of Israel, which they grumble against Me.

God gives Moses a solution, which takes into account Moses acting as an intermediary.

Num 14:28–30 Say to them, 'As I live, declares the LORD, what you have said in my hearing I will do to you: your dead bodies shall fall in this wilderness, and of all your number, listed in the census from twenty years old and upward, who have grumbled against me, not one shall come into the land where I swore that I would make you dwell, except Caleb the son of Jephunneh and Joshua the son of Nun.

Here, God pronounces the sin unto death upon Gen X. These are those who were 20 years and older, who left Egypt under God's might arm, seeing His power and might again and again; and then rejecting Him at the end.

Num 14:31 But your little ones, who you said would become a prey, I will bring in, and they shall know the land that you have rejected.

They claimed that their children would become a prey, and be forced into slavery—those children would take the land.

Application: Children are used all of the time in politics. As the use of food stamps grew, I recall someone who posted a graphic of some hungry dirty child who needed a bath and a meal; and indicated that anyone who was against this wanted to see such children die of starvation.

Num 14:32 But as for you, your dead bodies shall fall in this wilderness.

God promises that those who were against Him would die off in the desert.

Num 14:33 And your children shall be shepherds in the wilderness forty years and shall suffer for your faithlessness, until the last of your dead bodies lies in the wilderness.

Once the final body drops dead in the wilderness, then God would lead the children of Israel into the Land of Promise to take it. That is where we are in the Deuteronomy narrative.

Num 14:34 According to the number of the days in which you spied out the land, forty days, a year for each day, you shall bear your iniquity forty years, and you shall know my displeasure.'

God chose to penalize them one year for every day the spies spend in the Land of Promise, spying it out, confirming the greatness of the land, which is what God had promised them.

Num 14:35 I, the LORD, have spoken. Surely this will I do to all this wicked congregation who are gathered together against Me: in this wilderness they shall come to a full end, and there they shall die."

For standing against God, Gen X would die the sin unto death in the desert. They did not lose their salvation. All of these people had believed in Y^ehowah Elohim; but they were not willing to take their faith any further.

Num 14:36–37 And the men whom Moses sent to spy out the land, who returned and made all the congregation grumble against him by bringing up a bad report about the land--the men who brought up a bad report of the land--died by plague before the LORD.

As a result, what God promised came to pass. Those who opposed Him died the sin unto death in the desert-wilderness.

Num 14:38 Of those men who went to spy out the land, only Joshua the son of Nun and Caleb the son of Jephunneh remained alive.

Two men were faithful, and God kept them alive.

Num 14:39 When Moses told these words to all the people of Israel, the people mourned greatly.

At this point, the people believed God, and they mourned, as they knew they would die in the desert-wilderness without taking the Land of Promise.

Chapter Outline

Charts, Maps and Short Doctrines

Negative volition is sometimes hidden in rationalization. This means that they come to their conclusion first, and *then* they start coming up with reasons why their conclusion is accurate.

The Jews, Negative to the Plan of God, Rationalize their Negative Volition

What they choose to see:

1. Most of the spies noticed the great fortified cities and the size of their enemies. This is the only observation upon which they can cite as evidence that God wants to kill them.
2. They claim that God has brought them to this point to kill them, which is totally illogical.
3. They claim that their children will be a prey.
4. They did agree that this was a land rich in natural resources (this would have been hard to deny, given the things which they hauled back to their camp).

The Jews, Negative to the Plan of God, Rationalize their Negative Volition

What they choose to ignore:

1. They have ignored the fact that God destroyed one of the greatest armies right before their very eyes—the Egyptian army.
2. They have ignored the fact that they have just seen many great signs and wonders from the Revealed God. These signs were spectacular in a way that nearly all of the people saw them. They were not simple close-in magic tricks which were described to them later by others. What God did was big and spectacular, so that all could see His great power.
3. They have ignored that God led them as a cloud by day and as a pillar of fire by night.
4. They have ignored how God has provided them food and water in a desert area.
5. They ignore the promises which God made to Abraham.
6. They ignore the promises which God made to them.
7. God is glorified by leading the Jews out of Egypt and into the Land of Promise to give it to them. God is not glorified if He takes the Jews out of slavery and then allows the Amorites to kill them as they try to enter into Canaan. That just makes no sense. And yet, this is the kind of conclusion which they draw.

I have seen this on so-called “scientific, anti-God” websites. Since God has not personally appeared to them, they make claims that God cannot or does not exist; and that they are simply being rational beings for taking this position. They ignore the amount of faith that they themselves have in a great many things (such as, in evolution⁸⁹); and they ignore the fact that they believe in many things which they cannot see. This is simply negative volition. It does not matter what objection you answer (whether it is some item in the Bible or some article of the Christian faith), they will still refuse to believe.

In fact, such sites are very evangelistic in their atheism, so if they put up a dishonest graphic, and you explain how it is dishonest, they will not remove it. Their approach is not one of truth; their approach is not even scientific—to change a person’s mind when demonstrable evidence is presented—their approach is one of negative volition, and that they will stand by, no matter what.

I, however, have been banned from many of these sites. So they will ban me and what I say; but they will never remove a dishonest graphic.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Historic event: Moses Reminds the People of God's Power and Faithfulness

And so I say unto you [all], ‘You [all] will not be in dread and you [all] will not be afraid from them. Deuteronomy 1:29 **But I said to you, ‘You should not be in dread nor should you be afraid on account of them.**

But I said to you, ‘You should not be in dread nor should you be afraid of them.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos
Latin Vulgate

And I said to you, Be not broken down, nor be afraid of them:...
And I said to you: Fear not, neither be ye afraid of them.

⁸⁹ They have never seen one species of animal evolve into another species of animal; and yet they believe with all their heart that this occurred.

Masoretic Text (Hebrew)	And so I say unto you [all], 'You [all] will not be in dread and you [all] will not be afraid from them.
Peshitta (Syriac)	Then I said to you, Fear not, neither tremble of them.
Septuagint (Greek)	And I said to you, Fear not, neither be afraid of them;...

Significant differences: None.

Thought-for-thought translations; paraphrases:

Contemporary English V.	Then I said, "Don't worry!
Easy-to-Read Version	"So I said to you, 'Don't be upset! Don't be afraid of those people!
<i>The Message</i>	I tried to relieve your fears: "Don't be terrified of them.
New Century Version	Then I said to you, "Don't be frightened; don't be afraid of those people.
The Voice	So I told you, "Don't be scared! Don't be afraid of them!

Partially literal and partially paraphrased translations:

American English Bible	'But I told you: <i>Don't be afraid and don't fear them!</i>
Beck's American Translation	"Then I told you, Don't let them terrify or frighten you.
Christian Community Bible	Then I said to you: 'Have no fear and do not be afraid of them.
<i>God's Word</i> TM	Then I said to you, "Don't tremble. Don't be afraid of them.
New Advent (Knox) Bible	And I reasoned with you, Do not be afraid, do not shrink before them; will not the Lord God who is your leader fight on your side, as he did in Egypt for all to see? V. 30 is included for context.
New Jerusalem Bible	'And I said to you, "Do not take fright, do not be afraid of them.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	I said to you, "Never cower, and never fear them!
Bible in Basic English	Then I said to you, Have no fear of them.
The Expanded Bible	Then I said to you, "Don't be frightened; don't be afraid of those people.
NET Bible [®]	So I responded to you, "Do not be terrified [Heb "do not tremble and do not be afraid." Two synonymous commands are combined for emphasis.] of them!

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"I answered you, 'Don't be fearful, don't be afraid of them.
exeGeses companion Bible	Then I said to you, Neither dread nor awe them.
Judaica Press Complete T.	And I said to you, "Do not be broken or afraid of them.
Kaplan Translation	I said to you, 'Don't be so impressed [(HaKethav VeHaKabbalah; Hirsch). Aratz in Hebrew. Or, 'don't let your spirit be broken' (Radak, Sherashim; Ibn Janach).]! Don't be afraid of them!

Literal, almost word-for-word, renderings:

Context Group Version	Then I said to you { pl }, Don't dread, neither be afraid of them.
English Standard Version	Then I said to you, 'Do not be in dread or afraid of them.
Green's Literal Translation	And I said to you, do not be terrified; nor be afraid of them;...
NASB	Then I said to you, `Do not be shocked, nor fear them.
New RSV	I said to you, `Have no dread or fear of them.
<i>Young's Literal Translation</i>	"And I say unto you, Be not terrified, nor be afraid of them.

The gist of this verse: Moses recounts that he told the people not to be intimidated by the people of the land.

Interestingly enough, this quotation, which runs through v. 31, is not recorded in the book of Numbers.

Deuteronomy 1:29a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend</i>	1 st person singular, Qal imperfect	Strong's #559 BDB #55
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 2 nd person masculine plural suffix	Strong's #413 BDB #39
lô' (לֹא or לוֹ) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'ârats (ערצ) [pronounced gaw-RAHTS]	<i>to cause to tremble, to tremble, to terrify, to feel dread</i>	2 nd person masculine plural, Qal imperfect	Strong's #6206 BDB #791

Translation: But I said to you, 'You should not be in dread... The Jews are quite concerned. Their hearts are in terror. They are very difficult to reason with. They have a feeling of impending doom. Moses tries to reason with them.

Apparently Moses had gone before the people, hoping to quell their fears. Here and back in v. 21 he reminds the people that he said this. Caleb and Joshua echo these words as well (this is recorded in Num. 14).

Deuteronomy 1:29b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹ) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yârê' (ירא) [pronounced yaw-RAY]	<i>to fear, to be afraid; to fear-respect, to reverence, to have a reverential respect</i>	2 nd person masculine plural, Qal imperfect	Strong's #3372 BDB #431
min (מן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation with the 3 rd person masculine plural suffix	Strong's #4480 BDB #577

Translation: ...nor should you be afraid on account of them. It does not matter what the spies saw. They are not to be afraid of the people who live in the land that God has given them.

There are two kinds of fear herein exhibited; just a general, unshakable, unreasoning dread; and a specific fear of the inhabitants of Palestine. Moses was oriented to God's plan; however, these people were not. Moses said this to the children of Israel; however, he did not record this in the book of Numbers. He and Aaron fell before the people of Israel and he spoke the words of Deut. 1:29–31, recorded here, but not in Num. 14. All that we are told in Num. 14:5 is: *And Moses and Aaron fell on their faces before all the assembly of the congregation of the sons of Israel.* (Green's literal translation) What Moses actually said at that time is recorded here. Although Num 14:9 reads: "Only do not rebel against the LORD. And do not fear the people of the land, for they are bread for us. Their protection is removed from them, and the LORD is with us; do not fear them." These were the words of Caleb or Joshua.

Moses also said this to them when they faced Egypt: *But Moses said to the people, "Do not fear! Stand by and see the deliverance of Y^ehowah which He will accomplish for you today; for the Egyptians whom you have seen today, you will never see them again forever. Y^ehowah will fight for you while you keep silent."* (Ex. 14:13–14). God knew about the giants⁹⁰ in eternity past and, had Israel marched into the land as per God's command, they would have beaten these giants. He knows about every adversity in our lives and has made provision for them—and God did this in eternity past. He had done the same for Israel, and 600,000 men died, along with most of their wives, because they feared when God told them not to fear.

It is okay to have a realistic assessment of the situation. It is reasonable to consider all that is involved in such an aggressive war against the heathen of the land. However, what the ten spies are forgetting is, God is with them. God has ordered them to take this land. Therefore, that is the greatest factor in this discussion, and the ten fearful spies do not consider God. They have all been eyewitnesses to the great power of the God Who will lead them into the Land of Promise.

Application: The United States is at war in Afghanistan today (I write this in 2013) and will certainly engage in more wars. It appeared for a time that we might be pulled into a war in Syria. These are things over which we have no control as individuals. However, we should bear in mind that Muslim nations are inspired by Satan and that, at various points in time, we will be at war with various Muslim nations. In fact, I personally see on the horizon a great war, probably within my lifetime, between the United States and several Muslim nations allied. I don't have the gift of prophecy here; I am simply considering what the future likely holds. Islam can become a very aggressive and vicious religion, preying on those they perceive as weak. Right now, the United States seems weak. We simply pulled our troops out of Iraq without establishing bases near Iran (which is probably a part of the overall strategy that took us into Iraq in the first place). We will probably withdraw from Afghanistan in very much the same way—and again, without establishing military bases next to Iran (Iraq and Afghanistan are on both sides of Iran and would have been ideal places for American military bases). Since we have not done the logical, strategic thing, we appear weak. Since we are pulling out of these countries within any clear victory, we also appear weak. When atomic weapons are assembled in Iran (which is the direction they appear to be heading), this could make Iran the point country against Israel and against the United States. Based upon these things, I would say that a war with Islam is likely. In such a situation, we need to understand that God opposes Islam; God opposes their theology and their governments. God opposes the hatred that these people carry deep within their souls. So, our confidence needs to be bolstered based upon those facts.

Application: In wartime situations, we are not going to have Moses or Caleb or Joshua stand in front of us, telling us not to fear because God is with us. Your captain, sergeant or general will probably not say these same words either. This is something which you need to have within your soul. You need to understand who you are; what your relationship is to God; who your enemy is and what their relationship is to God. If your enemies are Muslims, then they are vicious and treacherous, but God is not with them.

⁹⁰ Bear in mind that these could have simply been tall men, but not really giants.

Application: As an aside, I am not trying to generate enthusiasm for a war against Islam. I am saying that such a war appears to be on the horizon. Therefore, if and when that occurs, all believers in the military have to understand their place in history. Just as God put these Jews here at the southern edge of the Land of Promise, intending for them to go in and take the land, and stack up the dead bodies of their evil foes; this is also God's requirement for you.

Application: I recognize that not but a handful of people will read these words. However, if you are one of those people and you find yourself in a war against Muslims, keep all of this in your soul. There are a lot of churches which will not go into any sort of detail when it comes to you and war; they will not go into any details when it comes to your place in world history if that place involves being at war. However, such things do need to be spelled out.

Application: I have used the example of President George Bush, President Barack Obama and the wars in Iraq and Afghanistan. Bush understood the geo-political situation much better than Obama does; but Bush did not fully appreciate the spiritual implications of this war. If we cannot take the gospel of Jesus Christ to the people of Iraq or Afghanistan, then why are we really there? What good are we unless the people of these nations understand what gives many of our soldiers their courage and honor? This is Bush's failing as a Christian. He was a courageous man and a man with a great deal of wisdom (far more than he is given credit for); but he lacked the doctrine to fully understand how our presence in Iraq could have been exploited for the good of the world by bringing the gospel of Jesus Christ to these people.

Application: You may ask, "Given the political climate during the time of George Bush, what could he have actually done?" Soldiers of their own volition and at their own cost were bringing in Bibles into both Iraq and Afghanistan. Soldiers on their own time were witnessing to the people there. Although there might have been some regulations concerning this witness, it should not have been wholly curtailed as it was. Furthermore, if a pastor wanted to set up a church in the green zones, then he should have been given that privilege and he should have been given protection. Guaranteed, there would have been a willing and ready congregation from among the soldiers and from among the people of those war-torn countries. Right now, we have a fair amount of chaos in both of those countries with no promise.

Tangent: Certainly you have observed that I am critical of both President Barrack Obama and President George Bush; but that, in this criticism, it is also clear that I see Bush as being far superior as a president. Should I have such an opinion and should I express such an opinion in an examination of a chapter of the Bible? As believers in Jesus Christ, God allows us to interpret history and to evaluate our leaders and our own nation. This is a normal thing. This does not mean that I will spend hours each day walking my precinct for the Republican party or that I give huge sums of money to the Republicans; nor does it mean that I am trying to talk you into doing this same thing. A good Bible teacher is going to use the world around him to make this or that bit of doctrine understandable. You may not relate to this or that passage where Moses is taking his people into the land; but you occasionally read a newspaper or a news website, and you are aware of certain current events. By referencing these current events, you get to see parallels between them. You get to see this history as found in Deuteronomy placed side-by-side a recent event concerning which you have some knowledge. The idea is, you will be able to take your current knowledge and better understand the time of Moses with that knowledge. Furthermore, the Bible is filled with references to leaders of that day—we find this particularly in the history books of the Old Testament, the gospels and the book of Acts. Many believers throughout these historical periods have had the ear of various leaders; just as, for many years, Billy Graham had the ear of many different presidents of different political parties. This is a part of real life, and it is legitimate for a believer with doctrine to, from time to time, advise a world or a local leader on their actions.

Tangent: Furthermore, it is legitimate to take the Bible doctrine in your soul and to interpret current events. You may or may not be able to do anything about these events beyond praying; but this understanding is a part of your Christian walk.

There are two reasons I see war on the horizon for the United States: (1) we have become a terrifically degenerate nation, to the point where there are as many people today who live off the government as those who actually work for a living and produce a product. (2) Radical Islam is growing throughout the world. There are about 40 or 50 **wars going on right this moment** (I counted 60 on October 31, 2013), and most of them involve some faction of Islam. The United States, one of the last bastions of freedom in the world, must exude power and resolve, or the forces of evil will continue to rise up.

The Christian and War—Links

The Doctrine of the Military ([HTML](#)) ([PDF](#)) ([WPD](#)).

Historical Military Events and Personnel in Israel ([HTML](#)) ([PDF](#)).

The Doctrine of War ([HTML](#)) ([PDF](#)) ([WPD](#)).

[The Doctrine of War](#)

[Is War Moral or Immoral?](#) (This includes the **Doctrine of War**)

[War and God](#) by Tod Kennedy

[Freedom through Military Victory](#) by R. B. Thieme, Jr. (must be ordered)

R. B. Thieme, Jr. also put out a book [War Moral or Immoral](#) (*The Biblical Doctrine of War*); which appears to be out of print at this time.

No doubt, you will notice *The Doctrine of War* occurs above 3 times. Each set of points is different. There will be some overlap; but for the most part, these are individually developed doctrines from the Word of God.

Given the time and the way things are going, every believer needs to understand these things; particularly young believers.

Chapter Outline

Charts, Maps and Short Doctrines

Y^ehowah your Elohim the one going to your faces, He Himself will fight for you [all] as all which He has done with you in Egypt to your [two] eyes; and in the desert-wilderness which you have seen which bore you Y^ehowah your Elohim as which bears a man his son in all the way which you went as far as your coming as far as the place the this.’

Deuteronomy
1:30–31

Y^ehowah your Elohim goes before you; He Himself will fight for you [all] just as he did for you in Egypt before your [own] eyes; and [just as He has done for you] in the desert-wilderness, as you have seen. Y^ehowah Elohim carried you along as a man carries his [own] son all [this] way that you have gone, as far as your coming to this place.’

Jehovah your God will go before you and He Himself will fight on your behalf, just as he did in Egypt right before your eyes; and just as he has done for you in this desert-wilderness where Jehovah your God carried you along just as a man would bear his own son—and He has brought you all this distance that you have come so far up to this place.’

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos

...the Word of the Lord your God who goes before you will Himself fight for you, according to all that He did for you in Mizraim before your eyes. And in the desert, where you saw burning serpents full of deadly venom, the Lord your God bare you with the glorious clouds of His Shekinah, as a man carries his child, all the way that you went, until you have come to this place.

Latin Vulgate	The Lord God, who is your leader, himself will fight for you, as he did in Egypt in the sight of all. And in the wilderness (as you have seen) the Lord your God has carried you, as a man is wont to carry his little son, all the way that you have come, until you came to this place.
Masoretic Text (Hebrew)	Y ^e howah your Elohim the one going to your faces, He Himself will fight for you [all] as all which He has done with you in Egypt to your [two] eyes; and in the desert-wilderness which you have seen which bore you Y ^e howah your Elohim as which bears a man his son in all the way which you went as far as your coming as far as the place the this.'
Peshitta (Syriac)	The LORD your God, who goes before you, shall fight for you, just as he did for you in Egypt before your eyes; And in the wilderness, where you saw how the LORD your God <u>nourished</u> you, just as a man <u>nourishes</u> his son, in all the way that you went, until you came to this place.
Septuagint (Greek)	...the Lord your God, who goes before your face, He shall fight against them together with you effectually, according to all that He did for you in the land of Egypt; and in this wilderness which you saw, <u>by the way of the mountain of the Amorite</u> ; how the Lord your God will bear you like a son, as if any man should carry his son, through all the way which you have gone, until you came to this place.
Significant differences:	The Latin leaves out that <i>the Lord God will go before their faces</i> . The targum has extra text, as usual. The Syriac appears to have <i>nourished</i> rather than <i>carry</i> . The Latin also appears to have an additional phrase.

Thought-for-thought translations; paraphrases:

Common English Bible	The LORD your God is going before you. He will fight for you just as he fought for you in Egypt while you watched, and as you saw him do in the desert. Throughout your entire journey, until you reached this very place, the LORD your God has carried you just as a parent carries a child.
Contemporary English V.	The LORD our God will lead the way. He will fight on our side, just as he did when we saw him do all those things to the Egyptians. And you know that the LORD has taken care of us the whole time we've been in the desert, just as you might carry one of your children."
Easy English	The *Lord your God is going in front of you. He will fight for you, as he fought for you in Egypt. You watched him do it. And he was with you in the *desert. He carried you as a father carries his son. You saw how he carried you all the way. He carried you until you reached this place."
Easy-to-Read Version	The Lord your God will go before you and fight for you. He will do this the same as he did in Egypt. You saw him go before you there and in the desert. You saw how the Lord your God carried you, like a man carries his son. The Lord brought you safely all the way to this place.'
Good News Bible (TEV)	The LORD your God will lead you, and he will fight for you, just as you saw him do in Egypt and in the desert. You saw how he brought you safely all the way to this place, just as a father would carry his son.'
<i>The Message</i>	GOD, your God, is leading the way; he's fighting for you. You saw with your own eyes what he did for you in Egypt; you saw what he did in the wilderness, how GOD, your God, carried you as a father carries his child, carried you the whole way until you arrived here.
New Berkeley Version	The LORD your God who goes before you, will Himself fight for you in agreement with all He did in your behalf in Egypt before your eyes, and in the desert, where you have seen how the LORD your God Himself bore you up as man carries his son throughout your whole journey until you reached this place.'

New Life Bible	The Lord your God Who goes before you will Himself fight for you. He did this for you in Egypt in front of your eyes, and in the desert. There you saw how the Lord your God carried you, as a man carries his son, in all the way you have walked until you came to this place.'
The Voice	<i>You won't have to fight this battle yourselves; the Eternal your God, who always goes ahead of you, will fight for you just as He did in Egypt-you saw Him do it! And here in this wilderness, all along the route you've traveled until you reached this place, haven't you seen the Eternal, your True God, carrying you the way a parent carries a child?</i>

Partially literal and partially paraphrased translations:

American English Bible	<i>Because, Jehovah your God is traveling before you and He will fight them with you. and He will win, just like He did for you in the land of Egypt! Why, you've seen this happen [many times] while you were in this desert on the way to the mountains of the Amorites. Jehovah your God has carried you as dearly as any man could nurse his child throughout your travels on the way to this place.</i>
God's Word™	The LORD your God, who is going ahead of you, will fight for you as you saw him fight for you in Egypt and in the desert." There you saw how the LORD your God carried you, as parents carry their children. He carried you wherever you went until you came to this place.
New Advent (Knox) Bible	And I reasoned with you, Do not be afraid, do not shrink before them; will not the Lord God who is your leader fight on your side, as he did in Egypt for all to see? Your own eyes have witnessed how the Lord your God carried you through the desert as a man carries his little son, all the long road you have travelled to reach this spot. V. 29 is included here for context.
New American Bible (R.E.)	The LORD, your God, who goes before you, is the one who will fight for you, just as he acted with you before your very eyes in Egypt, as well as in the wilderness, where you saw how the LORD, your God, carried you, as one carries his own child, all along your journey until you arrived at this place." Dt 3:22; 8:15; 32:10; Ex. 14:13-14.
NIRV	The Lord your God will go ahead of you. He will fight for you. With your own eyes you saw how he fought for you in Egypt. "You also saw how the Lord your God brought you through the desert. He carried you everywhere you went, just as a father carries his son. And now you have arrived here."
New Jerusalem Bible	Yahweh your God goes ahead of you and will be fighting on your side, just as you saw him act in Egypt. You have seen him in the desert too: Yahweh your God continued to support you, as a man supports his son, all along the road you followed until you arrived here."
Revised English Bible	The LORD your God, who goes at your head, will fight for you; he will do again what you saw him do for you in Egypt and in the wilderness. You saw then how the LORD your God carried you all the way to this place, as a father carries his son.'
Today's NIV	The LORD your God, who is going before you, will fight for you, as he did for you in Egypt, before your very eyes, and in the wilderness. There you saw how the LORD your God carried you, as a father carries his son, all the way you went until you reached this place."

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Yahweh your God goes in front of you. He <i>will</i> fight for you, as all that he did for you in Egypt to your eyes." In the wilderness, you saw that Yahweh your God lifted you, as a man lifts his son all the way that you went, until you came unto this place.
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Bible in Basic English	The Lord your God who goes before you will be fighting for you, and will do such wonders as he did for you in Egypt before your eyes; And in the waste land, where you have seen how the Lord was supporting you, as a man does his son, in all your journeying till you came to this place.
The Expanded Bible	The Lord your God will go ahead of you and fight for you as he did in Egypt; you saw him do it [before your eyes]. And in the desert [wilderness] you saw how the Lord your God carried you, like one carries a child [Ps. 131]. And he has brought you safely all the way to this place."
Ferar-Fenton Bible	Your EVER-LIVING GOD Who goes before you, He will fight for you, in the way He did in your sight among the Mitzeraim, and in the desert where you saw how the EVER-LIVING carried you as a woman carries her child, along all the way that you went, until He brought you to this spot."
NET Bible®	The Lord your God is about to go [The Hebrew participle indicates imminent future action here, though some English versions treat it as a predictive future ("will go ahead of you," NCV; cf. also TEV, CEV)] ahead of you; he will fight for you, just as you saw him do in Egypt [Heb "according to all which he did for you in Egypt before your eyes."] and in the desert, where you saw him [Heb "the Lord your God." The pronoun ("him") has been employed in the translation for stylistic reasons.] carrying you along like a man carries his son. This he did everywhere you went until you came to this very place."
NIV, ©2011	The Lord your God, who is going before you, will fight [S Ex 14:14] for you, as he did for you in Egypt, before your very eyes, and in the wilderness. There you saw how the Lord your God carried [Ex 19:4; Dt 32:10-12; Ps 28:9; Isa 46:3-4; 63:9; Hos 11:3; Ac 13:18] you, as a father carries his son, all the way you went until you reached this place [Jer 31:32]."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	ADONAI your God, who is going ahead of you, will fight on your behalf, just as he accomplished all those things for you in Egypt before your eyes, and likewise in the desert, where you saw how ADONAI your God carried you, like a man carries his child, along the entire way you traveled until you arrived at this place.
exeGesés companion Bible	Yah Veh your Elohim, who goes at your face, fights for you, according to all he worked for you in Misrayim in front of your eyes: and in the wilderness, where you saw how Yah Veh your Elohim bore you as a man bears his son, in all the way you go, until you came to this place.
JPS (Tanakh—1985)	None other than the LORD your God, who goes before you, will fight for you, just as He did for you in Egypt before your very eyes, and in the wilderness, where you saw how the LORD your God carried you, as a man carries his son, all the way that you traveled until you came to this place.
Kaplan Translation	God your Lord is going before you. He will fight for you, just as you watched Him do in Egypt. In the desert, you [also] saw that God your Lord carried you along the road you traveled to this place, just as a man carries his son.
Orthodox Jewish Bible	Hashem Eloheichem which goeth before you, He shall fight for you, according to all that He did for you in Mitsrayim before your eyes; And in the midbar, where thou hast seen how that Hashem Eloheicha did bear thee, as a man doth carry his ben, in all the way that ye went, until ye came into this place.
The Scriptures 1998	‘הוהי your Elohim, who is going before you, He does fight for you, according to all He did for you in Mitsrayim before your eyes, and in the wilderness, where you saw

how יהוה your Elohim has borne you, as a man bears his son, in all the way that you went until you came to this place.'

Literal, almost word-for-word, renderings:

Context Group Version	YHWH your { pl } God who goes before you { pl }, he will fight for you { pl }, according to all that he did for you { pl } in Egypt before your { pl } eyes, and in the wilderness, where you have seen how that YHWH your God bore you, as a man does carry his son, in all the way that you { pl } went, until you { pl } came to this place.
English Standard V. – UK	The Lord your God who goes before you will himself fight for you [ch. 3:22; Ex. 14:14, 25; Josh. 10:14, 42; 23:3, 10; [Neh. 4:20]], just as he did for you in Egypt before your eyes, and in the wilderness, where you have seen how the Lord your God carried you [ch. 32:11, 12; Ex. 19:4; Isa. 46:3, 4; 63:9; Hosea 11:3], as a man carries his son, all the way that you went until you came to this place.'
New RSV	The Lord your God, who goes before you, is the one who will fight for you, just as he did for you in Egypt before your very eyes, and in the wilderness, where you saw how the Lord your God carried you, just as one carries a child, all the way that you travelled until you reached this place.
Young's Updated LT	Jehovah your God, who is going before you—He does fight for you, according to all that He has done with you in Egypt before your eyes, and in the wilderness, where you have seen that Jehovah your God has borne you as a man bears his son, in all the way which you [all] have gone, till your coming in unto this place.

The gist of this verse: Moses promises that God will fight for them, just as He fought for them in Egypt; and with the care of a man carrying his own son. They should know this based upon where they are at this time.

This is the remainder of the things which Moses said to the people when they were south of the Land of Promise. These things were not recorded in Scripture until this chapter of Deuteronomy.

Deuteronomy 1:30a

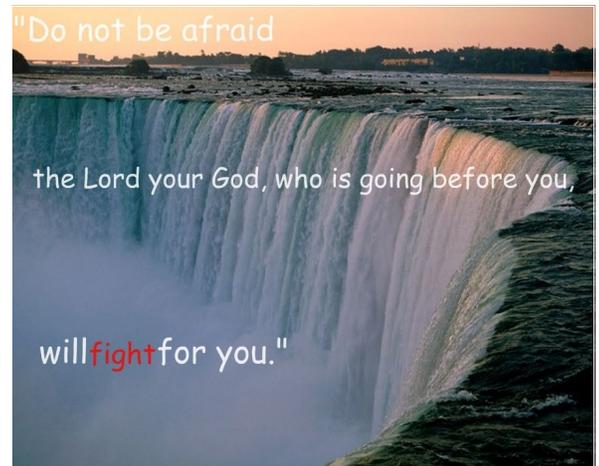
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #430 BDB #43
hâlak ^e (הלך) [pronounced <i>haw-LAHK^e</i>]	<i>the one walking, the one who is going, the one is departing, the one who is advancing [traveling]</i>	Qal active participle with the definite article	Strong's #1980 (and #3212) BDB #229
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

Deuteronomy 1:30a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pānîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 2 nd person masculine plural suffix	Strong's #6440 BDB #815
Together, they mean <i>before you, before your face, in your presence, in your sight, in front of you</i> . When used with God, it can take on the more figurative meaning <i>in Your judgment</i> .			
hûw' (אוּה) [pronounced hoo]	<i>he, it; himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
lâcham (לָחַם) [pronounced law-KHAHM]	<i>to engage in battle, to engage in war, to wage war; to fight, to battle</i>	3 rd person masculine singular, Niphal imperfect	Strong's #3898 BDB #535
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine plural suffix	No Strong's # BDB #510

Translation: Y^ehowah your Elohim goes before you; He Himself will fight for you [all]... What all of the spies had to say was accurate. There were well-fortified cities in the Land of Promise. Whereas, their outside walls did not go up into the skies, they were probably quite tall. This is known as hyperbole, something which we often see in politics. When someone is likened to Hitler or to a terrorist with a bomb strapped to his chest, this is known as hyperbole. Often, such statements are used for innocuous situations, but the idea is to get the base all hopped up.

Deuteronomy 1:29–30a (graphic); from [Deviant Art](#) accessed November 7, 2013.

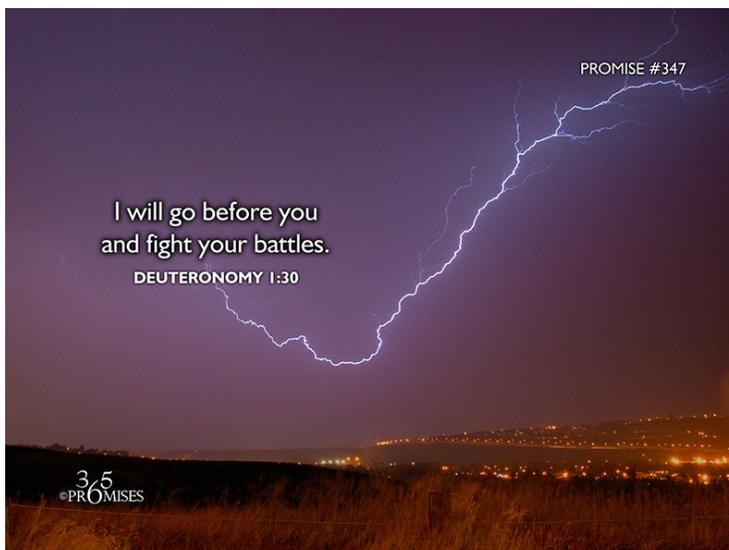


From the very beginning, Y^ehowah Elohim began to lead these people through the desert, as a cloud by day and as a fire by night. They knew when to move out, in which direction to go, and when to stop. All of this was by God's direction, and like nearly all of God's previous miracles, these were things observable by a great many people. When Moses talks about leading the people, they should immediately think to God and not to Moses. When God said that He would fight for them, the Israelites saw this with their own eyes.

It should not matter how tall the people of the land are; it should not matter how high up their walls are. Israel is not going against them alone; Israel had God on their side. Their trust should be in God.

Deuteronomy 1:30 (graphic); from **365 Promises**; accessed November 7, 2013.

In this, you can feel the frustration in the voice of Moses. Recall that he interceded for this people. God wanted to destroy them all and start from scratch and Moses pleaded to let them live. Now he reminds them that Y^ehowah their God would go before them and He would fight for them. Therefore, it does not matter how big the people are or how well fortified their cities are; it does not matter if they have horses or chariots or any other human advantage, because God would go before them. God would fight for them. How can you worry if God is going before you?



Deuteronomy 1:30b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
kôl (כֹּל) [pronounced koh/]; also kol (כֹּל) [pronounced kol]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun without the definite article	Strong's #3605 BDB #481
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
K ^e kôl asher (כֹּל־אֲשֶׁר) appears to mean <i>as all, according to all that, just as all that, just as, exactly as, exactly as all which</i> .			
'āsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793
'êth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object) with the 2 nd person masculine plural suffix	Strong's #854 BDB #85
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	proper noun	Strong's #4714 BDB #595
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

Deuteronomy 1:30b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿêynayim (עֵינַיִם) [pronounced <i>gay-nah-YIM</i>]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual noun with the 2 nd person masculine plural suffix	Strong's #5869 (and #5871) BDB #744

The lamed preposition + ʿayin mean, literally *to [for] [one's] eyes; before [one's] eyes*. The sense is *before any one*.

Translation: ...just as he did for you in Egypt before your [own] eyes;... Moses is speaking to the generation of promise about what he said to Gen X, the adults—their fathers—who left with him out of Egypt. Both these adults and their children, Moses's audience at this point, saw with their own eyes what God had done. They saw what God did to the Egyptians before pharaoh let the people go; and they saw what God did on their behalf while in the desert-wilderness.

The first few chapters of Exodus tell just what God did on behalf of the Jews, to defeat the Egyptians. There should be no question in their minds as to how much God did on their behalf. Although there were many Jews, they did not have weapons; they did not have any training. And they withstood the great army of pharaoh, which had all manner of weapons and chariots and horses. The idea that the Jews could rise up against them is absurd, and yet, it happened. God made it possible for these 2 million slaves to exit Egypt, in defiance of the pharaoh and one of the greatest armies in military history.

The idea is, the people should build confidence based upon what they have seen. They saw God defeat the army of pharaoh; therefore, they should not have been concerned about the people of the land of Canaan. As Paul wrote to the Romans: *What then shall we say to these things? If God be for us, who can be against us?* (Rom 8:31; Green's literal translation) Or as God warned Israel's enemies through Isaiah: *O peoples, suffer evil, and be broken! And listen, all from the far places of the earth; gird yourselves, and be broken. Gird yourselves and be broken! Counsel a counsel, and it is frustrated; speak a word, and it shall not rise; for God is with us.* (Isa. 8:9–10; Green's literal translation)

This only stands to reason—the purpose of leaving Egypt was to go to the Land of Promise, which God had promised for centuries to the seed of Abraham and it would be illogical for God to lead the people out of Egypt with great signs against great odds, and then desert the people at the edge of Palestine. The Jews have seen God perform great miracles; why would He not keep His word and continue to perform these miracles, where needed? Moses repeats this promise in Deut. 3:22 and 20:4.

Deuteronomy 1:31a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mid ^e bâr (מִדְבָּר) [pronounced <i>mid^e-BAWR</i>]	<i>wilderness, unpopulated wilderness, desert wilderness; mouth</i>	masculine singular noun with the definite article	Strong's #4057 BDB #184
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81

Deuteronomy 1:31a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	2 nd person masculine singular, Qal perfect	Strong's #7200 BDB #906

Translation: ...and [just as He has done for you] in the desert-wilderness, as you have seen. When they were in the desert-wilderness, God provided for them every step of the way. In fact, for a long period of time, every morning they woke up and there was manna on the ground, a food which sustained the Jews for years in the desert-wilderness, each new day bringing additional evidence of God's faithfulness to them. Gen X saw this and the generation of promise saw this.

Clarke: [God] fed them with manna, brought water out of rocks for them, protected them from every hurtful creature, had fought their battles for them, and given them victory over Amalek, Sihon, and Og.⁹¹

There is a big deal that is made out of empiricism. You see something and therefore, you believe it is true. Gen Ex has seen wonders wrought by God such as we will never see; but how is their faithfulness? Do they trust God? They do not. The disciples in the public ministry of Jesus saw miracle after miracle after miracle. Jesus even explained this miracles to them. And yet, when Jesus went to the cross, all of the disciples save John fled from Him; Peter denying Him three times. Now, if Jesus does hundreds of miracles that you personally witness and if He tells you in advance about the cross, would you not be convinced? Would you not trust in Him? According to the record of the Bible, seeing something is not enough. That will not necessarily give you great confidence in God. John stayed with Jesus when He was on the cross; Mary the mother of His humanity did; Mary Magdalene did; but most of His disciples fled for their lives. The jig was up; the dream was over.

Another example about empiricism? No evolutionist has ever seen one animal change into another; no evolutionist has seen a primate become a man; they have never seen a new appendage grow and then be passed along (a second nose, a third eye; or some sensory apparatus). Never ever been observed before. But, these same people will hold to evolution like it is the only acceptable explanation; and will argue to the death over evolution.

Deuteronomy 1:31b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
nâsâ' (נָסָא) [pronounced naw-SAW]	<i>to lift up, to bear, to carry</i>	3 rd person masculine singular, Qal perfect with the 2 nd person masculine singular suffix	Strong's #5375 (and #4984) BDB #669
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

⁹¹ Adam Clarke, *Commentary on the Bible*; from e-Sword, Deut. 1:31.

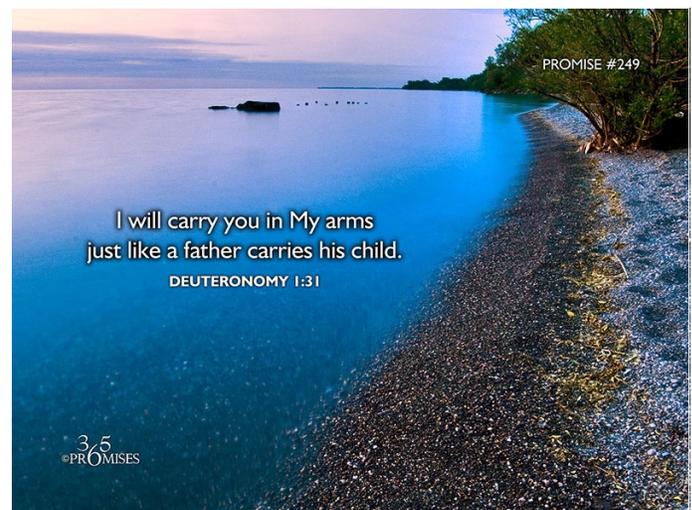
Deuteronomy 1:31b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #430 BDB #43
kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
Together, kaʾăsher (כִּאֲשֶׁר) [pronounced <i>kah-uh-SHER</i>] means <i>as which, as one who, as, like as, just as; because; according to what manner, in a manner as</i> . Back in 1Sam. 12:8, I rendered this for example.			
nâsâʾ (נָסָא) [pronounced <i>naw-SAW</i>]	<i>to lift up, to bear, to carry</i>	3 rd person masculine singular, Qal imperfect	Strong's #5375 (and #4984) BDB #669
ʾîysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
ʾêth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bên (בֵּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119

Translation: *Y^ehowah Elohim carried you along as a man carries his [own] son... Jehovah God carried these people along in the desert-wilderness, in a place where all 2 million of them should have died—and he carried them along just as a man would carry along his own son.*

Deuteronomy 1:31 (graphic); from **365 Promises**; accessed November 7, 2013.

How should they have understood this? Just as a man would carry his own son in a difficult time and would do anything to preserve the life of that son, so God was predisposed toward Israel. The children of Israel should have understood this relationship; and been able to depend upon God just as a child would depend upon his father.



Deuteronomy 1:31c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
kôl (לכ) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
Literally, <i>in all</i> . Although I don't have this in the lexicons, it is rendered by the most literal translations as <i>among all, through all, throughout all, with all</i> .			
derek ^e (דַּרְכִּי) [pronounced DEH-rek ^e]	<i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>	masculine singular noun with the definite article	Strong's #1870 BDB #202
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
hâlak ^e (הָלַךְ) [pronounced haw-LAHK ^e]	<i>to go, to come, to depart, to walk; to advance</i>	2 nd person masculine plural suffix, Qal perfect	Strong's #1980 (and #3212) BDB #229
'ad (דַּעַ) [pronounced ġahd]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	Qal infinitive construct with the 2 nd person masculine plural suffix	Strong's #935 BDB #97
'ad (דַּעַ) [pronounced ġahd]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
mâqôwm (מִקּוֹמ) [pronounced maw-KOHM]	<i>place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town)</i>	masculine singular noun with the definite article	Strong's #4725 BDB #879
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260

Translation: ...all [this] way that you have gone, as far as your coming to this place.' All of this has taken place right up to this point in time.

You will notice how Moses is both telling the generation of promise what he had previously said to their fathers (and to them); but these words still apply to the generation of promise. They have been with Moses this whole time. They are the teenagers and younger who traveled out of Egypt, and then spent 40 years in the desert-wilderness, watching the spiritual failures of their parents; and observing the faithfulness of God.

Moses is taking their history—that which they have understood and have watched throughout their time—and he has correctly interpreted this history for them. Here is how they should have understood these things to play out. Here is why they should have had confidence in God. Here is why they should not have been afraid to go into the Land of Promise.

The movement of two million people through deserts and wilderness in areas which could potentially be filled with enemies, through periods of no food and water, providing such necessities by miracles. The Jews witnessed these things day after day—assisting them in the invasion of Palestine would be a small thing for God to do. Paul spoke to a group of Jews in the synagogue at Pisidian Antioch on his first missionary journey: "**And for a period of about forty years, He bore them up in His arms as a nurse in the wilderness.**" (Acts 13:18). Furthermore, Israel is God's forever: "Listen to Me, O house of Jacob, and all the remnant of the house of Israel; You who have been borne by Me from birth and have been carried from the womb; even to your old age, I will be the same and even to your graying years I will bear [you]. I am He and I will carry [you]; and I will bear [you] and I will deliver [you]." (Isa. 46:3).

Vv. 29–31: But I said to you, 'You should not be in dread nor should you be afraid of them. Jehovah your God will go before you and He Himself will fight on your behalf, just as he did in Egypt right before your eyes; and just as he has done for you in this desert-wilderness where Jehovah your God carried you along just as a man would bear his own son—and He has brought you all this distance that you have come so far up to this place.' These are some of the words which Moses spoke to the people about taking the Land of Promise; but it is not recorded back in the book of Numbers; only here.

Guzik: *With these words, Moses did his best to encourage the people. He called on them to specifically remember God's past faithfulness and consider that He was able to give them victory in the land of Canaan. Then Guzik adds: Satan loves to make us forget what we should remember (the past victories and miracles of God on our behalf). He also loves to make us remember what we should forget (our past of sin and the self-life).*⁹²

And in the word the this not you [all] believing in Y^ehowah your Elohim, the One going to your faces in the way to search out for you [all] a place to camp; in the fire nightly to show you [all] in the way which you are going in her and in the cloud daily.

Deuteronomy
1:32–33

And even against this word you [all] are not trusting in Y^ehowah your Elohim, the One Who goes before you along the way to search out a [suitable] place for you [all] to stay. He showed you the way that you should go in the land [lit., *in her*] with a fire [each] night and with the cloud by day.

And despite knowing all of these things, you still do not trust Jehovah your God, the One Who goes before you along the route, searching out a suitable place for you all to camp. He guides you at night with fire and by day with the cloud.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos

But in this thing you believed not in the Word of the Lord your God, who led before you in the way to prepare for you the place of your encampments, in the pillar of fire by night to light you in the way you should go, and in the pillar of the cloud by day. And yet for all this you did not believe the Lord your God, Who went before you in the way, and marked out the place, wherein you should pitch your tents, in the night showing you the way by fire, and in the day by the pillar of a cloud.

Latin Vulgate

⁹² Both quotes are from *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; Deut. 1:26–33.

Masoretic Text (Hebrew)	And in the word the this not you [all] believing in Y ^e howah your Elohim, the One going to your faces in the way to search out for you [all] a place to camp; in the fire nightly to show you [all] in the way which you are going in her and in the cloud daily.
Peshitta (Syriac)	Yet in this thing you did not believe the LORD your God, Who went in the way before you to prepare a place for you to encamp in it, in fire by night to show you by what way you should go, and in a cloud by day.
Septuagint (Greek)	And in this matter you believed not the Lord our God, who goes before you in the way to choose you a place, guiding you in the fire by night, showing you the way by which you should go, and a cloud by day.
Significant differences:	The targum twice adds <i>pillar</i> ; and the Syriac adds it once (assuming that the English translation is properly representative).

Thought-for-thought translations; paraphrases:

Common English Bible	But you had no faith in the Lord your God about this matter, even though he went ahead of you, scouting places where you should camp, in fire by night, so you could see the road you were taking, and in cloud during the daytime.
Contemporary English V.	But you still would not trust the LORD, even though he had always been with us in the desert. During the daytime, the LORD was in the cloud, leading us in the right direction and showing us where to camp. And at night, he was there in the fire.
Easy English	But you did not believe in the *Lord your God. But he went in front of you, on your journey. He was there in a fire by night and in a cloud by day. He found places for you to put your *tents. He showed you the way that you should go.
Good News Bible (TEV)	But in spite of what I said, you still would not trust the LORD, even though he always went ahead of you to find a place for you to camp. To show you the way, he went in front of you in a pillar of fire by night and in a pillar of cloud by day.
<i>The Message</i>	But now that you're here, you won't trust GOD, your God--this same GOD who goes ahead of you in your travels to scout out a place to pitch camp, a fire by night and a cloud by day to show you the way to go."
New Berkeley Version	But, in spite of this statement you continued distrusting the LORD your God, who went before you in your journeying to search out for you a place to encamp, in a fire by night to show you the road to take, and in a cloud by day.
New Life Bible	But even so, you did not trust the Lord your God, Who goes before you on your way. He finds a place for you to set up your tents. He uses fire to show you the way to go during the night. During the day He uses a cloud to lead you.
New Living Translation	"But even after all he did, you refused to trust the Lord your God, who goes before you looking for the best places to camp, guiding you with a pillar of fire by night and a pillar of cloud by day.
The Voice	But you still don't trust the Eternal your God, even though He always goes ahead of you as you travel and finds places for you to camp. In a pillar of fire by night and in a cloud by day, He always shows you the right way to go."

Partially literal and partially paraphrased translations:

American English Bible	'But you didn't believe Jehovah your God, who travels before you and chooses where you will stay. who guides you with a fire each night and shows you the way to go with a cloud each day.
Christian Community Bible	But still you would not believe Yahweh, our God, who went before you in all your journeys, and has instructed you where to set up camp; by night he has shown you the way with fire and by day with a cloud.
<i>God's Word</i> TM	In spite of this, you didn't trust the LORD your God, who went ahead of you to find places for you to camp. He appeared in a column of fire at night and in a column of smoke during the day to show you which route to take.

New Advent (Knox) Bible	But even so you had no confidence in the Lord your God, that had led you on the march and marked out your encampments for you, guiding you on your journey in fire by night, in cloud by day.
New American Bible (R.E.)	Despite this, you would not trust the LORD, your God, who journeys before you to find you a place to camp—by night in the fire, and by day in the cloud, to show you the way to go. Ex 13:21; 40:38; Nm 9:15-16; 10:33-34; 14:14.
NIRV	In spite of that, you didn't trust in the Lord your God. He went ahead of you on your journey. He was in the fire at night and in the cloud during the day. He found places for you to camp. He showed you the way you should go.
New Jerusalem Bible	But for all this, you put no faith in Yahweh your God, going ahead of you on the journey to find you a camping ground, by night in the fire to light your path, and in the cloud by day.
New Simplified Bible	»Yet in all this you did not trust Jehovah your God. »He went ahead of you to find places for you to camp. He offered fire by night and cloud by day to show you the way you should go.
Revised English Bible	In spite of this you persisted in not trusting the LORD your God, who went ahead on the journey to find a place for your camp. He went in fire by night and in a cloud by day to show you the route you should take.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	But you never believed in this word. Yahweh your God went in front of you to scout a way and a place for you to camp, with fire by night for you to see the way to go, and in a cloud in the daytime.
Ferar-Fenton Bible	But on that occasion you were not relying upon your EVER-LINING GOD, Who marched before you in the journey to choose your encampments, as a fire at night, to show the way you should go, and as a cloud by day.
NET Bible®	However, through all this you did not have confidence in the Lord your God, the one who was constantly going before you to find places for you to set up camp. He appeared by fire at night and cloud by day, to show you the way you ought to go.
NIV, ©2011	In spite of this [S Nu 14:11], you did not trust [Dt 9:23; Ps 78:22; 106:24; Zep 3:2; Heb 3:19; Jude 1:5] in the Lord your God, who went ahead of you on your journey, in fire by night and in a cloud by day [Ex 13:21; Nu 9:15-23; Ne 9:12; Ps 78:14], to search [S Nu 10:33] out places for you to camp and to show you the way you should go.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Yet in this matter you don't trust ADONAI your God, even though he went ahead of you, seeking out places for you to pitch your tents and showing you which way to go, by fire at night and by a cloud during the day.'
exeGesés companion Bible	Yet, in this word you trusted not Yah Veh your Elohim, who went in the way at your face, to explore a place for you to encamp, in fire by night, to see which way to go; and in a cloud by day:...
JPS (Tanakh—1985)	Yet for all that, you have no faith in the LORD your God, who goes before you on your journeys—to scout the place where you are to encamp—in fire by night and in cloud by day, in order to guide you on the route you are to follow.”
Judaica Press Complete T.	But regarding this matter, you do not believe the Lord, your God, Who goes before you on the way, to search out a place for you, in which to encamp, in fire at night, to enable you to see on the way you should go, and in a cloud by day.”

Kaplan Translation	But now, here, you have no faith in God your Lord! He goes before you in fire by night and in cloud by day to show you the path to follow, just like a scout finding you a place to camp.'
Orthodox Jewish Bible	Yet in this thing ye were not ma'aminim (believers) in Hashem Eloheichem, Who went in the way before you, to search you out a place to pitch your tents in, in eish by lailah, to show you by what way ye should go, and in an anan (cloud) by day.
<i>The Scriptures</i> 1998	"Yet in this matter you are putting no trust in יהוה your Elohim, who is going before you in the way to seek out a place for you to pitch your tents, to show you the way you should go, in fire by night and in a cloud by day.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	Yet in spite of this word you did not believe (trust, rely on, and remain steadfast to) the Lord your God, Who went in the way before you to search out a place to pitch your tents, in fire by night, to show you by what way you should go, and in the cloud by day.
Context Group Version	Yet in this thing you { pl } did not trust YHWH your { pl } God, who went before you { pl } in the way, to seek you { pl } out a place to pitch your { pl } tents in, in fire by night, to show you { pl } by what way you { pl } should go, and in the cloud by day.
<i>Emphasized Bible</i>	But in this firing, ye were putting no trust in Yahweh your God; who was going before you in the way—to search out for you a place, where ye might encamp,—in the fire by night, that ye might get sight of the way wherein ye should go, and in the cloud, by day.
Modern KJV	Yet in this thing you did not believe Jehovah your God, who went in the way before you to search you out a place to pitch your tents, in fire by night, to show you by what way you should go, and in a cloud by day.
NASB	But for all this [Lit in this matter] [Num 14:11; Ps 106:24; Heb 3:19; 4:2; Jude 5], you did not trust the Lord your God, who goes before you [Ex 13:21; Num 9:15-23; Neh 9:12; Ps 78:14] on your way, to seek out [Num 10:33] a place for you to encamp, in fire by night and cloud by day, to show you the way in which you should go.
New RSV	But in spite of this, you have no trust in the Lord your God, who goes before you on the way to seek out a place for you to camp, in fire by night, and in the cloud by day, to show you the route you should take.'
Third Millennium Bible	Yet in this thing ye did not believe the LORD your God, who went in the way before you to search you out a place to pitch your tents, in fire by night to show you by what way ye should go, and in a cloud by day.
Webster's Bible Translation	Yet in this thing ye did not believe the LORD your God, Who went in the way before you, to search out for you a place to pitch your tents [in], in fire by night, to show you by what way ye should go, and in a cloud by day.
Young's Updated LT	"And in this thing you [all] are not steadfast in Jehovah your God, who is going before you in the way to search out to you a place for your encamping, in fire by night, to show you in the way in which you [all] go, and in a cloud by day.

The gist of this verse: God traveled before Israel for nearly 2 years, as both a fire at night and as a cloud by day, to guide them on the correct route; yet, despite this guidance, they do not trust God with coming into the land He has given them.

Moses is going to remind this people of exactly how God led them, with a fire at night and a cloud by day—and all of the people could see this—they were all able to see the guidance of God. And each day, this led them to the proper place to camp.

Deuteronomy 1:32

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
dâbâr (דָּבָר) [pronounced <i>daw^b-VAWR</i>]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular noun with the definite article	Strong's #1697 BDB #182
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260
'êyn (אֵין) [pronounced <i>ân</i>]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation with the 2 nd person masculine plural suffix	Strong's #369 BDB #34
'âman (אָמַן) [pronounced <i>aw-MAHN</i>]	<i>those standing firm, the ones believing, those trusting, the ones being caused to believe</i>	masculine plural, Hiphil participle	Strong's #539 BDB #52
Keil and Delitzsch: <i>The participle מנימאמ מכניא, "ye were not believing," is intended to describe their unbelief as a permanent condition. This unbelief was all the more grievous a sin, because the Lord their God went before them all the way in the pillar of cloud and fire, to guide and to defend them.</i> ⁹³			
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'Ēlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #430 BDB #43

Translation: *And even against this word you [all] are not trusting in Y^ehowah your Elohim,...* The Jews following Moses knew what God had done for them. They knew how He had delivered them out of Egypt. However, even with this knowledge, they did not put their complete trust in Him.

The first generation, generation X, placed little or no faith in God. God made continued promises to them; He showed them great signs and miracles; and they refused to trust Him. Moses trusted God in almost all things. When God gave him directions, he followed these directions explicitly. Generation Ex was just the opposite.

⁹³ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Deut. 1:32–33.

"Therefore, I was angry with this generation, and said, 'They always go astray in their heart; and they did not know My ways.' As I swore in My wrath, 'They will not enter My rest.'" (Heb. 3:9–10). Jude was even more harsh than the writer of Hebrews: Now I desire to remind you, thought you know all things once for all, that the Lord, after saving a people out of the land of Egypt, subsequently destroyed those who did not believe (Jude 5). How do you think that you will personally fair in this life if you choose not to trust the Lord Who bought you?

Guzik: It was not sin that kept Israel out of the Promised Land. Instead, it was unbelief (though certainly, unbelief is sin). Israel's sin could be covered through atoning sacrifice; but their unbelief and doubt of God's love for them made them unable to trust God. Then Guzik adds: We often think that it is really some sin that hinders us from going on with the Lord. It is true that the Lord wants to deal with the sin and get it out of the way, but the way that happens is by deepening the relationship of love and trust in the Lord. Unbelief and lack of trust is the real enemy.⁹⁴

Matthew Henry: [As if Moses is saying to the people], All your disobedience to God's laws, and distrust of his power and goodness, flow from a disbelief of His word.⁹⁵

The great problem of the people of Israel is their unbelief. Psalm 78:21–24 Therefore, when the LORD heard, He was full of wrath; a fire was kindled against Jacob; His anger rose against Israel, because they did not believe in God and did not trust His saving power. Yet He commanded the skies above and opened the doors of heaven, and He rained down on them manna to eat and gave them the grain of heaven. (ESV capitalized) They did not enter into the good land because of their unbelief. Psalm 106:24 They rejected the desirable land; they did not believe His word. (JPCT) Their sins, their idolatry and their failures all stem from unbelief. This is what stops the believer cold. This is what keeps the believer from advancing. Heb. 3:12 Pay attention, brothers, so that there will not be in any one of you an evil heart of unbelief, [resulting] in falling away from the living God. (AUV–NT)

So Moses asks them: And despite knowing all of these things, you still do not trust Jehovah your God? Taking this one step further, do you see the parallel? God would take them into the land of blessing, had they simply believed Him; but they did not. They did not believe God; and therefore, they would not enter into the land of His blessing; they would not enter into the land of plenty. They would not participate in the blessings God promised to the descendants of Abraham. As it is said, "Today, if you hear His voice, do not harden your hearts as in the rebellion." For who were those who heard and yet rebelled? Was it not all those who left Egypt led by Moses? And with whom was He provoked for forty years? Was it not with those who sinned, whose bodies fell in the wilderness? And to whom did He swear that they would not enter His rest, but to those who were disobedient? So we see that they were unable to enter because of unbelief. (Heb. 3:15–19; ESV capitalized) There are two sets of people who do not go along wholly with God. There are unbelievers—those who have spent every waking moment rejecting His Son. They spent every moment of their lives pushing God away; and therefore, they logically choose to live apart from God in eternity. What sense would it makes to reject all that God is in this life; and then turn around and say, "But I want to spend eternity with You, God"? That is completely illogical. Surely you have known another person in this life that you have avoided whenever possible. How much sense would it make to say, "But I want to spend eternity living next door to that sunuva dog"? Unbelievers will have no part in eternity with God. They reject all that God is; all that He has provided. Therefore, they will want nothing to do with Him in eternity.

There is also the believer who, after the point of salvation, goes negative toward the plan of God; he goes negative toward Bible doctrine. This man will spend eternity with God, but there will be no rewards. There will be no over-and-above eternal blessings. They will get the standard eternity blessings that all believers get; but there will be nothing beyond that. Such an eternity will be great; but it could have been greater.

Man has 3 systems of perception: faith, empiricism and reason (or rationalism). A long time ago, I used to teach the latter system of perception to my geometry students (and to students of higher math). Mathematics is built into this great structure of knowledge through reason and deduction. A leads to B which leads to C. But, all of

⁹⁴ David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; Deut. 1:26–33.

⁹⁵ Matthew Henry, Commentary on the Whole Bible; from e-Sword, Deut. 1:19–46.

that superstructure sits upon a set of axioms, or a set of truths which we accept by faith. All mathematics is based upon faith, because it must begin with some assumptions. In most geometry books, these are called postulates, which are statements of truth which we accept without proof (that is, we accept them by faith). You change these underlying assumptions, and you change the very structure of mathematics. This is from whence we get non-Euclidian geometry, which has a whole set of different rules and results than the geometry which we all learn in school (otherwise known as Euclidian geometry). The underlying postulates (in this case, there is one postulate which changes everything) is key. The same is true for empiricism. Just because you see something, that does not mean you know what it is. Just because you observe something on many occasions, that does not mean you know what is going on. Chemists for many years explained the results of their chemistry experiments upon the results of molecular function—so underneath all of their explanation as to what happens when you pour salt into a glass of water were a number of postulates about the actions of molecules under various circumstances and conditions. However, it was not until 2009 that we have been able to actually see molecules. Before that, chemists developed this entire system of explanation for why things do what they based upon molecular theory. Now that we have been able to see molecules, there is more empiricism and less theory to molecular theory, but there are still a whole host of underlying assumptions.

Faith is, by far, the basis for most of what we believe. I have assumed, by faith, that those two articles on the internet which I alluded to, are factual. I have assumed by faith that the scientists who were able to photograph molecules using an Atomic Force Microscope is all on the up and up.

Faith is the basis for evolution. People who have not personally seen God (which is pretty much everyone who is alive right now) have determined, by faith, that if they cannot see God, then He cannot exist. If God cannot exist, then all that we see had to come about in some other way. Do you see the underlying assumption followed by the logical deduction? That is reason building upon faith. The faith part is, "I don't see God; I have never seen God; no one else has seen God; therefore, God does not exist." Now, that same person has never seen his own soul. He cannot draw you a picture of his mentality, his emotion, or his volition. He believes that these things exist because of things that he thinks, feels and does; but no one can take a picture of these things and show them to you. That it taken by faith. So they accept one set of things by faith; and reject God on the basis of faith. Then they reason from this postulate—God does not exist—to the idea that, the world and mankind must have a different reason for their origin. That is reason or logical, rational thought. But the underlying basis for it is a statement of faith.

Therefore, the evolutionists can look at this pile of bones that they call a homo erectus and that pile of bones that they call a hominoid and make the statement that the first pile evolved from the second pile. The creationist believes that yes, this is a pile. But we do not draw the same conclusions. We just see it as a pile.

Please allow me this tangent. You can go to imbd.com and find a listing of pretty much every film that has ever been made, everyone who is in that film, every film that they have been in, everyone who worked on these films, and all of it cross-referenced. But, what you cannot do is go to evolution.com and find a listing of every single set of ancient bones that has been found, how many bones there are, from what part of the body they are, how these bones have been classified, from the age that these bones come from, who is in possession of these bones, photographs of these bones, and a list of dissenting opinions. There are far more movies than there are sets of human and pre-human bones; but there would be a problem revealing this amount of information about the bones we have found and evolutionists have made theories about: there is a great deal of disagreement on these bones.

For instance, KNM-ER 1590 is cranium pieces discovered in Kenya. Some have determined that these are 2 million years old; and yet they are identical to the bones of modern Homo sapiens.⁹⁶ That is very problematic, because you cannot have Homo sapiens' bones from over a million years ago. There are many other sets of such bones (KNM-ER 1470, 1481; KNM-ER 1472; KNM-ER 1570) all which are 1.5 million years old, but identical to homo sapiens' bones.⁹⁷ There are Laetoli footprint trails in Tanzania, determined to be 4 million years old and an

⁹⁶ Marvin L. Lubenow, *Bones of Contention (Creationist Assessment of Human Fossils)*; Baker Books, ©1992, p. 170.

⁹⁷ Marvin L. Lubenow, *Bones of Contention (Creationist Assessment of Human Fossils)*; Baker Books, ©1992, p. 170.

arm fragment (KP 271) also over 4 million years old, and indistinguishable from homo sapiens.⁹⁸ According to evolution, none of these things are possible. This calls into question their methods of dating, their classification of bones, and the very arbitrariness of this “science.” But you will *never* walk into a course on evolution and have the professor say, “There are a whole mess of bones that we are completely unsure about. Physically, we could classify them as X or Y; the dating method we are using is suspect because of this or that; so that some of the “evidence” that we use in this class is not “evidence” at all but discoveries which we have finagled either to support the theory; or to leave as unclassified, because classifying them will do damage to evolutionary thought. Again, all of this is based upon faith. The average person views the workings of evolutionary scientists as honest and completely above-board. The creationist does not necessarily see the evolutionary movement as a grand conspiracy, but as a movement populated by true believers who are going to take whatever evidence is discovered and fit it into their overall scheme of things.

In both cases, there is a tremendous amount of faith involved. How many people that you know who believe in evolution have actually seen KNM-ER 1590 with their own eyes, and have taken all the relevant measurements and have collected all the relevant data in order to classify them as to type and time? No one. “Our” faith in the classification of these various piles of bones are mostly based on the work of the one individual who found those bones; or upon a small staff of individuals, all who believe first and foremost in evolution.

My point in all of this is, most of what we believe is based upon faith; not upon empiricism and not upon logic. I have seen the figure placed at 70–90% of what the average person perceives (I cannot for the life of me recall where I saw that figure). However, it strikes me as reasonable. There is simply not enough time in this life to verify everything that we do and think empirically or logically. We simply have to do. We do not run a battery of tests on our food before every meal to determine that it is safe. We just eat it. We know that some people get sick and even die by means of food-borne illnesses, but we just eat it anyway. You may say, “Well, the number is just so small that, I don’t need to test my food. That would be silly.” Yet, **1 out of 6 Americans every year** will become sick from a food-borne illness. Yet, knowing this, you are not going to put each bite of food under a microscope before or during each and every meal, looking for evil bacteria, viruses, and microbes that might be on or in the food. We take it, at least in part, by faith, that the food we eat will not make us sick.

What you believe in is a matter of volition. You choose to believe in X; you choose not to believe in Y. It all goes back to your free will.

Now, to bring this full circle. These Jews have observed what God has done for them. They have heard His voice and they have seen His great works. In order for them to go into the land, it will require them to have faith in this same God. This is the point at which their lives embrace failure, because they choose not to believe in God.

What you believe in is a matter of volition. You choose to believe in X; you choose not to believe in Y. It all goes back to your free will.

And, again, Moses asks you: **And despite knowing all of these things, you still do not trust Jehovah your God?** A new believer essentially believes in one thing—they have placed their faith in Jesus Christ. But, as you **grow in grace and knowledge of the Lord Jesus Christ**, your faith has time to move forward. You learn, ideally with each passing day, to have more and more faith in God, His Word, and His plan (His plan and His person are completely found within the Word of God). Your faith develops, expands and strengthens. That is what God’s plan is for your life. This does not mean that you are going to become some kind of a nutbar, like someone who breaks his arm, and, rather than go to the hospital, you drive to the nearest church to have it prayed right. You don’t catch a bug and refuse antibiotics, instead opting to go to the nearest church to have that bug prayed right out of you (in the process, you give everyone around you that same bug). Faith in Jesus Christ and faith in God’s plan does not turn you into a nutty, nutbar. But this temporal increase in faith not only makes your life better, but it glorifies God.

⁹⁸ Marvin L. Lubenow, *Bones of Contention (Creationist Assessment of Human Fossils)*; Baker Books, ©1992, p. 170.

Deuteronomy 1:33a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâlak ^e (הלך) [pronounced haw-LAHK ^e]	<i>the one walking, the one who is going, the one is departing, the one who is advancing [traveling]</i>	Qal active participle with the definite article	Strong's #1980 (and #3212) BDB #229
This parallels the participle above. All the time that the Israelites <i>were not believing</i> , God was the One <i>walking before them</i> .			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פנין) [pronounced paw-NEEM]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 2 nd person masculine plural suffix	Strong's #6440 BDB #815
Together, they mean <i>before you, before your face, in your presence, in your sight, in front of you</i> . When used with God, it can take on the more figurative meaning <i>in Your judgment</i> .			
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
derek ^e (דֶּרֶךְ) [pronounced DEH-rek ^e]	<i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>	masculine singular noun with the definite article	Strong's #1870 BDB #202
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
tûwr (רוּת) [pronounced toor]	<i>to spy, to search out, to explore; to go about</i>	Qal infinitive construct	Strong's #8446 BDB #1064
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine plural suffix	No Strong's # BDB #510
mâqôwm (מִקוּמָה) [pronounced maw-KOHM]	<i>place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town)</i>	masculine singular noun	Strong's #4725 BDB #879
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
chânah (חָנָה) [pronounced khaw-NAW]	<i>to bivouac, to camp, to encamp in [or, against], to set up camp; to lay siege to; to incline, to decline, to bend down</i>	Qal infinitive construct with the 2 nd person masculine plural suffix	Strong's #2583 BDB #333

Translation: ...the One Who goes before you along the way to search out a [suitable] place for you [all] to stay. God would go before the people of Israel and He would find a place which was suitable for them to bivouac in. With this many people, there were a great many needs which needed to be dealt with. God thought about all of these people as He found a new place for them to lodge (a list of many of those places is found in Num. 33).

Vv. 32–33a: And even against this word you [all] are not trusting in Y^ehowah your Elohim, the One Who goes before you along the way to search out a [suitable] place for you [all] to stay. There are two participles here which are in contrast to one another. The people of Israel continue not to trust (the participle can indicate a continuous, persistent action); all the while, God is the One continually going before them. There is this contrast of a lack of faith in their souls toward God; and yet, all of this time, God is guiding them, every step of the way.

Deuteronomy 1:33b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
'esh (אֵשׁ) [pronounced aysh]	<i>fire, lightning, supernatural fire; presence of Y^ehowah, the attendance of a theophany</i>	feminine singular noun with the definite article	Strong's #784 BDB #77
lay ^e lâh (הַלַּיְלָה) [pronounced LAY-law]	<i>night; nightly, at night, in the night, during the night</i>	masculine singular noun; this word can take on adverbial qualities	Strong's #3915 BDB #538
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to cause to see, to cause to look; to show; to cause to see [with pleasure]; to cause to know, to cause to learn; to cause to experience [evil or good]</i>	Hiphil infinitive construct with the 2 nd person masculine plural suffix	Strong's #7200 BDB #906
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
derek ^e (דֶּרֶךְ) [pronounced DEH-rek ^e]	<i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>	masculine singular noun with the definite article	Strong's #1870 BDB #202
'âsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
hâlak ^e (הָלַךְ) [pronounced haw-LAHK ^e]	<i>to go, to come, to depart, to walk; to advance</i>	2 nd person masculine plural suffix, Qal imperfect	Strong's #1980 (and #3212) BDB #229
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person feminine singular suffix	Strong's# none BDB #88

Translation: .He showed you the way that you should go in the land [lit., *in her*] with a fire [each] night... God guided the children of Israel with a fire at night. I recall this as being a pillar of fire; and it is never made clear just exactly what this phenomena was.

Deuteronomy 1:33c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
ʿânân (ענן) [pronounced <i>gaw-NAWN</i>]	<i>cloud (as a veiling over or covering of heaven)</i>	masculine singular noun with the definite article	Strong's #6051 BDB #777
yômâm (יומם) [pronounced <i>yoh-MAWM</i>]	substantive: <i>day, daily, daytime;</i> adverb: <i>by day, in the daytime</i>	substantive/adverb	Strong's #3119 BDB #401

Translation: ...and with the cloud by day. In the daytime, God provided a cloud, and as the cloud moved in the day, the people of Israel would follow it. Gill suggests⁹⁹ also that this cloud would provide them protection from the sun as well.

God gave these people something that they could all see, each and every day. When they were moving toward the Land of Promise, God led them with a cloud and with fire, and they could all visually see that. *And the LORD went before them by day in a pillar of cloud to lead them along the way, and by night in a pillar of fire to give them light, that they might travel by day and by night. The pillar of cloud by day and the pillar of fire by night did not depart from before the people. (Ex. 13:21–22) Now on the day that the tabernacle was erected, the cloud covered the tabernacle, the tent of the testimony, and in the evening it was like the appearance of fire over the tabernacle, until morning. so it was continuously; the cloud would cover it, and the appearance of fire by night. And whenever the cloud was lifted from over the tent, afterward the sons of Israel would then set out; and in the place where the cloud settled down, there the sons of Israel would camp. at the mouth of Y^ehowah the sons of Israel would set out and at the mouth of Y^ehowah they would camp; as long as the cloud settled over the tabernacle, they remained camped. Even when the cloud lingered over the tabernacle for many days, the sons of Israel would keep Y^ehowah's charge and they remained camped. Then according to the mouth of Y^ehowah they set out...whether it was two days or a month or a year that the cloud lingered over the tabernacle, staying above it, the sons of Israel remained camped and did not set out; but when it was lifted, they did set out (Num. 9:15–20, 22).* This cloud and fire thing was mentioned because every Jew who wanted to could, on any given day, go to the tabernacle and see the cloud or the fire. Daily, there was a sign to them that God was faithful; that God could be trusted. This is apart from the daily sign that God provided them with manna.

Here, as in many other areas, the Jews were totally illogical—if God is going to lead them all the way from Egypt to Palestine, it makes absolutely no sense for Him to desert them at the foot of Palestine. We believers find the same thing in our lives. God leads us or deposits us in a particular geographical area, and—perhaps due to a small amount of adversity—we suddenly stop trusting Him, even though he has opened all the doors up until that point in time. God does not take us somewhere and suddenly drop out of sight and leave us to the wolves, as it were. When God leads, He remains with us. Even when we screw up, God remains with us. However, our problems and the mess that we make of our lives are to be solved by Him in His way.

⁹⁹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 1:33.

Vv. 29–33: But I said to you, ‘You should not be in dread nor should you be afraid of them. Jehovah your God will go before you and He Himself will fight on your behalf, just as he did in Egypt right before your eyes; and just as he has done for you in this desert-wilderness where Jehovah your God carried you along just as a man would bear his own son—and He has brought you all this distance that you have come so far up to this place.’ And despite knowing all of these things, you still do not trust Jehovah your God, the One Who goes before you along the route, searching out a suitable place for you all to camp. He guides you at night with fire and by day with the cloud.

Keil and Delitzsch: *[As if Moses is saying to the people, “Even though] I reminded you of all the gracious help that he had experienced from your God, ye persisted in your unbelief.”*¹⁰⁰

Chapter Outline

Charts, Maps and Short Doctrines

Historic event: God Judges Gen X Because of Their Lack of Faith

Num. 14:20–38 Psalm 106:24–26, 32–33

And so hears Y^ehowah sound of your words and so He is angry and so He swears, to say, ‘If sees a man in the men the these the generation the evil the this the land the good which I swore to give to your fathers; except Caleb ben Jephunneh—he [even he] will see her and to him I will give the land which he has walked in her and to his sons because which he has filled up after Y^ehowah.’

Deuteronomy
1:34–36

Y^ehowah heard the sound of your words and He is angry; so He made a solemn oath, saying, ‘Not [lit., *if*] [one] man of these men [from] this evil generation will see the good land which I swore I would give to your fathers; with the exception of Caleb ben Jephunneh—he [this man] will see the land [lit., *her*] and I will give the land to him—[the land] which he has walked in—[and I will give this land] to his children because he fully followed after Y^ehowah.’

Jehovah heard your cries of fear and it made Him angry. Therefore, He took a solemn oath, saying, ‘Not one adult male from this evil generation will see the good land which I swore to give to your fathers; the only exception will be Caleb the son of Jephunneh—he will see the land; I will give a portion of this land to him—the very land which he scoped out.’

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos

And the voice of your words was heard before the Lord, and He was displeased, and did make oath saying, If any one of the men of this evil generation shall see the good land which I covenanted to give unto their fathers, except Kaleb bar Jephunneh, who shall see it, and to whom I will give the good land, the land of Hebron through which he walked, and to his children, because he hath followed with integrity the fear of the Lord.

Latin Vulgate

And when the Lord had heard the voice of your words, he was angry and swore, and said: Not one of the men of this wicked generation shall see the good land, which I promised with an oath to your fathers: Except Caleb the son of Jephone: for he shall see it, and to him I will give the land that he hath trodden upon, and to his children, because he hath followed the Lord.

Masoretic Text (Hebrew)

And so hears Y^ehowah sound of your words and so He is angry and so He swears, to say, ‘If sees a man in the men the these the generation the evil the this the land

¹⁰⁰ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Deut. 1:32–33.

the good which I swore to give to your fathers; except Caleb ben Jephunneh—he [even he] will see her and to him I will give the land which he has walked in her and to his sons because which he has filled up after Y^ehowah.’

Peshitta (Syriac)

And the LORD heard the voice of your complaining, and was angry, and swore, saying, Surely there shall not one of these men of this evil generation see the good land which I swore to give to your fathers, Except Caleb the son of Jophaniah; he shall see it, and to him will I give the land upon which he has trodden, and to his children, because he has wholly followed the LORD.

Septuagint (Greek)

And the Lord heard the voice of your words, and being greatly provoked, He swore, saying, Not one of these men shall see this good land, which I swore to their fathers, except Caleb the son of Jephunneh, he shall see it; and to him I will give the land on which he went up, and to his sons, because he attended to the things of the Lord.

Significant differences:

The Hebrew has *sound of your words*; the Syriac appears to have *the sound of your complaining*. Although the oath may seem to start out differently, actually the way that it is found in other languages here is legit.

The final verb is somewhat difficult to translate.

Thought-for-thought translations; paraphrases:

Common English Bible

The LORD heard what you said. He was angry and he swore: Not even one of these people—this wicked generation!—will see the wonderful land that I promised to give to your ancestors. The only exception is Caleb, Jephunneh's son. He will see it. I will give the land he walked on to him and his children for this reason: he was completely devoted to the LORD.

Contemporary English V.

You had made the LORD angry, and he said: You people of this generation are evil, and I refuse to let you go into the good land that I promised your ancestors. Caleb son of Jephunneh is the only one of your generation that I will allow to go in. He obeyed me completely, so I will give him and his descendants the land he explored.

Easy English

When the *Lord heard what you said, he was angry. He made a serious promise. "None of you bad men will see the good country. I promised to give this country to your fathers. Only Caleb, the son of Jephunneh will see it. I will give to him and to his family the land that he walks on. This is because he obeyed the *Lord completely."

Easy-to-Read Version

"The Lord heard what you said, and he became angry. He made a strong promise. He said, 'None of you evil people who are living now will go into the good land that I promised to your ancestors [Literally, "fathers," meaning a person's parents, grandparents, and all the people they are descended from.]. Only Caleb son of Jephunneh will see that land. I will give Caleb the land he walked on. And I will give that land to Caleb's descendants [A person's children and their future families.]. Why? Because Caleb did all that I commanded.'

Good News Bible (TEV)

"The LORD heard your complaints and became angry, and so he solemnly declared, 'Not one of you from this evil generation will enter the fertile land that I promised to give your ancestors. Only Caleb son of Jephunneh will enter it. He has remained faithful to me, and I will give him and his descendants the land that he has explored.'

The Message

When GOD heard what you said, he exploded in anger. He swore, "Not a single person of this evil generation is going to get so much as a look at the good land that I promised to give to your parents. Not one—except for Caleb son of Jephunneh. He'll see it. I'll give him and his descendants the land he walked on because he was all for following GOD, heart and soul."

New Berkeley Version	So when the LORD heard your words He was indignant and swore: Not one of these men of this evil generation will see the good land which I promise to give your fathers, no one except Caleb the son of Jephunneh; he shall see it and to him and to his sons I will give this land upon which he has set foot, because in this he has followed the LORD completely.
New Life Bible	"The Lord heard your words and was angry. He swore, 'Not one of these men of these sinful people will see the good land I promised to give your fathers, except Caleb the son of Jephunneh. He will see it. I will give the land on which he has walked to him and his children because he has always followed the Lord.'
New Living Translation	"When the Lord heard your complaining, he became very angry. So he solemnly swore, 'Not one of you from this wicked generation will live to see the good land I swore to give your ancestors, except Caleb son of Jephunneh. He will see this land because he has followed the Lord completely. I will give to him and his descendants some of the very land he explored during his scouting mission.'
The Voice	When the Eternal heard your <i>untrusting</i> words, He angrily swore an oath: "Not a single person in this wicked generation will see the good land I swore to give to your ancestors! There'll be only one exception: Caleb (Jephunneh's son). He will see it. I'll give the very land he walked through when he spied it out to him and his descendants because he remained completely loyal to the Eternal."

Partially literal and partially paraphrased translations:

American English Bible	'And when Jehovah heard the things you were saying, He became very angry. So, He swore and said: <i>None of these men will see the good land that I swore to give to their ancestors, except Caleb (the son of JephonNe). he will see it and I'll give this land that he traveled to, to him and his sons; because, he did what Jehovah said.</i>
Beck's American Translation	'None of these men these wicked people of this age, will ever see this fine land I swore to give your fathers, except Caleb, Jephunneh's son. He will see it and to him and his descendants I will give this land he walked on, because he followed the LORD fully.'
Christian Community Bible	And when Yahweh heard the rumblings of your complaints, he was angry and he swore: Not one from this perverse generation will see the beautiful land which I swore to give to your ancestors except Caleb, the son of Jephunneh. He shall see it and I will give him and his children the land upon which he trod because he has faithfully followed Yahweh.
New Advent (Knox) Bible	Listening to this talk of yours, the Lord was angry with you, and he took an oath that none of that worthless generation should live to see the fair land that was his promised gift to your fathers, except Caleb the son of Jephone. He was to see it, he and his sons should have the gift of the ground his feet had trodden, because he had carried out the Lord's will.
New American Bible	When the LORD heard your words, he was angry; and he swore, 'Not one man of this evil generation shall look upon the good land I swore to give to your fathers, except Caleb, son of Jephunneh; he shall see it. For to him and to his sons I will give the land he trod upon, because he has followed the LORD unreservedly.' Except Caleb: Joshua also was allowed to enter, but he is not referred to here because special mention is made of him in Deut 1:38 as the successor of Moses.
New American Bible (R.E.)	When the LORD heard your words, he was angry, and took an oath: Not a single one of this evil generation shall look upon the good land I swore to give to your ancestors, except Caleb,* son of Jephunneh. He shall see it, for to him and to his descendants I will give the land he trod upon [Jos 14:6-14.], because he has fully followed the LORD.

NIRV	The Lord heard what you said. So he became angry. He took an oath and made a promise. He said, "I promised to give this good land to your people long ago. But not one of you evil men who are alive today will see it. "Only Caleb will see the land. He is the son of Jephunneh. I will give him and his children after him the land he walked on. He followed me with his whole heart."
New Jerusalem Bible	'Yahweh heard what you were saying and in his anger swore this oath, "Not one of these people, this perverse generation, will see the fine country I swore to give your ancestors, except Caleb son of Jephunneh. He will see it. To him and to his children I shall give the land he has set foot on, for he has been perfectly obedient to Yahweh."
New Simplified Bible	»Jehovah heard what you said. He was angry and solemnly swore: »'Not one man of this evil generation will see that good land, which I swore to give your fathers, »'Except Caleb son of Jephunneh. He will see it. I will give him and his descendants the land he walks on. This is because he followed Jehovah wholeheartedly.
Revised English Bible	When the LORD heard your complaints, he was angry and solemnly swore, 'Not one of these men, this wicked generation, will see the good land which I swore to give your forefathers, none except Caleb son of Jephunneh; he will see it, and to him and his descendants, I shall give the land on which he has set foot, because he followed the LORD loyally.'
Today's NIV	When the LORD heard what you said, he was angry and solemnly swore: "No one from this evil generation shall see the good land I swore to give your ancestors, except Caleb son of Jephunneh. He will see it, and I will give him and his descendants the land he set his feet on, because he followed the LORD wholeheartedly."

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Yahweh heard the voice of your words, and enraged, and swore, saying, "But of these men of this evil generation that saw the good land I swore to give to your fathers, no man beside Caleb the son of Jephunneh! He saw it and to him I will give the land that he trod, and to his sons, since he was fully after Yahweh."
Bible in Basic English	And the Lord, hearing your words, was angry, and said with an oath, Truly, not one of this evil generation will see that good land which I said I would give to your fathers, But only Caleb, the son of Jephunneh, he will see it; and to him and to his children I will give the land over which his feet have gone, because he has been true to the Lord with all his heart.
The Expanded Bible	When the Lord heard what you said, he was angry and ·made an oath [swore], saying, "I promised a good land to your ·ancestors [fathers], but none of ·you evil people [this evil generation] will see it. Only Caleb son of Jephunneh will see it [Num. 14:24]. I will give him and his descendants the land he walked on, because he followed the Lord completely [Josh. 15:13-19; Judg. 1:9-15]."
Ferar-Fenton Bible	And the EVER-LIVING heard the sound of your words and was angry, and swore, saying; "This vile generation shall never see the beautiful land which I promised to give to their fathers; only Caleb the son of Jefunah shall see it ; and I will give to him and his sons the country which he travelled through, for he went up confidently, following the EVER-LIVING."
NET Bible®	<i>Judgment at Kadesh Barnea</i> When the Lord heard you, he became angry and made this vow [Heb "and swore," i.e., made an oath or vow.]: "Not a single person [Heb "Not a man among these men."] of this evil generation will see the good land that I promised to give to your ancestors! The exception is Caleb son of Jephunneh [Caleb had, with Joshua, brought back to Israel a minority report from Canaan urging a conquest of the land, for he was confident of the Lord's power (Num 13:6, 8, 16, 30; 14:30, 38).]; he will

see it and I will give him and his descendants the territory on which he has walked, because he has wholeheartedly followed me [Heb "the Lord." The pronoun ("me") has been employed in the translation, since it sounds strange to an English reader for the Lord to speak about himself in third person.]"

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When the Lord heard [S Nu 11:1] what you said, he was angry [S Nu 32:14] and solemnly swore [S Nu 14:23, 28-30; Eze 20:15; Heb 3:11]: "No one from this evil generation shall see the good land [S Nu 14:29] I swore to give your ancestors, except Caleb [S Nu 13:6] son of Jephunneh. He will see it, and I will give him and his descendants the land he set his feet on, because he followed the Lord wholeheartedly [S Nu 14:24]."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"ADONAI heard what you were saying, became angry and swore, 'Not a single one of these people, this whole evil generation, will see the good land I swore to give to your ancestors, except Kalev the son of Y'funeh -he will see it; I will give him and his descendants the land he walked on, because he has fully followed ADONAI.'
exeGesés companion Bible	...and Yah Veh heard the voice of your words and enraged and oathed, saying, Surely not one of these men of this evil generation sees that good land, which I oathed to give to your fathers - except Kaleb the son of Yephunneh; he sees; and I give the land he trods to him and to his sons, because he fulfills to follow Yah Veh.
Kaplan Translation	When God heard what you said, He angrily swore, 'No man [Literally, 'If any man,' an oath form. See Numbers 14:22, 32:11.] of this evil generation will see the good land that I swore to give your fathers. The only exception will be Caleb son of Yefuneh [See Numbers 13:6.]. Since he followed God wholeheartedly, not only will he see it, but I will give him and his descendants the land he walked [See Num. 14:24].
Orthodox Jewish Bible	And Hashem heard the sound of your words, and was angry, and on oath, said, Surely there shall not one of these men of this dor harah see ha'aretz hatovah, which I swore to give unto Avoteichem. Except Kalev ben Yephunneh; he shall see it, and to him will I give ha'aretz that he hath trodden upon, and to his children, because he hath wholly followed Hashem.
<i>The Scriptures</i> 1998	"And הוה heard the voice of your words, and was wrath, and took an oath, saying, 'Not one of these men of this evil generation shall see that good land of which I swore to give to your fathers, except Kalēb? son of Yephunneh. He shall see it, and to him and his children I give the land on which he walked, because he followed הוה completely.'

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And the Lord heard your words, and was angered and He swore, Not one of these men of this evil generation shall see that good land which I swore to give to your fathers, Except [Joshua, of course, and] Caleb son of Jephunneh; he shall see it, and to him and to his children I will give the land upon which he has walked, because he has wholly followed the Lord.
Context Group Version	And YHWH heard the voice of your { pl } words, and was angry, and swore, saying, Surely not a man of these men of this evil generation shall see the good land { or earth }, which I swore to give to your { pl } fathers, except Caleb the son of

New King James Version	Jephunneh: he shall see it; and to him I will give the land { or earth } that he has trodden on, and to his sons, because he has wholly followed YHWH. The Penalty for Israel's Rebellion "And the Lord heard the sound of your words, and was angry, and took an oath, saying, `Surely not one of these men of this evil generation shall see that good land of which I swore to give to your fathers, except Caleb the son of Jephunneh; he shall see it, and to him and his children I am giving the land on which he walked, because he wholly followed the Lord.' "
New RSV	When the Lord heard your words, he was wrathful and swore: `Not one of these-not one of this evil generation-shall see the good land that I swore to give to your ancestors, except Caleb son of Jephunneh. He shall see it, and to him and to his descendants I will give the land on which he set foot, because of his complete fidelity to the Lord.'
Syndein/Thieme	And Jehovah/God heard the voice of your words/'doctrinal communications' {dabar}, and was angry/wroth, and swore, saying, Surely there shall not one of these men of this evil generation see that good land, which I swore to give unto your fathers . . . except Caleb, the son of Jephunneh, he shall see it, and to him will I give the land that he has trodden upon, and to his children, because he has wholly followed Jehovah/God.
Third Millennium Bible	"And the LORD heard the voice of your words and was wroth, and swore, saying, `Surely there shall not one of these men of this evil generation see that good land which I swore to give unto your fathers, save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the LORD.'
Webster's Bible Translation	And the LORD heard the voice of your words, and was wroth, and swore, saying, Surely there shall not one of these men of this evil generation see that good land, which I swore to give to your fathers, Save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trod upon, and to his children, because he hath wholly followed the LORD.
Young's Updated LT	"And Jehovah hears the voice of your words, and is wroth, and swears, saying, Not one of these men of this evil generation does see the good land which I have sworn to give to your fathers, save Caleb son of Jephunneh—he does see it, and to him I give the land on which he has trodden, and to his sons, because that he has been fully after Jehovah.

The gist of this verse:

Y^ehowah God was angry at what the Israelites said, and He swore an oath saying that none of the men from Gen X would be able to enter into the land, with the exception of Caleb and his sons.

Deuteronomy 1:34a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
shâma' (שָׁמַעַ) [pronounced <i>shaw-MAHG</i>]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	3 rd person masculine singular, Qal imperfect	Strong's #8085 BDB #1033

Deuteronomy 1:34a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
qôwl (קוֹל) [pronounced <i>kohl</i>]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular construct	Strong's #6963 BDB #876
d ^e bârîym (דְּבָרִים) [pronounced <i>daw^b-vawr- EEM</i>]	<i>words, sayings, doctrines, commands; things, matters, reports</i>	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #1697 BDB #182

Translation: *Y^ehowah heard the sound of your words...* When the people of Israel heard how big the giants were and how well-fortified their cities were, they began to cry and complain, and work one another up into a lather.

Matthew Poole: *Your words* - *That is to say, your murmurings, your unthankful, impatient, distrustful and rebellious speeches.*¹⁰¹

Deuteronomy 1:34b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qâtsaph (קָצַף) [pronounced <i>kaw-TSAF</i>]	<i>to be wroth, to be angry, to be in a rage</i>	3 rd person masculine singular, Qal imperfect	Strong's #7107 BDB #893

Translation: *...and He is angry;...* There are two ways to look at this situation: on the basis of what God has promised and on the basis of how the people of Israel feel. If their concentration is upon God, then they could go into the land and take it. But they are thinking about themselves and their circumstances and, despite all that they have seen, they are afraid. As a result, God is angry with them.

God has made both His power and presence known to all of the people of Israel. That they do not trust Him is a great problem.

¹⁰¹ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Deut. 1:34.

Deuteronomy 1:34c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâba' (שָׁבַע) [pronounced shaw ^b -VAHG]	<i>to swear, to imprecate, to curse, to swear an oath, to take a solemn oath, to swear allegiance</i>	3 rd person masculine singular, Niphal imperfect	Strong's #7650 BDB #989
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend</i>	Qal infinitive construct	Strong's #559 BDB #55

Translation: ...so He made a solemn oath, saying,... Moses is reminding his audience that, when these adult men who had seen God's graciousness, rejected Him and rejected His promises, then God made a solemn oath against them.

Deuteronomy 1:35a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'îm (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
When following an oath, either stated or implied, 'îm, by itself, functions as an emphatic negative. According to the Geneva Bible: <i>The Hebrews in swearing begin commonly with "If" and understand the rest, that is, that God will punish him who breaks the oath: here the wicked show that they are afraid lest that happen to them which they would do to others.</i> ¹⁰²			
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	3 rd person masculine singular, Qal imperfect	Strong's #7200 BDB #906
'îysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's # none BDB #88

¹⁰² From <http://www.biblestudytools.com/commentaries/geneva-study-bible/genesis/genesis-26.html> accessed March 10, 2013

Deuteronomy 1:35a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾānāshîym (אֲנָשִׁים) [pronounced <i>uh-NAW-sheem</i>]; also spelled ʾīyshîym (אִישִׁים) [pronounced <i>ee-SHEEM</i>]	<i>men; inhabitants, citizens; companions; soldiers, followers</i>	masculine plural noun with the definite article	Strong's #376 BDB #35
ʾēlleh (אֵלֶּה) [pronounced <i>ALE-leh</i>]	<i>these, these things</i>	demonstrative plural adjective (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41
dōwr (דּוֹר) [pronounced <i>dohr</i>]	<i>generation; race; people; age, period, time period [of a generation], a time slice</i>	masculine singular noun with the definite article	Strong's #1755 BDB #189
raʿ (רָע) [pronounced <i>rahg</i>]	<i>evil, bad, wicked; evil in appearance, deformed; misery, distress, injury; that which is displeasing [disagreeable, unhappy, unfortunate, sad]</i>	masculine singular adjective/noun with the definite article	Strong's #7451 BDB #948
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260
ʾēth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾerets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
ʾtōwb (טוֹב) [pronounced <i>tohbv</i>]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	feminine singular adjective which can act like a substantive; with the definite article	Strong's #2896 BDB #373

Translation:...‘Not [lit., *if*] [one] man of these men [from] this evil generation will see the good land... When the hypothetical particle is used as a part of an oath, then it becomes a strong negative. “No one—not one man from this evil generation will see the good land...” is what God vowed.

Now, let's go back and pick up the whole story: the night prior to the entrance into the land, Gen X cried and complained, bitched and moaned, as they were famous for. Then all the congregation lifted up their voices and cried, and the people wept that night. And all the sons of Israel grumbled against Moses and Aaron; and the whole congregation said to them, "It would have been preferable to die in the land of Egypt or to die in the wilderness!" (Num. 14:1–2). God's stated preference was to kill every Jew and begin His nation anew with Moses. Moses would be the father and only his children would enter into the land. And Y^ehowah said to Moses, "How long will this people spurn Me? And how long will they not believe in Me, despite all the signs which I have performed in their midst? I will strike them down with pestilence and dispossess them, and I will make you into a nation greater

and mightier than blue." (Num. 14:11–12). Moses doesn't tell this generation, at least in these messages, that God was ready to kill them all and begin all over again.

This may strike you as being a little weird. God says, "Look, I want to kill every last one of those Israelites and start over with just you, Moses." Moses says, "No, give them another chance" and God says, "Okay." Why all of this? Did Moses, with just a few words, actually cause God to change His mind?

God Wants to Kill All Israel and then He Changes His Mind

1. God has made His power and presence known to the people of Israel. They have seen great wonders unlike anything you and I have ever seen. Yet, they do not trust God to take them into the Land of Promise.
2. God goes to Moses and says, "These people piss Me off so much, I am ready to kill them all and start over with just you, Moses." Bear in mind that this is all language of accommodation; there is nothing to indicate that God is emotional.
3. Moses pleads for the people, and gets God to back off. This is both amazing and somewhat disconcerting at the same time. Is God really this easy to talk into things?
4. What's the deal? If God has a desire to do something, but a godly man stands up and says, "Don't" so that God can be dissuaded?
5. Moses, although flawed, is light years ahead of these Jews. So they are analogous to the people of the world and Moses is analogous to Jesus Christ.
6. Moses pleads for their lives just as Jesus Christ pleads for our lives.
7. Jesus Christ, because He dies for our sins, may ask for our pardon. There is no longer a barrier between our sins and God's righteousness and justice. Because of the cross, God can forgive us; because of the cross, we can be given life in the Land of Promise.
8. Moses, as standing between God and the people, is a picture of Jesus Christ as mediator between God and the people.
9. Moses asks for forgiveness for the people of Israel; Jesus asks for forgiveness for the people of the earth. Moses is simply establishing a parallel, like the many parallels we find throughout the Old Testament.

God wants His message of redemption and intercession to resound throughout the Old Testament.

Chapter Outline

Charts, Maps and Short Doctrines

Let's lay out this parallel:

The Parallel that Moses Sets Up as Israel's Mediator

Moses as a Type of Christ	Jesus, the Antitype
Moses stands in the gap between the people of Israel and the justice of God.	Jesus stands in the gap between mankind and the justice of God.
The people of Israel deserve to be destroyed.	Mankind deserves destruction.
Moses intervenes; he acts as a mediator between God and the people.	Jesus intervenes; He acts as a mediator between God and the people.
Moses will die; he will not enter into the Land of Promise.	Jesus died for our sins.
Some of the people will die (Gen X) and some of them will go into the Land of Promise (the generation of promise).	Some people will spend eternity separated from God; and some will spend eternity with God.

The Parallel that Moses Sets Up as Israel’s Mediator

Moses as a Type of Christ

Moses, who represents the Law, will not lead the people into the Land of Promise. It is Joshua (= savior) who will lead the people into the land.¹⁰³

Jesus, the Antitype

We are not saved by works of the Law, but by Jesus Christ, our Savior.

Throughout the Old Testament, we find hundreds of instances of types—people, things and events which point toward Jesus Christ or His work on the cross. So you see that situations like this, where Moses appears to change God’s mind, is really about something else altogether.

Chapter Outline

Charts, Maps and Short Doctrines

Deuteronomy 1:35b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
’ăšher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
shâba’ (שָׁבַע) [pronounced shaw ^b -VAHG]	<i>to swear, to imprecate, to curse, to swear an oath, to take a solemn oath, to swear allegiance</i>	1 st person singular, Niphal imperfect	Strong's #7650 BDB #989
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong’s # BDB #510
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	Qal infinitive construct	Strong's #5414 BDB #678
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong’s # BDB #510
’âb (אָב) [pronounced aw ^b v]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine plural noun with the 2 nd person masculine plural suffix	Strong’s #1 BDB #3

Translation: ...which I swore I would give to your fathers;... God made promises of this land to Abraham, Isaac and Jacob—on many occasions. These are the fathers or the *patriarchs*. God had promised the land of Canaan to these men—and it would be given to their descendants—but not to Gen X.

God was actually much more graphic than this. And Y^ehowah said to Moses and Aaron, saying, "How long [must I remain] with this evil generation who are grumbling against Me? I have heard the complaints of the sons of Israel, which they are making against Me. Say to them, 'As I live,' says Y^ehowah, 'just as you have spoken in My hearing, so I will surely do to you; your corpses will fall in this wilderness, even all your numbered men, according to your complete number from twenty years old and upward, who have grumbled against Me.'" (Num. 14:26–29). Moses doesn't exactly sugar coat what God told him; however, he isn't quite as graphic as *your corpses will fall in this wilderness*. One of the things which this Gen X chanted was *it would have been better to have died in the wilderness*; God heard their voice and answered their prayer, so to speak. However, Moses is speaking to the

¹⁰³ Gill made this observation, writing, *so the heavenly inheritance is not by the law of Moses, and the works of it, but by Joshua, or Jesus, the Saviour, by his achievements, victories, and conquests*. Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 1:38.

children who have, over the past thirty-eight years, been bereaved of their parents, so Moses softens what God said; he is a bit more diplomatic because of his audience.

Gen X could not see past the giants and the fortified walls—the land was exactly as God had promised. God had an agenda which deals with the world, not just with the Jews (we might do well to remember that God's agenda still is with the world and it does not confined to ourselves or our church). Part of this plan included the destruction of the cancerous growth of people who recognized the beauty and wealth of Palestine and therein settled. Part of God's plan included their elimination. So far in medicine, the most effective way to stop cancerous growth, when it is possible, it to remove it completely—to cut it out. God must perform such an operation on various groups of people. We see great areas where there is continual warfare. We see great diseases decimating various populations. These things are not random—this is a part of God's plan. This does not mean that every person struck down with a horrible disease is an unbeliever or a believer out of fellowship. God has some of us die in this way as a witness to the unbeliever and to the believer who is out of fellowship. We have nothing to fear from death. Death is immediate deliverance from pain and discomfort, from distress and unhappiness, to perfect happiness and no more sorrow and no more tears. We have this confidence which takes us through the door of death. Our Lord has conquered death.

Deuteronomy 1:36a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zûlâh (זָלוּד) [pronounced zoo-LAH]	<i>except, besides, only, save that, with the exception of</i>	preposition, conjunction	Strong's #2108 BDB #265
Keleb (כֶּלֶב) [pronounced kaw-LAY ^b V]	<i>dog; transliterated Caleb</i>	masculine proper noun	Strong's #3612 BDB #477
bên (בֶּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Y ^e phunneh (יֶפְחֻנֶּה) [pronounced yef-oon-NEH]	<i>he will be prepared; he will be facing; transliterated Jephunneh</i>	masculine singular proper noun	Strong's #3312 BDB #819

Translation: ...with the exception of Caleb ben Jephunneh... One of the exceptions was Caleb ben Jephunneh. 12 spies went into the land to take it, and Caleb and Joshua were both ready to lead the Israelite troops back into the land to take it. It was the other ten spies who cried and whined and lobbied against going into the land to take it.

Deuteronomy 1:36b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hûw' (אוּהוּ) [pronounced hoo]	<i>he, it; himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	3 rd person masculine singular, Qal imperfect with the 3 rd person feminine singular suffix	Strong's #7200 BDB #906

Translation:...—*he [this man] will see the land [lit., her]...* We have Caleb referenced twice in this verse—first with the personal pronoun and then as a part of the verb. This makes his person stand out. We might render this *he and only he will see the land, he even he will see the land.*

Deuteronomy 1:36c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
nâthan (נתן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	1 st person singular, Qal imperfect	Strong's #5414 BDB #678
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
'âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
dârak ^e (דָּרַךְ) [pronounced <i>daw-RAHK</i>]	<i>to march, to trample, to walk over, to walk; to bend [a bow—by stepping on it]; to enter [a place by walking]</i>	3 rd person masculine singular, Qal imperfect	Strong's #1869 BDB #201
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person feminine singular suffix	Strong's# none BDB #88

Translation: *...and I will give the land to him—[the land] which he has walked in—...* Caleb was faithful. Therefore, he will be given his share in this land.

Unbelievers and immature believers are often concerned about, *what if we drop a bomb here or there; what if some believers are killed?* God is able to sort this out. We have incident after incident where everyone but one or two go one way, and God honors those one or two. Here, it is Caleb and Joshua. In all of Gen X, we have the leaven of fear which has spread throughout these men—but it has not spread to Moses, Caleb or Joshua. So God is perfectly able of removing these people from the rest, and dealing with the rest. When the Jews will take Jericho, there will be one woman and her family who will be spared. God worked that problem out. She favored Israel and God took that into account.

Application: You may be the last believer in some degenerate city like San Francisco, and there is a great tidal wave or an attack along the west coast. If God still has a plan for your life, then you will survive whatever disaster is brought to that geographical area.

Deuteronomy 1:36d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119
ya'an (עַי) [pronounced <i>yah-ĠAHN</i>]	<i>because, therefore, because that, in that, on account of (conjunction); because of, on account of (preposition); why (with interrogative pronoun) (preposition)</i>	preposition/conjunction	Strong's #3282 BDB #774
'ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
Together, ya'an 'ăsher (אֲשֶׁר עַי) [pronounced <i>yah-ĠAHN ash-ER</i>] mean <i>because that, because; in that, that</i> .			
mâlê' (מָלֵא) [pronounced <i>maw-LAY</i>]	<i>to fill, to make full, to fill up, to fulfill; to overflow</i>	3 rd person masculine singular, Piel perfect	Strong's #4390 BDB #569
'achârêy (אַחֲרָי) [pronounced <i>ah-kuh-RAY</i>]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form	Strong's #310 BDB #29
Together, these words appear to mean <i>to fully follow after, to follow in complete obedience</i> .			
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation:...[and I will give this land] to his children because he fully followed after Y^ehowah.' God would give a plot of land to Caleb because he followed Him. Translating the final phrase is somewhat difficult, but this seems to be what most translators have agreed upon.

The twelve men who went into the land observed different things. The ten who formed the majority report saw the giants and the fortified cities and did everything in their power to dissuade the children of Israel from going into the land of Palestine. However, Caleb and Joshua saw the land just as God had promised—they saw the beauty of the land and its great prosperity. The giants and the fortified cities were just a detail. They no doubt observed the tall warriors and the high walls, but they knew that God was able. The key is that Caleb and Joshua knew God's Word and they believed God. That is knowledge of doctrine and **faith-rest**. You, as a believer, need to start there, along with the filling of the Holy Spirit. God has tremendous earthly blessings which he has set before you—you need only take them by faith.

Caleb was forty years old when he was sent out to spy the land. At the time of this sermon, he was eighty. It will take Israel only five years to conquer most of the land given them by God, and Caleb will enter the land as strong and as youthful as he was at forty; Caleb told Joshua, "And now behold, Y^ehowah has let me live, just as He spoke, these forty-five years, from the time that Y^ehowah spoke this word to Moses, when Israel walked in the

wilderness; and now, observe, I am eighty-five years old today. I am still as strong today as I was in the day Moses sent me; as my strength was then, so my strength is now, for war and for going out and coming in." (Joshua 14:10–11). That is God's grace. Moses too was blessed with youthfulness and health throughout his 120 years on this earth (Deut. 34:7). This is by no means a promise to any of us, but God does bless by providing strength, health and youthfulness. One of the first people who comes to mind is R.B. Thieme, whose father and uncle all died at relatively young ages; however, he always appeared to be vigorous and in the best of health, with very little change in physical appearance over the final twenty or thirty years of his ministry.¹⁰⁴ The fact that God has given such strength and blessing to some would be a damn good reason to get with His Word.

McGee: *Caleb and Joshua were different from the others. They were spies who believed God and had brought back an accurate report, a good report. The fact of the matter is that Caleb will lay hold of the land that he wanted. We will find later, in the Book of Joshua, that he was a remarkable man. He walked up and down the land, and he claimed the mountain where the giants lived! "This is what I want," he said, and God gave it to him for an inheritance.*¹⁰⁵

Caleb also took this statement to mean that he could claim whatever piece of land that he wanted, and that he did in Joshua 14–15, which we will discuss later.

The Pulpit Commentary summarizes all of this: *Passing by the way of the Amorites, as they had been commanded (ver. 7), they came to Kadesh-barnea. (see Num. 12:16) Their discontent broke out oftener than once, before they reached this place; (see Num 11:11–12) but Moses, in this recapitulation, passes over these earlier instances of their rebelliousness, and hastens to remind them of the rebellion at Kadesh, (Num. 13–14) because it was this which led to the nation being doomed to wander in the wilderness until the generation that came out of Egypt had died. It was through faith in God that Canaan was to be gained and occupied by Israel; but this faith they lacked, and so they came short of what God had summoned them to attain...Hence, when they had come to the very borders of the Promised Land, and the hills of Canaan were before their eyes, and Moses said to them, in the name of God, Go up, possess ("asyndeton emphaticum," Michaelis), they hung back, and proposed that men should be sent out to survey the land and bring a report concerning it. This was approved of by Moses; but when the spies returned and gave their report, the people were discouraged, and refused to go up. They were thus rebellious against the commandment (literally, the mouth, the express will) of Jehovah their God; and not only so, but with signal ingratitude and impiety they murmured against him, and attributed their deliverance out of Egypt to God's hatred of them, that He might destroy them.*¹⁰⁶ Therefore, when the LORD heard, He was full of wrath; a fire was kindled against Jacob; His anger rose against Israel, because they did not believe in God and did not trust His saving power. (Psalm 78:11–12; ESV capitalized) They forgot God, their Savior, Who had done great things in Egypt, wondrous works in the land of Ham, and awesome deeds by the Red Sea. Therefore He said He would destroy them-- had not Moses, His chosen one, stood in the breach before him, to turn away His wrath from destroying them. Then they despised the pleasant land, having no faith in his promise. They murmured in their tents, and did not obey the voice of the LORD. Therefore He raised His hand and swore to them that He would make them fall in the wilderness, and would make their offspring fall among the nations, scattering them among the lands. (Psalm 106:21–27; ESV capitalized) As it is said, "Today, if you hear his voice, do not harden your hearts as in the rebellion." For who were those who heard and yet rebelled? Was it not all those who left Egypt led by Moses? And with whom was He provoked for forty years? Was it not with those who sinned, whose bodies fell in the wilderness? And to whom did He swear that they would not enter His rest, but to those who were disobedient? So we see that they were unable to enter because of unbelief. (Heb. 3:15–19; ESV capitalized)

¹⁰⁴ At the time that I am writing this, his ministry to the same church is in it's forty-seventh year.

¹⁰⁵ From http://archive.org/stream/05_Deuteronomy/05-DEUTERONOMY_djvu.txt accessed November 6, 2013.

¹⁰⁶ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Deut. 1:19–26.

In other words, Gen X all died the sin unto death in the desert under the hand of Y^ehowah Elohim. God told them in advance that He would do this, and He fulfilled His promise. Just as He had promised them that they could have taken the land, had they faith in Him; so He made a second promise to kill every single one of them in the desert before stepping into the land of Canaan again.

J. Vernon McGee gives us a few words of application: *By the way, what do you want of God, friend? Are you a parent? Are you a young person starting out in life? What do you want of God? Let me say this: If you think you can sit on the sidelines and get it, you are wrong. There are a great many folk who think they should just sit and pray and pray and pray. I certainly agree that we must pray and live in fellowship with Him, but, my friend, you are going to have to go out there and take it. Did you know that? God said He would give to Caleb the land that he had trodden upon. A great many of us today are not being blessed because we are spending too much time sitting down. That is the wrong place to be if we want the blessing of God. We are to walk. There is a great deal said in the Scriptures about the Christian's walk and very little said about the Christian's sitting down. We need to lay hold of God's promises.*¹⁰⁷

Now, if you are a normal person, and reading this (or hearing it, as did the generation of promise), you should be saying to yourself, "But what about Joshua? Didn't he follow the Lord fully?" This is a speaking technique. Moses has spoken of Caleb, whereas most of the people think that he should be speaking of Caleb *and Joshua*. Now, they cannot interrupt him; but they can be thinking, in the back of their minds, "But what about Joshua?" After all, Joshua is standing right there next to Moses. So the way that Moses says this grabs their attention and focuses the people on Joshua, even though he has not said Joshua's name. That's pretty cool, don't you think?

God was not just angry with Gen X; God was also angry with Moses. Moses suddenly moves forward in time in this speech, from God swearing not to let anyone from Gen X into the land (with the exception of Caleb and Joshua); to God not allowing even Moses into the land, as he had not himself fully obeyed God. The way these verses are put together, it sounds as if God swears that He will not allow Gen X into the land; and then He turns to Moses and says, "You won't be going into the land either." But these words of God to Moses are actually spoken 37 years later.

Also in me was angry Y^ehowah in your account, to say, 'Also you will not go in there.' Deuteronomy 1:37 **Y^ehowah was also angry with me on your account, [and He] said, 'Furthermore, you will not go in there [either].'**

Jehovah was also angry with me because of you, and He told me, 'Furthermore, you will not go into the land either.'

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	Against me also was there displeasure before the Lord on your account, saying, You too are not to go in there;...
Latin Vulgate	<u>Neither is His indignation against the people to be wondered at</u> , since the Lord was angry with me also on your account, and said: Neither will you go in there.
Masoretic Text (Hebrew)	Also in me was angry Y ^e howah in your account, to say, 'Also you will not go in there.'
Peshitta (Syriac)	Also the LORD was angry with me on your account, saying, You also shall not go in thither.
Septuagint (Greek)	And the Lord was angry with me for your sake, saying, Neither shall you <u>by any means</u> enter therein.

¹⁰⁷ From http://archive.org/stream/05_Deuteronomy/05-DEUTERONOMY_djvu.txt accessed November 6, 2013.

Significant differences: The targum does now have God as the subject of *being angered, being displeased*, as does the Hebrew. The Greek adds an additional phrase at the end.

Thought-for-thought translations; paraphrases:

Contemporary English V.	The LORD was even angry with me because of you people, and he said, "Moses, I won't let you go into the land either.
Easy English	The *Lord became angry with me also, because of you. He said to me, "Neither will you go into this country."
Good News Bible (TEV)	Because of you the LORD also became angry with me and said, 'Not even you, Moses, will enter the land.
<i>The Message</i>	But I also got it. Because of you GOD's anger spilled over onto me. He said, "You aren't getting in either.
New Living Translation	"And the Lord was also angry with me because of you. He said to me, 'Moses, not even you will enter the Promised Land!
The Voice	And He was angry with me, too, because of the way you acted. He told me, "Not even you will go into the land!

Partially literal and partially paraphrased translations:

American English Bible	'Then Jehovah became angry with me because of you. For he told me: <i>You won't enter the land either.</i>
Christian Community Bible	Yahweh was angry with me as well because of your fault, and he said to me: 'Neither will you enter there; but your assistant, Joshua, the son of Nun, will... A portion of v. 38 is included for context.
New Advent (Knox) Bible	And what marvel that the people should feel his displeasure, when the Lord was angry with me too for your sakes? There is no entering there, he told me, for thee either.
Today's NIV	Because of you the LORD became angry with me also and said, "You shall not enter it, either.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Bible in Basic English	Also Yahweh punished me for your sakes, saying, "You also will not come there." And, in addition, the Lord was angry with me because of you, saying, You yourself will not go into it:...
The Expanded Bible	Because of you, the Lord was also angry with me and said, "You won't enter the land either [Num. 20:12], but your assistant [^t the one who stands before you], Joshua son of Nun, will enter it. A portion of v. 38 is included for context.
Ferar-Fenton Bible	The EVER-LIVING was also angry with me on account of you, and said, "You shall not go there!
NET Bible®	As for me, the Lord was also angry with me on your account. He said, "You also will not be able to go there.
NIV, ©2011	Because of you the Lord became angry [Ps 106:32] with me also and said, "You shall not enter [S Nu 27:13] it, either.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"Also, because of you ADONAI was angry with me and said, 'You too will not go in there.
JPS (Tanakh—1985)	Because of you the LORD was incensed with me too, and He said: You shall not enter it either.

Kaplan Translation	God also displayed anger [(Targum Yonathan; HaKethav VeHaKabbalah). See Numbers 20:12 (Ralbag).] at me because of you [and] He said, 'You too will not enter [the land].
Orthodox Jewish Bible	Also Hashem was angry with me because of you, saying, Thou also shalt not go in there.
The Scriptures 1998	“And הוהי was enraged with me for your sakes, saying, ‘You do not go in there, either.

Literal, almost word-for-word, renderings:

The Amplified Bible	The Lord was angry with me also for your sakes, and said, You also shall not enter Canaan.
Concordant Literal Version	Moreover Yahweh showed Himself angered with me owing to you, saying:Not even you shall enter there.
Context Group Version	Also YHWH was angry with me for your { pl } sakes, saying, You also shall not go in there:...
Emphasized Bible	Even with me, did Yahweh show himself angry, for your sakes, saying,—Even thou, shalt not enter therein.
English Standard Version	Even with me the LORD was angry on your account and said, 'You also shall not go in there.
Green’s Literal Translation	And Jehovah was angry with me for your sake, saying, Also you shall not go in there.
New RSV	Even with me the Lord was angry on your account, saying, `You also shall not enter there.
Young’s Updated LT	“Also with me has Jehovah been angry for your sake, saying, Also, you will not go in there.

The gist of this verse: God was also displeased with Moses and He told Moses that he would not being going into the land either.

Moses artfully goes from God’s curse of Gen X 37 years earlier to a similar promise that God made to Moses, that he would not go into the land either.

Deuteronomy 1:37a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
gam (גַּם) [pronounced gahm]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong’s #1571 BDB #168
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 1 st person singular suffix	Strong’s# none BDB #88
’ānaph (אָנַף) [pronounced aw-NAHF]	<i>to be angry (always of God), to show oneself to be angry</i>	3 rd person masculine singular, Hithpael perfect	Strong’s #599 BDB #60
YHWH (הוהי) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong’s #3068 BDB #217
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong’s# none BDB #88

Deuteronomy 1:37a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gâlâl (גָּלָל) [pronounced gaw-LAWL]	<i>an circumstance, cause, reason</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1558 BDB #164

Together, the bēyth preposition and gâlâl mean *because of, on account of, for the sake of*.

The Pulpit Commentary: *The Hebrew word gâlâl (גָּלָל) [pronounced gaw-LAWL] comes from a root meaning “to roll,” and signifies primarily a turn in events, a circumstance, an occasion or reason. Moses [is not shifting the blame here; he simply] reminds the Israelites that the misconduct of the people was what led to God’s being angry also with him.*¹⁰⁸ Because this sermon has become a part of the Word of God, then what Moses is saying here has to be factual. Moses is to blame for his disobedience to the Word of God. However, the occasion of this disobedience is the murmuring and complaining of the people when they had no water.

Translation: *Y^ehowah was also angry with me on your account,...* Moses tells these people that God was angry with him on their account. Now, they were in part to blame because they had no water; but Moses also made the mistake of not following God’s instructions explicitly.

Here is what happened:

Originally, Gen X murmured against God and against Moses because they had no water. God had Moses strike a rock and from that rock flowed living waters. However, 37 years later, the Jews rebelled against Moses again due to the lack of water. This was the second occasion and this was the second generation, the generation of hope—and Moses made the mistake of striking the rock twice rather than speaking to it (Num. 20:11–12). Such a mistake confused the perfect analogy which God had set up.

This is somewhat tricky. Moses cannot really pass the blame off on the children of Israel, even though they are class A jerks. Remember, this teaching that Moses is doing is inspired; therefore, what Moses is saying here has to be accurate. There is a shared responsibility here. God knew to be angry with Moses. God did not give Moses some sort of break and say, “Don’t worry about it; I know what you are dealing with. Had it been up to Me, I would have killed them all already.” Moses is still responsible for his decision and his action, and therefore God’s anger is directed toward him.

Even with the shared responsibility, Moses still was 100% responsible for his own action. Sure you have seen an older and a younger brother together, and suddenly, the older brother hauls off and punches the younger one. Although it may appear as if this happened for no reason, usually there was a reason. Often the younger brother knows which buttons to push to get the goad of his older sibling; and often that is what set the older brother off. He is not absolved of his guilt here and should be punished for it; but without the stimulus of the younger brother’s taunting, it would not have occurred. The parent would say, “Don’t hit your younger brother;” and then assign whatever punishment is appropriate; and to the younger child would say, “See, this is what happens when you run your mouth, kid.”

¹⁰⁸ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Deut. 1:37 (edited).

Deuteronomy 1:37b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend</i>	Qal infinitive construct	Strong's #559 BDB #55
gam (גם) [pronounced gahm]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
'attâh (אתה) [pronounced aht-TAW]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
lô' (לא or לו) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
bôw' (בוא) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	2 nd person masculine singular, Qal imperfect	Strong's #935 BDB #97
shâm (שמ) [pronounced shawm]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027

Translation:...[and He] said, 'Furthermore, you will not go in there [either].' Because of Moses' failure, he also would not go into the land. This was probably the first time that he announced this publically. For Moses, this probably seemed like the right time to give this information to his people. He just told them how Gen X, their fathers, had died in the desert-wilderness because of their hardness of heart; and that Caleb (as well as Joshua) would be the exception that from generation. Then he says, "And, I guess I might as well tell you, I won't be going into that land either." This would have been a rather shocking statement, if this is the first time Moses is telling the people.

Let's take a look at that incident:

Num. 20:2–13 There was no water for the community, so they banded together against Moses and Aaron. The people laid the blame on Moses. 'We would rather have died', they said, 'as our brothers died before Yahweh! Why have you brought Yahweh's community into this desert, for us and our livestock to die here? Why did you lead us out of Egypt, only to bring us to this wretched place? It is a place unfit for sowing, it has no figs, no vines, no pomegranates, and there is not even water to drink!' Leaving the assembly, Moses and Aaron went to the entrance of the Tent of Meeting. They threw themselves on their faces, and the glory of Yahweh appeared to them. Yahweh then spoke to Moses and said, 'Take the branch and call the community together, you and your brother Aaron. Then, in full view of them, order this rock to release its water. You will release water from the rock for them and provide drink for the community and their livestock.' Moses took up the branch from before Yahweh, as he had directed him. Moses and Aaron then called the assembly together in front of the rock. He then said to them, 'Listen now, you rebels. Shall we make water gush from this rock for you?' Moses then raised his hand and struck the rock twice with the branch; water gushed out in abundance, and the community and their livestock drank. Yahweh then said to Moses and Aaron, 'Because you did not believe that I could assert my holiness before the Israelites' eyes, you will not lead this assembly into the country which I am giving them.' These were the Waters of Meribah, where the Israelites laid the blame on Yahweh and where,

by their means, he asserted his holiness. (NJB)

Deut. 1:37 Yahweh was angry with me too, because of you. "You will not go in either," he said. (NJB)

Moses, this Statement and the Inspiration of Deuteronomy

1. These words of Moses are Scripture; they are recorded in the book of Deuteronomy. Therefore, they have to be accurate. Moses cannot be understood as shifting the blame over to the generation of promise, who stand before him. Moses is to blame for his disobedience to God.
2. He faced two *no-water* situations with the children of Israel.
3. In the first case, God told Moses to hit that rock with his stick and from that rock flowed rivers of life. This was not like some kind of water fountain, as I have seen a painting representation of, but a great river which gushed out, providing enough water for all 2 million people.
4. This represented God judging the Rock, His Son, Jesus Christ, and living water flowing from Jesus giving everyone who drank from it eternal life. Jesus referenced this when He said, "If anyone is thirsty, let him come to Me and drink. He who believes in Me, as the Scripture said, 'From his [His?] innermost being will flow rivers of living water.'" (John 7:37b–38; Neh. 9:15 Psalm 78:20 105:41 Isa. 58:11 Zech. 14:8) As an aside, Jesus either was quoting from a Scripture which no longer exists, or this is a loose paraphrase of the passages suggested.
5. Jesus is judged but one time for our sins. He will not return to the cross. We do not crucify our Lord again. Therefore, for a similar situation, judgment for sins cannot be a part of the new illustration.
6. So the new generation of people complained again in Num. 20, and God told Moses to speak to the rock, and from it would come waters of life. However, Moses was mad at the people. This was stupid that he had to do this again. He knew that God provided water before and the people knew this as well. So Moses, because of the people, was mad and out of fellowship, so he struck the rock hard twice, and water flowed out.
7. However, this is not what God wanted to illustrate. Jesus would not die for our sins two more times. This ruined the type and antitype. When a man desires eternal life today, he simply *speaks* to the Rock (Jesus) and from Jesus flows rivers of life (this is another way of saying that the man expresses faith in Jesus Christ).
8. However, Moses was out of fellowship because he allowed the people to make him mad. He allowed the people to get his goat. So, in this way, they participated in this wrong thing that Moses did. In this way, they were partly responsible for his mistaken action.
9. Therefore, Moses can say that, because of the people, God would not allow Moses to go into the land with them. It was their murmuring and complaining that was the straw that broke the camel's back and got Moses mad and out of fellowship.
10. This does not, in any way, remove the responsibility from Moses. He allowed himself to get mad and get out of fellowship; and it was he who hit the rock twice when God told him only to speak to the rock.
11. When Moses says, "Because of you..." he is referring to the occasion of this second no-water situation; he is not putting the blame upon these people.
12. From the Hebrew exegesis: The Pulpit Commentary: *The Hebrew word gâlâl (גָּלַל) [pronounced gaw-LAWL] comes from a root meaning "to roll," and signifies primarily a turn in events, a circumstance, an occasion or reason. Moses [is not shifting the blame here; he simply] reminds the Israelites that the misconduct of the people was what led to God's being angry also with him.*¹ Because this sermon has become a part of the Word of God, then what Moses is saying here has to be factual. Moses is to blame for his disobedience to the Word of God. However, the occasion of this disobedience is the murmuring and complaining of the people when they had no water.
13. Moses could be understood to be sharing the blame, to the extent that, when he transfers his authority over to Joshua, that the people are thus encouraged not to treat Joshua as they treated Moses. "I cannot go into the land with you. Therefore, try not to pull this crap with Joshua, my successor," might give the gist of what Moses is saying in vv. 37–38.

In the Old Testament, this is seen simply as a matter of disobedience. When we come to the New Testament, and see how this lines up as a type-antitype, we understand why God judged Moses so harshly here.

There is actually a great deal more to be said about this judgment that God laid upon Moses, but Moses will wait and speak of that in Deut. 3:23–26. What Moses says here is by way of announcement and context; he is announcing that he is going into the land; and he is going to name his successor as well.

¹ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Deut. 1:37 (edited).

Chapter Outline

Charts, Maps and Short Doctrines

This is the first time that Moses appears to be speaking of this incident. The people wanted water, and Moses got them water. It appears that is all that they knew about this situation. However, then God took Moses aside and told him, “You are not going into the land, because you disobeyed Me.” This would have hit Moses hard; this would have been difficult for him to hear and process. So a few weeks have passed since this incident and Moses speaking to the people here, and it is reasonable that Moses tells the people for the first time that he will not go into the Land of Promise with them (however, Moses has already named Joshua as his successor in Num. 27:18–23¹⁰⁹).

Keil and Delitzsch: Moses did not wish to free himself from guilt. Even in this book his sin at the water of strife is not passed over in silence (cf. Deut. 32:51). But on the present occasion, if he had given prominence to his own fault, he would have weakened the object for which he referred to this event, viz., to stimulate the consciences of the people, and instil into them a wholesome dread of sin [disobedience and unbelief], by holding up before them the magnitude of their guilt. But in order that he might give no encouragement to false security respecting their own sin, on the ground that even highly gifted men of God fall into sin as well, Moses simply pointed out the fact, that the quarrelling of the people with him occasioned the wrath of God to fall upon him also.¹¹⁰

In other words, Moses was not shifting the blame here nor was he speaking from sour grapes (“Damn you all, if not for you, I would be going into the land too”), but he was simply warning the people to listen to God and to obey Him. He is saying, “Listen, I won’t be allowed into the land either—in part because of you.” Moses is now going to transfer his authority to Joshua; and the intention here is for these people not to act like jerks before Joshua. They need to respect him as their leader. They don’t need to whine and complain; they don’t need to rebel against him. That is where Moses is going with this.

<p>Joshua ben Nun the one standing to your faces—he, even he, will enter there-ward; him you strengthen, for he, even he, will cause Israel to inherit her.</p>	<p>Deuteronomy 1:38</p>	<p>[Also], the man standing before you, Joshua ben Nun, he will enter there; [so] give him strength [and respect], for he will cause Israel to inherit the land [lit., her].</p>
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And this man who is standing before you—Joshua son of Nun—he will enter there as well. Therefore, give him your respect and empower him, for he will cause Israel to inherit the land.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	...Jehoshua bar Nun, <u>who ministers in your house of instruction</u> , he is to go in there: strengthen him, for he is to make Israel possess it.
Latin Vulgate	But Josue the son of Nun, <u>your minister</u> , he will go in for you: exhort and encourage him, and he will <u>divide the land by lot</u> to Israel.

¹⁰⁹ It does not appear as if Moses told the people, at that time, that he was not going into the land with them.

¹¹⁰ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Deut. 1:37.

Masoretic Text (Hebrew)	Joshua ben Nun the one standing to your faces—he, even he, will enter there-ward; him you strengthen, for he, even he, will cause Israel to inherit her.
Peshitta (Syriac)	But Joshua the son of Nun, who stands before you, he shall go in there; encourage him; for he shall cause Israel to inherit it.
Septuagint (Greek)	Joshua the son of Nun, who stands by you, he shall enter in there; strengthen him, for he shall cause Israel to inherit it.
Significant differences:	The targum and the Latin have Joshua <i>ministering</i> rather than simply <i>standing</i> . The targum adds some additional text. The Latin has Joshua dividing up the land rather than causing Israel to inherit it; however, this is a legitimate meaning for the word found here.

Thought-for-thought translations; paraphrases:

Common English Bible	(The Lord was even angry with me because of what you did. "You won't enter the land either," God said. "But Nun's son Joshua, your assistant, will enter it. Strengthen him because he's the one who will help Israel inherit the land.") v. 37 is included for context.
Contemporary English V.	Instead, I will let Joshua your assistant lead Israel to conquer the land. So encourage him."
Easy English	"But your servant Joshua, the son of Nun, will go into the country. You must make him strong by good words. He will lead Israel's people into the country. It will become their country.
Easy-to-Read Version	But your helper, Joshua son of Nun will go into the land. Encourage Joshua, because he will lead the people of Israel to take the land for their own.'
Good News Bible (TEV)	But strengthen the determination of your helper, Joshua son of Nun. He will lead Israel to occupy the land.'
<i>The Message</i>	Your assistant, Joshua son of Nun, will go in. Build up his courage. He's the one who will claim the inheritance for Israel.
New Century Version	...but your assistant, Joshua son of Nun, will enter it. Encourage him, because he will lead Israel to take the land for their own.
New Living Translation	Joshua the son of Nun, who stands in front of you, will go in there. Tell him to be strong, for he will bring Israel into their new land.
The Voice	It will be Joshua (Nun's son), a man you've already entrusted <i>with important responsibilities</i> , who will enter it instead. Encourage him, because he will <i>lead the people into the land and</i> give it to Israel as their possession.

Partially literal and partially paraphrased translations:

American English Bible	<i>Rather, JoShua (the son of NaWeh) who stands at your side will enter [the land]. So, you must give him [your] strength; because, he will help IsraEl to inherit it.</i>
Beck's American Translation	Joshua, Nun's son, who serves you, will go there. Encourage him, because he will distribute the land to Israel.
New Advent (Knox) Bible	Josue the son of Nun, thy servant, shall go in instead of thee; bid him take heart and play the man; it shall be for him to apportion Israel its lands.
New American Bible	...but your aide Joshua, son of Nun, shall enter. Encourage him, for he is to give Israel its heritage.
New American Bible (R.E.)	The LORD was angered against me also on your account, and said, You shall not enter there either [Dt 4:21; 34:4; Nm 20:12.], but Joshua [Dt 31:3, 7-8; Num. 27:18-23; 34:17; Jos 1:1-9.], son of Nun, your attendant, shall enter. Encourage him, for he is the one who is to give Israel its possession. V. 37 is included for context.
NIRV	But Joshua, the son of Nun, is your helper. Joshua will enter the land. Help him to be brave. Give him hope. He will lead Israel to take the land as their own.

New Jerusalem Bible	"Your assistant, Joshua son of Nun, will be the one to enter. Encourage him, since he is to bring Israel into possession of the country.
New Simplified Bible	»'Your assistant Joshua son of Nun will go there. He will lead the people into the land. Encourage him to go there.
Today's NIV	But your assistant, Joshua son of Nun, will enter it. Encourage him, because he will lead Israel to inherit it.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Joshua, the son of Nun, standing in front of you, he will come there. Fortify him, for he inherits it for Israel.
Bible in Basic English	Joshua, the son of Nun, your servant, he will go into the land: say to him that he is to be strong, for he will be Israel's guide into their heritage.
The Expanded Bible	Because of you, the Lord was also angry with me and said, "You won't enter the land either [Num. 20:12], but your assistant [the one who stands before you], Joshua son of Nun, will enter it. Encourage him, because he will lead Israel to take the land for their own. V. 37 is included for context.
Ferar-Fenton Bible	Joshua the son of Nun, your lieutenant, shall go. Encourage him, for he shall put Israel into possession.
HCSB	Joshua son of Nun, who attends you, will enter it. Encourage him, for he will enable Israel to inherit it.
NET Bible®	However, Joshua son of Nun, your assistant [Heb "the one who stands before you"; NAB "your aide"; TEV "your helper."], will go. Encourage him, because he will enable Israel to inherit the land [Heb "it"; the referent (the land) has been specified in the translation for clarity].
NIV, ©2011	But your assistant, Joshua [S Nu 11:28] son of Nun, will enter it. Encourage [Dt 31:7] him, because he will lead [Dt 3:28] Israel to inherit [Jos 11:23; Ps 78:55; 136:21] it.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Y'hoshua the son of Nun, your assistant -he will go in there. So encourage him, because he will enable Isra'el to take possession of it.
exeGesés companion Bible	Yah Shua the son of Nun, who stands at your face, he goes in there: you, strengthen him: for he has Yisra El to inherit it:...
JPS (Tanakh—1985)	Joshua son of Nun, who attends you, he shall enter it. Imbue him with strength, for he shall allot it to Israel.
Kaplan Translation	Joshua son of Nun [Numbers 27:18.], who stands before you, will be the one to enter, and he will give Israel their hereditary property.
Orthodox Jewish Bible	But Yehoshua ben Nun, the one assisting thee, he shall go in there; encourage him, for he shall cause Yisroel to inherit it.

Literal, almost word-for-word, renderings:

Concordant Literal Version	Joshua son of Nun, who is standing before you, he shall enter there. Encourage him, for he shall allot it to Israel.
English Standard Version	Joshua the son of Nun, who stands before you, he shall enter. Encourage him, for he shall cause Israel to inherit it.
Green's Literal Translation	Joshua the son of Nun, who stands before you, he shall go in there; you shall strengthen him; for he shall cause Israel to inherit.
Modern KJV	Joshua the son of Nun, who stands before you, he shall go in there. Make him strong, for he shall cause Israel to inherit it.

NASB Joshua the son of Nun, who stands before you, he shall enter there [Num 14:30]; encourage him, for he will cause Israel to inherit it [Num 34:17; Deut 3:28; 31:7; Josh 11:23].

New RSV Joshua son of Nun, your assistant, shall enter there; encourage him, for he is the one who will secure Israel's possession of it.

Young's Updated LT Joshua son of Nun, who is standing before thee, he goeth in there; him strengthen thou; for he doth cause Israel to inherit.

The gist of this verse: The people are to encourage Joshua ben Nun, as he will be the man to lead Israel into the Land of Promise.

Deuteronomy 1:38a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Y ^e hōwshûa' (עֹשׂוֹהוּ) [pronounced y ^e hoh-SHOO-ahú]	<i>whose salvation is Y^ehowah or Y^ehowah is salvation; transliterated Joshua or Yeshuah</i>	masculine proper noun	Strong's #3091 BDB #221
bên (בן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Nûwn (וּן) [pronounced noon]	<i>to propagate, to increase; posterity; fish; transliterated Nun</i>	masculine singular proper noun	Strong's #5126 BDB #630
'âmad (עָמַד) [pronounced gaw-MAHD]	<i>the one taking a stand, him standing [nearby]; the enduring one; the one waiting, the one remaining</i>	Qal active participle with the definite article	Strong's #5975 BDB #763
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 2 nd person masculine singular suffix	Strong's #6440 BDB #815

Together, they mean *before you, before your face, in your presence, in your sight, in front of you*. When used with God, it can take on the more figurative meaning *in Your judgment*.

hûw' (אוּ) [pronounced hoo]	<i>he, it; himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
bôw' (בוּ) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	3 rd person masculine singular, Qal imperfect	Strong's #935 BDB #97
shâm (שָׁם) [pronounced shawm]	<i>there; at that time, then; therein, in that thing</i>	adverb with the directional hê	Strong's #8033 BDB #1027

This simply means *there*; hê acts almost like a demonstrative.

Translation: [Also], the man standing before you, Joshua ben Nun, he will enter there;... Moments ago, Moses spoke of not going into the land with the generation of promise, and this must be on their minds, many of them who seem him as a father figure, their fathers having died the sin unto death in the desert-wilderness. So Moses introduces Joshua as their next leader. Only two men from Gen X would enter into the land: Caleb and Joshua. They are the two spies who not only brought back a good report, but were ready to enter into the land and take it some 38 years ago.

Recall how Moses said that Caleb would remain alive to enter the land. No doubt that the people knew of Caleb and Joshua's report. And Joshua is standing there right before them, next to or behind Moses. So when Moses tells them who God will spare of Gen X, they also think of Joshua; which is who Moses now speaks of.

I was a math teacher, and sometimes, when my brain was working well, I would explain things in such a way that, before I was done explaining them, that some of the people in the room would have arrived at the destination (whatever principle I was teaching) before I got there. I would logically put together a variety of elements, and be going in a particular direction, so that a smart kid who is listening carefully, can see the direction I am going in and goes ahead of me somewhat. This is what the words of Moses were designed to do. Before he mentions Joshua by name, the people are thinking about Joshua.

That Joshua is Moses' replacement, that is known to the people (Num. 27). However, there is no indication in Num. 27 that Moses said, "I will only be with you for another few months. Joshua will not just be my replacement, but he will be my replacement in the very near future." All Moses had done there was to set up a person to take over for him, whenever that time comes. Insofar as the Israelites knew, that could be 10–20 years in the future.

Deuteronomy 1:38b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֵת) [pronounced ayth]	<i>him</i> ; untranslated mark of a direct object; occasionally <i>to him</i> , <i>toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
châzaq (חַזַּק) [pronounced khaw-ZAHK]	<i>to bind someone with a girdle; to make strong, to strengthen; to fortify [a city]; to heal; to harden, to make obstinate</i>	2 nd person masculine singular, Piel imperative	Strong's #2388 BDB #304
In the imperative with an object, this may possibly mean, <i>give him respect, respect his authority, stand behind him.</i>			
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
hûw' (הוּא) [pronounced hoo]	<i>he, it; himself</i> as a demonstrative pronoun: <i>that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
nâchal (נָחַל) [pronounced naw-KHAHL]	<i>to give (as a possession), to cause to inherit; to distribute</i>	3 rd person masculine singular, Hiphil imperfect with the 3 rd person feminine singular suffix	Strong's #5157 BDB #635
'êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

Deuteronomy 1:38b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Yis ^e rā'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun	Strong's #3478 & #3479 BDB #975

Translation:...[so] give him strength [and respect], for he will cause Israel to inherit the land [lit., her]. The verb used here in the imperative is the Piel of *châzaq* (חָזַק) [pronounced *khaw-ZAHK*], which means *to bind someone with a girdle; to make strong, to strengthen; to fortify [a city]; to heal; to harden, to make obstinate*. I think that Moses is essentially transferring over his authority to Joshua in this public forum, so what he wants these people to do is to give Joshua respect; to respect his authority; to stand behind him. That is my conclusion based upon the word and the context in which it is found. Strong's #2388 BDB #304.

This is also the reason that Moses spoke of the recent murmuring and complaining about having no water, and how that set Moses off. Moses does not want them to do this to Joshua. That is how we logically moved from Moses saying that, "For reasons related to you all, I will not go into the land with you." Then he says, "Joshua will be my replacement; treat him well. Support him."

Joshua comes out of Gen X. He and Caleb are the only great men from that generation. They will be the new leaders. Note what Moses does not do—he does not find a young, charismatic leader who is a contemporary of this people and put him up as his nomination. That is a mistake, and occasionally (too often, in fact), we elect presidents who are too young and too inexperienced. Unfortunately, such men often appeal to the younger generations, so they [mistakenly] feel that they are getting representation in the White House. Similarly, women will vote for the more handsome man (not all women, but enough to make a significant difference). In fact, there is a clear leaning toward the younger, more handsome candidate by some who know nothing about the issues.

Application: Moses chooses a man who knows the Word of God and who has some maturity as his successor. This ought to be our approach for most of our leaders—someone who is sensible and mature—never someone who seems to be fun, young and cool. Experience is 100x more important. In fact, in most cases, being young and cool is a good reason to vote against someone.

This phrase could also read **Strengthen** [or, *respect*] **him for he will distribute the land to Israel**. After they take the land under Joshua's leadership, then the land would be divided up or distributed by Joshua. This is the second half of the book of Joshua.

Then Gill makes a brilliant observation: *So the heavenly inheritance is not by the law of Moses, and the works of it, but by Joshua, or Jesus, the Saviour, by his achievements, victories, and conquests.*¹¹¹ Matthew Henry says roughly the same thing: *What the law could not do, in that it was weak, Jesus, our Joshua, does by bringing in the better hope.*¹¹²

Now, take a step back from this incident and recognize what is really happening. Moses is completely and totally associated with the Law of God. God dictated the Law to him and he brought the Law to the people (hence it is more often called the *Mosaic Law* than the *Law of God*). But Moses will not be bringing the people into the land; Joshua will. The Law cannot bring the people into the Land of Promise. Now you may object: "Moses made one minor mistake. Since Moses began leading the people of Israel, there is only one mistake that he made, and it seemed to be a small one. Why is God so mean?" But God is perfect holiness. He cannot ignore even the smallest sin. **For whoever keeps the whole law and yet stumbles at just one point is guilty of breaking all of it.**

¹¹¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 1:38.

¹¹² Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Deut. 1:34–38.

(James 2:10: NIV) Consequently, who leads the people into the land? Joshua, whose name means *savior*. Therefore, Paul writes to the Romans: **The law of Moses was unable to save us because of the weakness of our sinful nature. So God did what the law could not do. He sent his own Son in a body like the bodies we sinners have. And in that body God declared an end to sin's control over us by giving his Son as a sacrifice for our sins.** (Rom. 8:3; NLT) So you see that all of this is a grand parable, even though these are all accurate, historical incidents.

Now here is an interesting thing: Moses, when he failed, immediately asked God to take care of his people and asked God to provide for them a leader. He was not even presumptuous enough to choose a leader on their behalf, knowing that men make serious mistakes in this regard. However, notice what is said as compared to what occurred. The Y^ehowah said to Moses, "Go up to this mountain of Abarim and see the land which I have given to the sons of Israel. And when you have seen it, you too will be gathered to your people, as Aaron your brother was; for in the wilderness of Zin, during the strife of the congregation, you rebelled against My mouth to treat Me as holy before their eyes at the water." (These are the waters of Meribah of Kadesh in the wilderness of Zin). Then Moses spoke to Y^ehowah, saying, "May Y^ehowah, the God of the spirits of all flesh, appoint a man over the congregation, who will go out and come in before them, and who will lead them out and bring them in, that the congregation of Y^ehowah may not be like sheep which have no shepherd." (Num. 27:12–17). Moses mentions very little of this to the generation of promise. He doesn't go to the Jews and ask, "Do you think this is fair? Don't you think that God is being too hard on me?" Nor does he go to them and tell them that his first thought, hearing that he would not enter the land was for them—that they have a leader. He only mentions that he will not go into the land and that Joshua will be his replacement. Moses was very grace-oriented and, unless backed into a corner, was not going to sing his own praises to the congregation of Israel. Moses gave up his position of leadership graciously (who knows, perhaps he was relieved). On several occasions, he made it clear that Joshua, son of Nun, would lead in his stead (Num. 34:17 Deut. 3:28 31:7).

Take note of vv. 34–38: [Moses is speaking] "Jehovah heard your cries of fear and it made Him angry. Therefore, He took a solemn oath, saying, 'Not one adult male from this evil generation will see the good land which I swore to give to your fathers; the only exception will be Caleb the son of Jephunneh—he will see the land; I will give a portion of this land to him—the very land which he scoped out.' Jehovah was also angry with me because of you, and He told me, 'Furthermore, you will not go into the land either.' And this man who is standing before you—Joshua son of Nun—he will enter there as well. Therefore, give him your respect and empower him, for he will cause Israel to inherit the land."

Moses Expertise in the Realm of Public Speaking

1. A good public speaker must keep his audience engaged. This means that his audience needs to be thinking about what he is saying, but not drifting off on tangents.
2. He tells them of the disobedience of their fathers and how only Caleb will go into the land. Immediately, the people hear and understand this, but, at the same time, they are wondering, "What about you, Moses; and what about Joshua?" Probably all three men are standing right before them. All the people know these three men, so when Caleb is spoken of as the exception, the people immediately wonder about Moses and Joshua.
3. In v. 37, Moses tells them that he is not going into the land.
4. In v. 38, Moses tells them that Joshua will be the one to lead them into the land.
5. Furthermore, to keep the attention of an audience, this may involve getting them to apply what they hear to themselves.
6. Moses speaks of the fathers of the people before him and of their disobedience and how they had all died the sin unto death in the desert.
7. However, Moses does not allow these people to get all superior and think that they are so much better than their parents, He announces that he will not be going into the land either, and that this is, in part, because of their sinful behavior.
8. In this way, Moses is telling the people, "Listen to Joshua and obey him. Don't be a-holes as he leads you into the Land of Promise."

By using these techniques described above, the people in Moses' audience would have been fully engaged in what he was saying.

Chapter Outline

Charts, Maps and Short Doctrines

And your little ones [of] whom you have said, 'For a prey they will become' and your sons who do not know good and evil, they, even they, will go in there-ward. And to them I give her and they, even they, will possess her.

Deuteronomy
1:39

Furthermore, [God said to you], 'Your little ones, of whom you have said *They will become a prey*; and [even] your children who do not yet [lit., *today*] know good and evil, they will go in there [into the land]. I give the land [lit., *her*] to them and they will possess it.

Furthermore, God also said to you, 'Your little ones, of whom you have said, *They will be a prey in war*; and those children who did not yet know good from evil, that generation will go into the land. I give this land to them and they are the ones who will possess it.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	But your little ones, of whom you said, They will be for prey, and your children, who as yet know not between good and evil, they shall go in there: I will give it to them, and they shall possess it for an inheritance.
Latin Vulgate	Your children, of whom you said that they should be led away captives, and your sons who know not this day the difference of good and evil, they shall go in: and to them I will give the <u>land</u> , and they shall possess it.
Masoretic Text (Hebrew)	And your little ones [of] whom you have said, 'For a prey they will become' and your sons who do not know good and evil, they, even they, will go in there-ward. And to them I give her and they, even they, will possess her.
Peshitta (Syriac)	Moreover your little ones, who you said would be a prey, and your children, who in that day had no knowledge between good and evil, shall go in there, and to them will I give it, and they shall possess it.
Septuagint (Greek)	And every young child who this day knows not good or evil, they shall enter therein, and to them I will give it, and they shall inherit it.
Significant differences:	The Latin appears to have <i>land</i> , where the Hebrew has a suffix; however, in the less precise translations, I went with <i>land</i> also.

Thought-for-thought translations; paraphrases:

Common English Bible	Now as for your toddlers, those you said would be taken in war, and your young children who don't yet know right and wrong-they will enter the land. I will give it to them. They will possess it!
Contemporary English V.	Then the LORD spoke to you again: People of Israel, you said that your innocent young children would be taken prisoner in the battle for the land. But someday I will let them go into the land, and with my help they will conquer it and live there.
Easy English	Your children, too, will go into the country. These children do not yet know the difference between good and bad. You said that they would become slaves. I say that they will go into the country. I will give it to them and it will become their country.

Easy-to-Read Version	“And the Lord said to us, ‘You said your little children would be taken by your enemies. But those children will go into the land. {I don’t blame your children for your mistake, because} they are still too young to know if something is right or wrong. So I will give the land to them. Your children will take the land for their own.
Good News Bible (TEV)	"Then the LORD said to all of us, 'Your children, who are still too young to know right from wrong, will enter the land---the children you said would be seized by your enemies. I will give the land to them, and they will occupy it.
<i>The Message</i>	And your babies of whom you said, 'They'll be grabbed for plunder,' and all these little kids who right now don't even know right from wrong--they'll get in. I'll give it to them. Yes, they'll be the new owners.
New Century Version	"Your little children that you said would be captured, who do not know right from wrong at this time, will go into the land. I will give the land to them, and they will take it for their own.
New Life Bible	And your little ones whom you said would be taken by strange hands, and your children who do not yet know the difference between good and bad, will go in there. I will give the land to them. It will be theirs.
New Living Translation	I will give the land to your little ones--your innocent children. You were afraid they would be captured, but they will be the ones who occupy it.
The Voice	You said that <i>if you fought, all your soldiers would be killed and your little ones would become plunder for your enemies</i> . But it will be those children <i>under age 20</i> , who don't know right from wrong yet, who will enter the land. I'll give it to them, and it will belong to them.

Partially literal and partially paraphrased translations:

American English Bible	<i>However, only the young children who haven't yet come to know good from evil will enter [the land with him]. I'm going to give it to them and they will inherit it!</i>
Beck's American Translation	But your babies, who you said would be carried off by the enemies, your children, who now can't tell what is good or bad, will go there. I will give it to them, and they will take it.
Christian Community Bible	Your children will enter there; to them will I give the land, and they will possess it although you feared they would become the prey of your enemies.
<i>God's Word™</i>	Although you thought the little children would be captured in war, your children, who are still too young to know the difference between good and evil, will enter that land. I will give it to them, and they will take possession of it.
New Advent (Knox) Bible	These little ones of yours, that were to pass, you thought, into captivity, these sons of yours, that cannot yet discern right from wrong, shall have leave to enter; theirs the land shall be, my promised gift.
New American Bible	Your little ones, who you said would become booty, and your children, who as yet do not know good from bad - they shall enter; to them I will give it, and they shall occupy it.
NIRV	"You said your little ones would be taken prisoner. But they will enter the land. They do not know right from wrong yet. But I will give them the land. They will take it as their own.
New Jerusalem Bible	And your little ones too, who, you said, would be seized as booty, these children of yours who do not yet know good from evil, they will go in; I shall give it to them and they will own it.
New Simplified Bible	»'The little ones that you said would be taken captive will enter the land. Your children who do not know good from bad will go in. I will give it to them and they will possess it.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Your children, of which you said, 'They <i>will</i> be plundered,' and your sons, which today do not know good and evil, they <i>will</i> come there. I <i>will</i> give it to them, and they will possess it."
Bible in Basic English	And your little ones, who, you said, would come into strange hands, your children, who now have no knowledge of good or evil, they will go into that land, and to them I will give it and it will be theirs.
The Expanded Bible	"Your little children that you said would be captured [plunder], who do not know right from wrong at this time, will go into the land. I will give the land to them, and they will take it for their own [possess it].
Ferar-Fenton Bible	But your infants whom you said would be captured ; and your sons who to-day know neither good nor evil, - they shall go there and I will give it to them, and they shall possess it.
NET Bible®	Also, your infants, who you thought would die on the way [Heb "would be a prey."], and your children, who as yet do not know good from bad [Do not know good from bad. This is a figure of speech called a merism (suggesting a whole by referring to its extreme opposites). Other examples are the tree of "the knowledge of good and evil" (Gen 2:9), the boy who knows enough "to reject the wrong and choose the right" (Isa 7:16; 8:4), and those who "cannot tell their right hand from their left" (Jonah 4:11). A young child is characterized by lack of knowledge.], will go there; I will give them the land and they will possess it.
NIV, ©2011	And the little ones that you said would be taken captive [S Nu 14:3], your children who do not yet know [Isa 7:15-16] good from bad-they will enter the land. I will give it to them and they will take possession of it.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Moreover, your little ones, who you said would be taken as booty, and your children who don't yet know good from bad -they will go in there; I will give it to them, and they will have possession of it.
JPS (Tanakh—1985)	Moreover, you little ones who you said would be carried off, your children who do not yet know good from bad, they shall enter it; to them will I give it and they shall possess it.
Kaplan Translation	The ones to enter the [land] will be the children whom you feared would be taken captive and your little ones who even now do not know good from bad. To them I will give [the land] and they will occupy it.
Orthodox Jewish Bible	Moreover your little ones, which ye said would be taken captive, and your children, which as yet do not have knowledge between tov and rah, they shall go in there, and unto them will I give it, and they shall possess it.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	Moreover, your little ones whom you said would become a prey, and your children who at this time cannot discern between good and evil, they shall enter Canaan, and to them I will give it and they shall possess it.
Concordant Literal Version	And your little ones of whom you said, They shall come to be for plunder, and your sons who today do not know good or evil, they shall enter there; to them shall I give it, and they shall tenant it.
Context Group Version	Moreover your { pl } little ones, that you { pl } said should be a prey, and your { pl } sons, that this day have no knowledge of good or evil, they shall go in there, and to them I will give it, and they shall possess it.
English Standard Version	And as for your little ones, who you said would become a prey, and your children, who today have no knowledge of good or evil, they shall go in there. And to them I will give it, and they shall possess it.

The Geneva Bible	Moreover your little ones [Who were under twenty years of age, (Numbers 14:31).], which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in there, and unto them will I give it, and they shall possess it.
New King James Version	Moreover your little ones and your children, who you say will be victims, who today have no knowledge of good and evil, they shall go in there; to them I will give it, and they shall possess it.
New RSV	And as for your little ones, who you thought would become booty, your children, who today do not yet know right from wrong, they shall enter there; to them I will give it, and they shall take possession of it.
World English Bible	Moreover your little ones, whom you said should be a prey, and your children, who this day have no knowledge of good or evil, they shall go in there, and to them will I give it, and they shall possess it.
Young's Updated LT	"And your infants, of whom you [all] have said, For a prey they are, and your sons who have not known to-day good and evil, they go in there, and to them I give it, and they possess it.

The gist of this verse: Gen X used the excuse that their children would be taken in war and put into slavery. God tells them that they will take the land.

Deuteronomy 1:39a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ṭaph (טף) [pronounced <i>tahf</i>]	<i>children, little children, little ones, young boys; young people up to the age of 20; families</i>	masculine singular (collective) noun with the 2 nd person masculine plural suffix	Strong's #2945 BDB #381
Although the ṭaph (טף) [pronounced <i>tahf</i>] can refer to little ones, it also can refer to young men who are under the age of 20 (Ex. 12:37) and to families as well (2Chron. 20:13).			
ʾăsher (אשר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
ʾamar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend</i>	2 nd person masculine plural, Qal imperfect	Strong's #559 BDB #55
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
baz (בז) [pronounced <i>bahz</i>]	<i>a robbery, spoil, booty, that which is taken in war</i>	masculine singular noun:	Strong's #957 BDB #103
hâyâh (היה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224

When the object of this verb is preceded by the lâmed preposition, hâyâh often means *to become [something that it was not before]*.

Translation: Furthermore, [God said to you], ‘Your little ones, of whom you have said *They will become a prey*;... This passage is rather tricky when it comes to interpreting it. Moses speaks of their *little ones*, but he is still back in Num. 13–14. The Jews gave their little ones as an excuse. They could not enter into the land because their little ones would be taken in war and enslaved. However, the people to whom Moses is speaking are those *little ones*.

Application: Nearly anytime a politician tries to sell a proposal, they will cite the benefits to the children; or they will warn of harm which might come to the children. Now what they say may or may not be accurate, but it is the children that they throw into the mix in order to pass their proposal. As a rule of thumb, if the good done for the children involves heaping a huge amount of debt on them, then it is probably not to their benefit.

This is what Gen X did. They were worried for their children. If they went to war, then they claimed that their children would become a prey (Num. 14:3, 31).

Now here is where the interpretation is a little tricky: Moses right now is speaking to these same children their parents thought would be taken as slaves in war. They are grown up now. They stand before him. So he is not speaking of their children, because it is not the people before him who refused to go into the land. For this reason, Moses is putting himself back 38 years in time and he is speaking for God; the words that he speaks are the words of God. God says to Gen X, “*These little ones, whom you said would become a prey, they will go into the land and take it.*”

Deuteronomy 1:39b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #1121 BDB #119
’ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
lô’ (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâda’ (יָדָעַ) [pronounced <i>yaw-DAHĠ</i>]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	3 rd person plural, Qal perfect	Strong's #3045 BDB #393
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
ṭôwb (טוֹב) [pronounced <i>toh^bv</i>]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	feminine singular adjective which can act like a substantive; with the definite article	Strong's #2896 BDB #373

Deuteronomy 1:39b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ra' (עַר) [pronounced <i>rahg'</i>]	<i>evil, bad, wicked; evil in appearance, deformed; misery, distress, injury; that which is displeasing [disagreeable, unhappy, unfortunate, sad]</i>	masculine singular adjective/noun	Strong's #7451 BDB #948
hêm (הֵם) [pronounced <i>haym</i>]	<i>they, those; themselves; these [with the definite article]</i>	3 rd person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241
bôw' (אוּב) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	3 rd person masculine plural, Qal imperfect	Strong's #935 BDB #97
shâm (שָׁם) [pronounced <i>shawm</i>]	<i>there; at that time, then; therein, in that thing</i>	adverb with the directional hê	Strong's #8033 BDB #1027

This simply means *there*; hê acts almost like a demonstrative.

Translation: ...and [even] your children who do not yet [lit., today] know good and evil, they will go in there [into the land]. Even as early as the time of Moses, children had two phrases in which they lived—there was that time period before they knew good from evil. This might be up to age 3 or so in the Jewish community. So, at the time of Num. 13–14, there were also children who were infants, on their mother's breasts, and they did not know good from evil. Those children would take the land; they would go into the land.

However, Moses is speaking of the *children* who are not yet old enough to be warriors; which is age 19 and younger. For these reason, some have said that age 19 could be considered the age of accountability. There is some good reasoning in that, as many young people are overly influenced by their parents until they reach that age. By that age, they are beginning to think for themselves. Therefore, a young man could be age 17 and still reject the Lord of Glory simply because of his parents having too much of an effect upon him. For these reasons, I would not want to discount this theory.

I suspect that Moses was probably a demonstrative man, and he lifted up his arm in a gesture to indicate the land off to the west, across the Jordan River.

Again, Moses is actually speaking to those same *children* right now. So he is not saying these words to them; he is speaking as if he is God speaking to the Israelites 38 years ago.

Application: History is important. You need to know what happened before you came on the scene.

Deuteronomy 1:39c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Deuteronomy 1:39c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
hêm (הֵם) [pronounced haym]	<i>they, those; themselves; these</i> [with the definite article]	3 rd person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	1 st person singular, Qal imperfect with the 3 rd person feminine singular suffix	Strong's #5414 BDB #678

Translation: *I give the land* [lit., *her*] *to them...* Moses cannot really give the land to anyone. God can. God will give the land to all of the children of Gen X. This is another reason why Moses appears to be speaking for God. Now, Moses will do that more and more throughout the book of Deuteronomy, to where his words and God's words will become indistinguishable.

Deuteronomy 1:39d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hêm (הֵם) [pronounced haym]	<i>they, those; themselves; these</i> [with the definite article]	3 rd person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241
yârash (יָרַשׁ) [pronounced yaw-RASH]	<i>to possess, to take possession of, to occupy a geographical area [by driving out the previous occupants], to take possession of anyone [or their goods]; to inherit, to possess; to expel, to drive out</i>	3 rd person masculine plural, Qal imperfect with the 3 rd person feminine singular suffix	Strong's #3423 BDB #439

Translation: *...and they will possess it.* That generation of children for whom Israel was concerned—children that they used as an excuse not to enter into the land—they would take the land; they would possess the land.

Moses is speaking to the *infants*, however, he is speaking of a time forty years ago when God spoke to Moses to speak to the people, and in this way, spoke to this degenerate generation, gen X. God promised that the generation of promise would take the land, and now Moses is speaking to these people prior to their invasion of the land. [Generation X is complaining about their ot in life] "*And why is Y^ehowah bringing us into this land, to fall by the sword? Our wives and our little ones will become plunder. would it not be better for us to return to Egypt?*" (Num. 14:3). God's response: "*Your children, however, whom you said would become a prey—I will bring them in, and they will know the land which you have rejected. But as for you, your corpses will fall in this wilderness.*" (Num. 14:32).

This passage gives us some clue as to the age of accountability, but we have to be careful here. God had specific duties for the generation of men who were twenty years and older; they were to believe God, enter into the land and take it from the population which lived there. God had given them a specific responsibility and they failed at that responsibility. Those who were nineteen and below were not yet given this responsibility, so they were not yet responsible. I have heard one person place the age of accountability at age twenty because of this passage. We have that age in this place because that is the age cutoff that God assigned specific responsibilities to. However, bear in mind the context and the dispensation. These people did not have the Holy Spirit as we have the Holy Spirit. It is my opinion that today the age of accountability in a civilized society is much younger. I hesitate to place a number on it, but perhaps somewhere between age four and twelve. Children can be saved somewhere between ages three and six. Furthermore, it should be clear to any of you who know anything about young people and drugs that some children begin taking drugs at age eight or ten or twelve and it damages their lives and psyches for the rest of their time on earth. If God allows young people to do this to themselves, then that would be the time that a child has some responsibility in the presence of God.

One thing is absolutely clear: if you have children, you must begin early with them. They need to see you as an example of faith and they need to hear the gospel. They need to understand Who Jesus Christ is and that they must make a decision from their own soul. [Train up a child in the way he should go; and when he is old, he will not depart from it](#) (Prov. 22:6). As a child, I was stubborn, self-willed and as hard-headed as children go; and this carried on into my early twenties. However, my parents, who were both unbelievers, gave me some of the very good training and discipline along with their personal consistent daily example of moral behavior. However, although I departed from their excellent teaching on a consistent basis for many years, I returned to it. Luckily, I was not too old before I began to realize that my parents had given me a great deal in the way of love, training and discipline. So all children need consistent training, guidance, your good example, and they need the gospel.

J. Vernon McGee points out that this passage tells us that children who die in infancy are automatically saved. The children who were not faced with the responsibility of going to war under God's direction did not die the sin unto death as did their parents. They were given the exact same chance as their parents had. God allowed them to live and then, when the time was right, placed the decision before them.

McGee: Something else to note here is that children who die in infancy are saved. How do I know? God did not hold responsible those young folk who had not reached the age of accountability when their elders refused to enter the land. He permitted them to enter the land. You see, the older generation had said they did not want to enter the land because they feared for their children's safety - they were thinking of their children. God made it very clear to them that this was not their real reason. They were insulting God; they were really saying that God didn't care for their children. In effect God says to them, "I do care for your children, and those little ones whom you thought would be in such danger are the very ones who are going to enter the land." Now it is that generation of young folk who have come to the border of the land and are ready to enter the Promised Land. It is to them that Moses is speaking.¹¹³

What we have in the previous few verses is an example of short-term prophecy. God told Israel to go and take the land; Israel did not, so God withdrew, for that generation the promise of the land. He promised to scatter their corpses in the desert and bring their children into the land. He promised that only Joshua and Caleb would remain from generation X. All of these predictions and prophecies came true. The prophetic aspect of the Bible is both long-term (such as, Lev. 26) and short-term. God's Word must stand, both to the generation that it was written to and to the many generations that follow.

¹¹³ From http://archive.org/stream/05_Deuteronomy/05-DEUTERONOMY_djvu.txt accessed November 6, 2013.

And you [all]—turn [around] for yourselves and journey wilderness-ward a way of a sea of reeds.’

Deuteronomy
1:40

Therefore, [all of] you, turn back (regarding yourselves) and journey to the desert-wilderness [in] the direction of the Sea of Reeds.’

Therefore, turn back around and journey back into the desert-wilderness going in the direction of the Sea of Reeds.’

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	As for you, turn, and go (back) into the wilderness by the way of the Weedy Sea.
Latin Vulgate	But return you and go into the wilderness by the way of the Red Sea.
Masoretic Text (Hebrew)	And you [all]—turn [around] for yourselves and journey wilderness-ward a way of a sea of reeds.
Peshitta (Syriac)	But as for you, turn you and take your journey into the wilderness by the way of the Red Sea.
Septuagint (Greek)	And you turned and marched into the wilderness, in the way by the Red Sea.
Significant differences:	None.

Thought-for-thought translations; paraphrases:

Common English Bible	But you all must now turn around. Head back toward the wilderness along the route of the Reed Sea [Or Red Sea].
Contemporary English V. Easy English	Now, turn around and go back into the desert by way of Red Sea Road. But as for you, turn round. Begin your journey towards the *desert. Travel along the road to the Red Sea."
Easy-to-Read Version	But you—you must turn around and go back to the desert on the road that leads to the Red Sea.'
Good News Bible (TEV)	But as for you people, turn around and go back into the desert on the road to the Gulf of Aqaba.'
<i>The Message</i>	But not you. Turn around and head back into the wilderness following the route to the Red Sea."
New Berkeley Version	But as for the rest of you, turn around; follow the Red Sea road, back into the desert.
New Century Version	But you must turn around and follow the desert road toward the Red Sea."
New Living Translation	As for you, turn around now and go on back through the wilderness toward the Red Sea.'
The Voice	But as for you, head back into the wilderness, toward the Red Sea."

Partially literal and partially paraphrased translations:

American English Bible	'Then you turned around and marched back into the desert, along the banks of the Red Sea.
Christian Community Bible	But as for you, go back into the desert by the Red Sea.'
<i>God's Word</i> TM	Turn around, go back into the desert, and follow the road that goes to the Red Sea."
New Advent (Knox) Bible	As for you, turn your steps back towards the Red Sea again, back into the desert.
New American Bible (R.E.)	But as for yourselves: turn back and proceed into the wilderness on the Red Sea road.
NIRV	As for you, turn around. Start out toward the desert. Go along the road that leads to the Red Sea."

New Jerusalem Bible	But, as regards yourselves, turn round, go back into the desert, towards the Sea of Suph."
Revised English Bible	You yourselves must turn and set out for the wilderness making towards the Red Sea.'
Today's NIV	But as for you, turn around and set out toward the desert along the route to the Red Sea."

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	But you yourselves faced and journeyed on the way in the wilderness from the Sea of Reeds.
Bible in Basic English The Expanded Bible	But as for you, go back, journeying into the waste land by the way of the Red Sea. But you must turn around [L?face] and follow the desert [wilderness] road toward the Red [or Reed] Sea [Ex. 10:19]."
Ferar-Fenton Bible NET Bible®	But you, turn back and march to the desert, towards the sea of Suf ! " But as for you [The Hebrew pronoun is plural, as are the following verbs, indicating that Moses and the people are addressed (note v. 41).], turn back and head for the desert by the way to the Red Sea [Heb "the Reed Sea." "Reed" is a better translation of the Hebrew סוף (suf), traditionally rendered "red." The name "Red Sea" is based on the LXX which referred to it as ἐρυθρὸς θαλάσσης (erupra" qalassh", "red sea"). Nevertheless, because the body of water in question is known in modern times as the Red Sea, this term was used in the translation. The part of the Red Sea in view here is not the one crossed in the exodus but its eastern arm, now known as the Gulf of Eilat or Gulf of Aqaba.]]"
NIV, ©2011	But as for you, turn around and set out toward the desert along the route to the Red Sea [Or the Sea of Reeds]. S Ex 14:27; Jdg 11:16

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But as for yourselves, turn around and head into the desert by the road to the Sea of Suf.'
exeGesés companion Bible	...and you, turn your face, and pull stakes into the wilderness by the way of the Reed sea.
JPS (Tanakh—1985)	As for you, turn about and march into the wilderness by the way of the Sea of Reeds.
Kaplan Translation	You must now turn around and head into the desert toward the Southern Sea [Yam Suf in Hebrew, here denoting the Gulf of Aqaba. See Numbers 14:25, Deuteronomy 2:8].'
Orthodox Jewish Bible <i>The Scriptures</i> 1998	But as for you, turn, take your journey into the midbar by the way of the Yam Suf. 'But you, turn and take your journey into the wilderness by the Way of the Sea of Reeds.'

Literal, almost word-for-word, renderings:

Concordant Literal Version	Yet you, turn yourselves around and journey toward the wilderness by the Sea of Weeds road.
Context Group Version	But as for you { pl }, you { pl } turn, and take your { pl } journey into the wilderness by the way to the Red Sea.
Green's Literal Translation	And you, turn yourselves and pull up stakes toward the wilderness, the way of the Sea of Reeds.
NASB	But as for you, turn around [Num 14:25] and set out for the wilderness by the way to the Red Sea [Lit Sea of Reeds].'

New RSV	But as for you, journey back into the wilderness, in the direction of the Red Sea [Or Sea of Reeds].'
Updated Bible Version 2.11	But as for you+, you+ turn, and take your+ journey into the wilderness by the way to the Red Sea.
A Voice in the Wilderness World English Bible	But as for you, turn and set out into the wilderness by the way of the Red Sea. But as for you, turn you, and take your journey into the wilderness by the way to the Red Sea.
Young's Updated LT	And you [all], turn for yourselves, and journey toward the wilderness, the way of the Red Sea.

The gist of this verse: Since the Jews refused to move forward, God told them to turn around and march along the Sea of Reeds road.

Deuteronomy 1:40a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'attem (אַתֶּם) [pronounced <i>aht-TEM</i>]	<i>you all, you guys, you (often, the verb to be is implied)</i>	2 nd person masculine plural, personal pronoun	Strong's #859 BDB #61
pânâh (פָּנֶה) [pronounced <i>paw-NAWH</i>]	<i>turn, turn away from, turn toward, turn one's face away from, turn one's face to</i>	2 nd person masculine plural, Qal imperative	Strong's #6437 BDB #815
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510

Translation: Therefore, [all of] you, turn back (regarding yourselves)... *Turn away from, turn back from* is what God is telling them to do. The phrase *regarding yourselves* simply means that they turn around with respect to the direction that they were going in before. They marched from Mount Sinai up to southern Judah, and now, they would be turning around; they would be going backwards from that direction.

Application: When the Jews exercised clear negative volition toward the Word of God, they go backwards. We have the same thing, no matter what it is of the will or Word of God that we reject. So this is both actual and representative.

Deuteronomy 1:40b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâçac' (נָחַץ) [pronounced <i>naw-SAHÇ</i>]	<i>pull up [stakes], pull out, break camp and move out, set out, journey, march, depart; bend a bow</i>	2 nd person masculine plural, Qal imperative	Strong's #5265 BDB #652

Deuteronomy 1:40b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
mid ^e bâr (מִדְבָּר) [pronounced <i>mid^e-BAWR</i>]	<i>wilderness, unpopulated wilderness, desert wilderness; mouth</i>	masculine singular noun with the directional hê	Strong's #4057 BDB #184
<p>The directional hê is the <i>âh</i> (ה) ending to a noun, usually found after a verb of motion. This is called the <i>directive hê</i> or the <i>he locale</i>, which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question <i>where?</i> The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun <i>heaven</i> and the most literal rendering in the English would be <i>heavenward</i>. We can also indicate the existence of the hê directional by supplying the prepositions <i>to</i> or <i>toward</i>.</p>			
derek ^e (דֶּרֶךְ) [pronounced <i>DEH-rek^e</i>]	<i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>	masculine singular construct	Strong's #1870 BDB #202
yâm (יָם) [pronounced <i>yawm</i>]	<i>sea, lake, river, seaward, west, westward</i>	masculine singular construct	Strong's #3220 BDB #410
Çûwph (סוּף) [pronounced <i>soof</i>]	<i>reed, rush, sea weed; transliterated Cuph, Suph</i>	masculine singular noun	Strong's #5489 BDB #693

This word is mostly found as *the Sea of Reeds*, also called *The Red Sea*, but more properly, *the Reed Sea*.

Translation: ...and journey to the desert-wilderness [in] the direction of the Sea of Reeds.' The way of the Sea of Reeds is probably a trading trail or a trail which they themselves established, as all 2 million of these Jews just came from the Sea of Reeds to Mount Sinai and on up to southern Judah. If anything, that many people would have clearly pounded a trail into the ground. Here, God is telling them to return on that trail. They are not being told to march back along that trail to the Sea of Reeds; just to get on that trail and to start marching. This verse parallels Num. 14:25, which reads: [Jehovah is speaking to Moses: "And the Amalekite and the Canaanite were living in the valley. Tomorrow turn around and pull up stakes for yourselves; going [back] into the wilderness, [by way of] the road of the Sea of Reeds."]

This marks the end of the quote of Moses speaking for God. We will understand that based upon context and what follows. As has been noted earlier, it is clear back in Exodus, Leviticus and Numbers when God is speaking and when Moses is speaking. At this point, that is not quite as clear.

If the Jews would not obey God, then there was no reason for them to enter into the land. They could not remain right on the outskirts of the land, or the inhabitants would eventually storm down and kill many of them. Therefore, they had to back off. From the edge of the land, they were instructed to return to Kadesh-barnea. However, in keeping with their habit of disobeying God, they did just the opposite.

Recall that this order will be disobeyed. God tells them to gather up their things and move out; they will, instead, charge the Amorites and be soundly defeated. God did not appreciate them acting outside of His will; and their tears will not endear this generation to Him.

The Pulpit Commentary: *In the conduct of these Israelites, we have a typical exhibition of human nature. They revealed their folly, their fickleness, their unreasonableness, and their obstinacy. Having been clearly forbidden to enter Canaan, they change their mood, and decide to "go up" and do the thing they had formerly said they would not do—exactly the opposite of what God tells them to do. They are vociferous in their professions of repentance, and will not be reasoned out of their self-willed purpose, but persist in following it up to their own after discomfiture...They disbelieve God's threatening, just as they had refused to believe his promise...they will not do what God wills, but what they will themselves...They do not ask, "Will God permit us to do this?" but they take the law into their own hands, and ignore God's wishes altogether...Their wills are wholly unsubmitive. In revolt yesterday against their duty, and today against their punishment.*¹¹⁴

You may be wondering, *what was with them? Why did they try to attack the Amorites after God told them that He is not with them?* God told them to go back to the desert-wilderness. They spend about 2 years in the desert-wilderness, surely they did not like it much, and now that is where God is sending them again.

Application: As harsh as it may seem, there is a point at which there is no return in your life. If you are a believer (and likely you have believed in Jesus Christ, if you have read this far), then you cannot lose your salvation. That is based upon what Jesus Christ did for you. But you can lose reward and your life on earth can be cut short.

Chapter Outline

Charts, Maps and Short Doctrines

Historic event: Gen X Attacks the Amorites and Loses; God is not With Them

Num. 14:39–45

And so you [all] answer and so you say unto me, 'We have sinned to Y^ehowah. We, even we, will go up and fight as all which commanded us Y^ehowah our God.' And you [all] girded a man articles of his war and so you [all] [considered it] easy to go up the hill country-ward.

Deuteronomy
1:41

Then you answered and said to me, 'We have sinned regarding Y^ehowah. We will go up and fight, just as Y^ehowah our Elohim commanded us [to do].' Then each man strapped on weapons of war and you all considered it easy to go up to the hill country [for battle].

Then you answered and said to me, 'We have surely sinned against Jehovah. Therefore, we will go up and fight our enemies, just as Jehovah our God commanded us to do.' Then each one of you strapped on his weapons, because you considered it easy to just go up for war in the hill country.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos

Then answered you, and said to me, We have sinned before the Lord ; we will go up and fight according to all that the Lord our God commanded us. And you girded on every man his arms, and began to ascend the mountain.

Latin Vulgate

And you answered me: We have sinned against the Lord: we will go up and fight, as the Lord our God hath commanded. And when you went ready armed unto the mountain,...

Masoretic Text (Hebrew)

And so you [all] answer and so you say unto me, 'We have sinned to Y^ehowah. We, even we, will go up and fight as all which commanded us Y^ehowah our God.' And

¹¹⁴ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Deut. 1:40 (edited).

	you [all] girded a man articles of his war and so you [all] [considered it] easy to go up the hill country-ward.
Peshitta (Syriac)	Then you answered and said to me, We have sinned against the LORD our God, we will go up and fight, just as the LORD our God commanded us. And when you had girded on every man his weapons of war, you were <u>stirred up</u> to go up into the mountain.
Septuagint (Greek)	And you answered and said, We have sinned before the Lord our God; we will go up and fight according to all that the Lord our God has commanded us. And everyone, having taken up their weapons of war, and <u>being gathered together</u> , went up to the mountain.
Significant differences:	There are some difficult words in that final sentence, accounting for some differences at the end.

Thought-for-thought translations; paraphrases:

Common English Bible	You replied to me: "We've sinned against the Lord! We will go up! We will fight, just as the Lord our God commanded." Each one of you grabbed your weapons. You thought it would be easy [Heb uncertain] to go up into the hills.
Contemporary English V.	Then you told me, "We disobeyed the LORD our God, but now we want to obey him. We will go into the hill country and fight, just as he told us to do." So you picked up your weapons, thinking it would be easy to take over the hill country.
Easy English	Then you answered, "We have done wrong things against the *Lord. We will go and fight. We will obey the *Lord our God." So every one of you picked up his arms. You thought that you could go easily into the hills.
Easy-to-Read Version	"Then you said, 'Moses, we have sinned against the Lord. But now we will go and fight, like the Lord our God commanded us before.' Then each of you put on your weapons. You thought it would be easy to go and take the hill country.
Good News Bible (TEV)	"You replied, 'Moses, we have sinned against the LORD. But now we will attack, just as the LORD our God commanded us.' Then each one of you got ready to fight, thinking it would be easy to invade the hill country.
<i>The Message</i>	You spoke up, "We've sinned against GOD. We'll go up and fight, following all the orders that GOD, our God, has commanded." You took your weapons and dressed for battle--you thought it would be so easy going into those hills!
New Berkeley Version	"Then you answered me, 'We have sinned against the LORD, we will go up, and we will fight, just as the LORD our God commanded us.' So you girded on your armor, each one of you [Taken from the drowned Egyptians, Ex. 14:30.], and you regarded lightly the matter of climbing into the hill country.
New Life Bible	"Then you said to me, 'We have sinned against the Lord. We will go up and fight, just as the Lord our God told us.' So every man of you put on his sword and thought it an easy thing to go up into the hill country.
The Voice	After <i>God's judgment</i> you responded, "We've sinned against the Eternal! We'll go up and fight now, just as the Eternal, our True God, commanded us." So each of you strapped on your weapons and prepared to fight. You thought it would be easy to get up into the highlands.

Partially literal and partially paraphrased translations:

American English Bible	'But later, you said: <i>We have sinned against Jehovah our God. And now we will go there and fight, just as Jehovah our God commanded us.</i> So, everyone grabbed his weapons of war and assembled to go back to the mountain.
Beck's American Translation	<i>Israel Defeated</i>

	“Then you answered me, ‘We have sinned against the LORD. We’ll go up and fight just as the LORD our God ordered us to do.’ and each of you fastened on his weapons for fighting, and you thought you could easily go up into the hills.
Christian Community Bible	And you answered me: ‘We have sinned against Yahweh, our God. Now, we will go and fight as he has commanded us.’ So each one took his weapons and thought it easy to climb the mountains.
God’s Word™	You responded, "We have sinned against the LORD. We'll go and fight, as the LORD our God commanded us to do." Each of you armed yourself for war, thinking you could easily invade the mountain region.
New American Bible (R.E.)	<i>Unsuccessful Invasion.</i> In reply you said to me, "We have sinned against the LORD. We will go up ourselves and fight, just as the LORD, our God, commanded us." And each of you girded on his weapons, making light of going up into the hill country. Num. 14:39-45.
NIRV	Then you replied, "We have sinned against the Lord. We will go up and fight. We'll do just as the Lord our God has commanded us." So all of you got your swords and put them on. You thought it would be easy to go up into the hill country.
New Jerusalem Bible	'In reply, you then said to me, "We have sinned against Yahweh our God. We shall go up and fight just as Yahweh our God has ordered us." And each one of you buckled on his arms and equipped himself to march up into the highlands.
New Simplified Bible	»You answered: 'We have sinned against Jehovah. We will fight just as Jehovah our God commanded us.' When every man puts on his armor and weapons of war they will be ready to go to the mountain.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	You answered and said to me, "We sinned to Yahweh. We will ascend and fight for all that Yahweh our God commanded us." Your men belted articles for war, and procured to ascend the mountain.
Bible in Basic English	Then you said to me, We have done evil against the Lord, we will go up to the attack, as the Lord our God has given us orders. And arming yourselves every one, you made ready to go up without care into the hill-country.
Ferar-Fenton Bible	Then you were grieved and replied ; " We have sinned against the EVER-LIVING ! - We will now go up and conquer, according to all that the EVER-LIVING GOD commanded!" And each one of you put on arms, and went up to the hill.
NET Bible®	<i>Unsuccessful Conquest of Canaan</i> Then you responded to me and admitted, "We have sinned against the Lord. We will now go up and fight as the Lord our God has told us to do." So you each put on your battle gear and prepared to go up to the hill country.
NIV, ©2011	Then you replied, "We have sinned against the Lord. We will go up and fight, as the Lord our God commanded us." So every one of you put on his weapons, thinking it easy to go up into the hill country.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"Then you answered me, 'We have sinned against ADONAI. Now we will go up and fight, in accordance with everything ADONAI our God ordered us.' And every man among you put on his arms, considering it an easy matter to go up into the hill-country.
exeGesés companion Bible	Then you answered and said to me, We sin against Yah Veh; we ascend and fight according to all Yah Veh our Elohim misvahs us. And every man of you

	girded on his instruments of war, and you were ready to ascend into the mountain.
JPS (Tanakh—1985)	You answered me, 'We have sinned against the LORD; we ourselves shall go up and make the attack just as the LORD our God commanded us.' Every man of you, thinking it an easy thing to invade the hill-country, fastened on his weapons.
Kaplan Translation	Your answer to me was, 'We have sinned to God! We will head north and fight, just as God our Lord commanded us.' Each of you took his weapons, and you made every effort [(Tzafenath Paaneach from Avodah Zarah 66b). Hin in Hebrew. Or, 'were prepared' (Rashi), 'hurried' (Saadia), 'agreed' (Ibn Ezra), 'considered it enough' (Hirsch), or, 'desired' (Radak).] to head north to the highlands.
Orthodox Jewish Bible	Then ye answered and said unto me, We have sinned against Hashem; we will go up and fight, according to all that Hashem Eloheinu did command us. And when ye had girded on every man his weapons of war, ye made light of going up into the hill country.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	Then you said to me, We have sinned against the Lord. We will go up and fight, as the Lord our God commanded us. And you girded on every man his battle weapons, and thought it a simple matter to go up into the hill country.
Concordant Literal Version	Then you answered and said to me: We have sinned against Yahweh our Elohim. We shall ascend, and we will fight according to all that Yahweh our Elohim has instructed us. So each man of you girded on his implements of war, and you thought it easy to ascend to the hill-country.
Context Group Version	Then you { pl } answered and said to me, We have disgraced YHWH, we will go up and fight, according to all that YHWH our God commanded us. And you { pl } fastened on every man his weapons of war, and were forward to go up into the hill-country.
Darby Translation	-- And ye answered and said unto me, We have sinned against Jehovah, we will go up and fight, according to all that Jehovah our God hath commanded us. And ye girded on every man his weapons of war, and ye would go presumptuously up the hill.
English Standard Version	"Then you answered me, 'We have sinned against the LORD. We ourselves will go up and fight, just as the LORD our God commanded us.' And every one of you fastened on his weapons of war and thought it easy to go up into the hill country.
The updated Geneva Bible	Then you [all] answered and said unto me, We have sinned against the LORD [This declares mans nature, who will do that which God forbids, and will not do that which he commands.], we will go up and fight, according to all that the LORD our God commanded us. And when you [all] had girded on every man his weapons of war, you [all] were ready to go up into the hill.
Green's Literal Translation	And you answered and said to me, We have sinned against Jehovah; we shall go up, and we shall fight, according to all that which Jehovah our God has commanded us. And you each one girded on his weapons of war, and you thought it easy to go up to the hill country.
Modern KJV	And you answered and said to me, We have sinned against Jehovah; we will go up and fight according to all that Jehovah our God commanded us. And when each one of you had buckled on his weapons of war, you were ready to go up into the hill.
New King James Version	"Then you answered and said to me, 'We have sinned against the Lord; we will go up and fight, just as the Lord our God commanded us.' And when everyone of you had girded on his weapons of war, you were ready to go up into the mountain.
New RSV	You answered me, 'We have sinned against the Lord! We are ready to go up and fight, just as the Lord our God commanded us.' So all of you strapped on your battle gear, and thought it easy to go up into the hill country.

Young's Updated LT

“And you [all] answer and say unto me, We have sinned against Jehovah; we— we go up, and we have fought, according to all that which Jehovah our God has commanded us; and you [all] gird on each his weapons of war, and you [all] are ready to go up into the hill-country.

The gist of this verse:

When God had ordered these people to go back into the desert-wilderness, they changed their minds, claimed to have sinned before God, and then they got ready to do battle in the hill country.

Deuteronomy 1:41a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʿânâh (אָנָה) [pronounced gaw-NAWH]	<i>to answer, to respond; to speak loudly, to speak up [in a public forum]; to testify; to sing, to chant, to sing responsively</i>	2 nd person masculine plural, Qal imperfect	Strong's #6030 BDB #772
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʾâmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend</i>	2 nd person masculine plural, Qal imperfect	Strong's #559 BDB #55
ʾel (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 1 st person singular suffix	Strong's #413 BDB #39

Translation: Then you answered and said to me,... The adults in Gen X were very unstable. For an entire night, they cried and lobbied against an attack on the Amorites in the north. However, after reconsidering it all, they spoke with Moses.

Deuteronomy 1:41b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châtâʾ (חָטָא) [pronounced khaw-TAW]	<i>to sin, to miss, to miss the mark, to violate the law, to err; to do wrong, to commit a transgression</i>	1 st person plural, Qal perfect	Strong's #2398 BDB #306
lâmed (ל) [pronounced lʰ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510

Deuteronomy 1:41b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation:...*We have sinned regarding Y^ehowah.* They recognized that they had sinned, which, so far, things are fine. That is what they ought to do.

Recall what their options were. They were not going to go up and take the land, so God sent them back into the desert. They did not suddenly get a burst of courage here. They thought things over, and decided the battle is better than returning to the desert. But they act without God's direction.

Deuteronomy 1:41c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾānāch ^e nūw (אֲנַחְנוּ) [pronounced <i>uh-NAHKH- noo</i>]	<i>we</i> ; (sometimes a verb is implied)	1 st person plural pronoun	Strong's #587 BDB #59
ʾālāh (אָלַח) [pronounced <i>gaw-LAWH</i>]	<i>to go up, to ascend, to come up, to rise, to climb</i>	1 st person plural, Qal imperfect	Strong's #5927 BDB #748
w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
lācham (לָחַם) [pronounced <i>law- KHAHM</i>]	<i>to engage in battle, to engage in war, to wage war; to fight, to battle</i>	1 st person plural, Qal perfect	Strong's #3898 BDB #535
kaph or k ^e (כּ) [pronounced <i>k^e</i>]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
kōl (כֹּל) [pronounced <i>kohl</i>]; also kol (כֹּל) [pronounced <i>kol</i>]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun without the definite article	Strong's #3605 BDB #481
ʾāsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
K ^e kōl āsher (כֹּל אֲשֶׁר) appears to mean <i>as all, according to all that, just as all that, just as, exactly as, exactly as all which.</i>			
tsāvāh (צָוָה) [pronounced <i>tsaw-VAW</i>]	<i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, charge, command, order; to instruct [as in, giving an order]</i>	3 rd person masculine singular, Piel perfect with the 1 st person plural suffix	Strong's #6680 BDB #845

Deuteronomy 1:41c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 1 st person plural suffix	Strong's #430 BDB #43

Translation: *We will go up and fight, just as Y^ehowah our Elohim commanded us [to do].* Here, they have not only shown a change of attitude, but they are ready to go up and fight against the Amorites, which is what God had told them to do.

At this point, despite the naming of their sins to Moses, they were not in fellowship and they were going to act in the energy of the flesh. What they should have said was, *'We have sinned regarding Y^ehowah. We will go up and fight, just as Y^ehowah our Elohim commanded us [to do]—if Y^ehowah Elohim will go up with us.'* Or, 'If God will still give us a chance;' or 'If this is still God's will.'

Application: There is on many occasions an expiration date that we need to be aware of. It might be time to do thus and so; but a week later, it is no longer time to do that. Similarly, there are some things which are right for us to do on one occasion; and a week or so later, no longer right to do. The more doctrine that you have in your soul, the easier it is to sort such things out.

Deuteronomy 1:41d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
châgar (חָגַר) [pronounced <i>khaw- GAHR</i>]	<i>to belt, to cinch, to gird, to encircle, to bind, to tie, to rope, to fasten around [onself]</i>	2 nd person masculine plural, Qal imperfect	Strong's #2296 BDB #291
ʾîysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
ʾêth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
k ^e lîy (כֵּלִי) [pronounced <i>k^elee</i>]	<i>manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i>	masculine plural construct	Strong's #3627 BDB #479

Deuteronomy 1:41d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mil ^c châmâh (מִלְחָמָה) [pronounced <i>mil-khaw-MAW</i>]	<i>battle, war, fight, fighting; victory; fortune of war</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #4421 BDB #536

Translation: *Then each man strapped on weapons of war...* I took some liberties with the text here. It actually reads, “*And you [all] put on weapons of war—each man.*” Recall that Moses is addressing the people, most of whom are actually sons of these soldiers. However, they would have been alive at this time, and cognizant of what was going on; and some may have been called upon to play a part in this attack.

Deuteronomy 1:41e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hûwn (וּן) [pronounced <i>hoon</i>]	<i>to be easy, to be light; to be ready; to be in easy circumstances, to live comfortably, to be rich</i>	2 nd person masculine plural, Hiphil imperfect	Strong's #1951 BDB #223
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
‘âlâh (אָלַע) [pronounced <i>gaw-LAWH</i>]	<i>to go up, to ascend, to come up, to rise, to climb</i>	Qal infinitive construct	Strong's #5927 BDB #748
har (הַר) [pronounced <i>har</i>]	<i>hill; mountain, mount; hill-country, a mountainous area, mountain region</i>	masculine singular noun with the definite article and with the directional hê	Strong's #2022 (and #2042) BDB #249

The directional hê is the *âh* (הַ) ending to a noun, usually found after a verb of motion. This is called the *directive hê* or the *he locale*, which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question *where?* The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun *heaven* and the most literal rendering in the English would be *heavenward*. We can also indicate the existence of the hê directional by supplying the prepositions *to* or *toward*.

Translation: *...and you all considered it easy to go up to the hill country [for battle].* Somehow, these people went from thinking that they would all be destroyed in battle, to then believing that they can easily charge up the mountain and defeat their enemies, with or without God.

The verb *were ready* might be rendered *thought it easy*. It is a tough call, as this verb occurs only here in Scripture.

Barnes on the translation: *Rather, perhaps, "you made light of going up;" i. e. "you were ready to attempt it as a trifling undertaking."*¹¹⁵

Num 14:32–35, 39 [God's Word to Gen X] "But as for you, your dead bodies shall fall in this wilderness. And your children shall be shepherds in the wilderness forty years and shall suffer for your faithlessness, until the last of your dead bodies lies in the wilderness. According to the number of the days in which you spied out the land, forty days, a year for each day, you shall bear your iniquity forty years, and you shall know my displeasure. I, the LORD, have spoken. Surely this will I do to all this wicked congregation who are gathered together against Me: in this wilderness they shall come to a full end, and there they shall die." When Moses told these words to all the people of Israel, the people mourned greatly. They had an emotional reaction to what God told them. They had an emotional response when God told them to go into the land and take it; and now that God tells them what is behind door #2, they have an emotional response to that.

This was an interesting turn of events. The Jews whined and cried and refused to go up into the hill country to fight against the inhabitants. So God told them that they would not enter into the land but that their children would instead. This did not set well with the Jews, so they decided that they had two choices: either go back into the desert and wilderness where they had just spent the better part of two years in thirst and hunger or they could attack the inhabitants of Palestine. This was not a choice which God had placed before them—these were options which they manufactured in their own minds. God had already made a ruling and He would affirm that ruling. If this doesn't make sense to you, then you just do not know human nature. Man is not necessarily logical and he does not tend toward making the right decision all of the time. With the facts fully before him, man makes some extremely stupid decisions. There are certain men who are adulterers who give it very little thought; but there are a considerable number of men who realize, sometimes for weeks and months in advance, that a decision to commit adultery could ruin their marriage, break the heart of the woman they love or once loved, and cause years of pain suffering to their children and to themselves for years to come—and then they go right ahead and do it. That is the essence of human nature to know what is right, and then to do just the opposite. Prov. 19:3 **The foolishness of a man subverts his way, and his heart rages against LORD.** (ACV)

Application: One of the fallacies of sex education in the public schools is that it is thought that if you present this material intelligently before the students that, even if they choose to have sex as minors, at least they will know enough to use contraception. Let me educate you as to how the adolescent mind works. They first of all see this as a green light to experiment, and sometimes they might use contraception (and sometimes they won't). This is human nature. I have talked to fifteen-year-olds who thought that it was okay to get wasted, to drink to excess, just as long as they didn't drive (and, most of the time, they don't drive; but sometimes they do). This generation X of Israel were given the truth day in and day out; they had seen great miracles and they had the leading of God—and whatever God told them to do, sometimes they did it and sometimes they did the exact opposite.

The insidiousness of human viewpoint is lost here in this shuffle. They have been told that they can go and take the land, yet, their leaders influenced them for fear. Moses explains that God would have led them and God would have fought for them, but no more. Here is where human viewpoint creeps in—okay, they could have gone up and taken the land. So now they will—they are not placing their faith in God or in His Word, but, since Moses has told them that they would have been able to conquer the land, the reasoning is that the ability to conquer the land lies within themselves. That is, they are the ones able to conquer the land, apart from God. Let me make this clear: apart from God, you are nothing. You are worthless at best and a spiritual detriment to those around you at worst. No matter how much personal talent that you have, or innate intelligence, or good looks, or favored background, we are nothing in this life apart from God. There are only two things that move us into God's will—and no, it is not sincere emotion and a vow to do good—it is God the Holy Spirit, Whose filling is achieved by naming your sins to God; and the study of God's Word. The psychological hoops you jumped through to walk out in front of everybody and re-dedicate your life; your promises to God to never do this or that again; your fervent emotion—these things mean nothing. This is the charge of the Israelites up into the hill country without God. God left us His Holy Spirit and His Word. Jesus Christ, in the book of John particularly, tells the disciples that He will leave, but His purpose in leaving is to send to them God the Holy Spirit. These are the two things which are left

¹¹⁵ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Deut. 1:41.

here on earth for us. If you neglect one or both of them, then your life is meaningless. Have you ever accumulated wealth or possessions or a particular possession in a dream, and then you woke up and you did not have it? This is what your life will be; you will stand before God at the end of your life and you will have nothing worthwhile that you have carried from this life into the next. Now, you will have no more sorrow, no more tears, and your shame of wasting your life will be momentary—but you will be picking cotton on my plantation and your life will not have glorified God.

V. 40 reads: *Then you answered and said to me, 'We have surely sinned against Jehovah. Therefore, we will go up and fight our enemies, just as Jehovah our God commanded us to do.'* Then each one of you strapped on his weapons, because you considered it easy to just go up for war in the hill country.

These believers appear to be doing what God wanted them to do; what are they doing wrong?

Gen X has repented and they are going to war; what are they doing wrong?

1. God, after many signs and wonders, had given them marching orders.
2. The spies spent all evening lobbying against God's commands. They opposed going into the land; and then they talked enough people in Gen X to convince others that same night. As a result, these people whined and complained all night long about what God wanted them to do.
3. This is not the first time this happened. This is just the latest time that they have expressed negative volition to the plan of God.
4. God did not give them any options. God did not say, "Okay, you have got one more chance; and if you don't obey me, you will have to return to the desert." God simply told them, "Turn around and move out."
5. It is clear that these men from Gen X were emotional when God told them that they would go into the land and take it; and it is clear that they are still very emotional about this.
6. In other words, they are going to act on their emotions and not on God's Word.
7. There is a lot of emphasis in Christianity about how you feel—whether it is how you feel about God or how you feel about your sin or your own salvation or whatever. Gen X is acting here with great emotion.
8. God needs men who are not controlled by their emotions but make decisions based upon what is right and wrong. God needs men who will make decisions based upon His will.
9. John Calvin, in one place, will say that *their repentance was too late*; and in another, *they did not truly and seriously repent*.¹ However, the true problem is, they were being ruled by their emotions.
10. Repentance is a change of mind; it is not an emotional response to doing the wrong thing (that is called *regret* in the Bible and it is a different word than *repent*).
11. Notice how confused these people are. They did not want to go back into the desert-wilderness, even though they had recently wished to have died there; they did not want to return to Egypt, although they recently were ready to appoint captains to lead them back there. On one day, they campaign against going into the land because the people are so big and their city walls so high; and here, they are ready to invade as if it is nothing at all.² Their thinking and their actions are all over the map. That is typical of a people ruled by their emotions.
12. Furthermore, beneath all of this emotion was disobedience toward God; that is what links their behavior together. God tells them to go into the land and they rebel against His Word. God tells them to turn around and go back into the desert-wilderness, and they refuse that as well.
13. These people do not go to Moses and say, "We have had a change of heart. We realize that we have done wrong. If God wants us to return to the desert we will; if God will give us another change to go to war with these Amorites, we will do that as well." That would have been the correct mental attitude to have. We do not know what God would have done at that point, but they needed to be willing to do God's will at that point.
14. They were acting on their own emotions; not on God's will.

God will give them direct orders concerning going into the land.

Contemporary liberalism today is a political philosophy ruled by emotions. If someone wants to reform welfare or food stamps, immediately there are accusations that the reformers want to starve children; and they will trot out people who have benefitted from food stamps or who needed welfare.

¹ John Calvin, *Calvin's Commentary on the Bible*; 2nd beta version from e-Sword, Deut. 1:41.

² I am paraphrasing Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 1:41.

Chapter Outline

Charts, Maps and Short Doctrines

Application: God cannot use men who are controlled by their emotions; God certainly cannot use people who exhibit wide emotional swings and allow those emotions to govern their lives.

And so says Y^ehowah unto me, 'Say to them you [all] will not go up and you [all] will not fight, for I am not in your midst and you will not be defeated in to faces of your enemies.' Deuteronomy 1:42 **Then Y^ehowah said to me, 'Tell them, you will not go up and fight, for I am not in your midst. [I tell you this] so that you will not be defeated before your enemies.'**

Then Jehovah said to me, 'Tell them this: do not go up and fight against your enemies in the hill country. I am warning you not to do this and I say this to you, so that you will not be defeated before your enemies.'

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	But the Lord said to me, Say to them, Go not up, nor prepare for battle, for My Shekinah goeth not among you; that you be not crushed before your enemies.
Latin Vulgate	The Lord said to me: Say to them: Go not up, and fight not, for I am not with you: <u>lest</u> you fall before your enemies.
Masoretic Text (Hebrew)	And so says Y ^e howah unto me, 'Say to them you [all] will not go up and you [all] will not fight, for I am not in your midst and you will not be defeated in to faces of your enemies.'
Peshitta (Syriac)	And the LORD said to me, Say to them, You shall not go up, neither fight; for I am not among you; <u>lest</u> you be defeated before your enemies.
Septuagint (Greek)	And the Lord said to me, Tell them, You shall not go up, neither shall you fight, for I am not with you; <u>lest</u> you be destroyed before your enemies.

Significant differences: There is no *lest* in the Hebrew. However, that appears to be a reasonable way to understand this.

Thought-for-thought translations; paraphrases:

Common English Bible	But the Lord told me: Tell them: Don't go up! Don't fight because I will not be with you. You will be defeated by your enemies.
Contemporary English V.	But the LORD said, "Moses, warn them not to go into the hill country. I won't help them fight, and their enemies will defeat them."
Easy English	But the *Lord said, "Do not go up the hill to fight. I will not be with you. Your enemies will beat you."
Easy-to-Read Version	"But the Lord said to me, 'Tell the people not to go up there and fight. Why? Because I will not be with them, and their enemies will defeat them!'
<i>The Message</i>	But GOD told me, "Tell them, 'Don't do it; don't go up to fight--I'm not with you in this. Your enemies will waste you.'"
New Living Translation	"But the Lord told me to tell you, 'Do not attack, for I am not with you. If you go ahead on your own, you will be crushed by your enemies.'

The Voice The Eternal tried to warn you *that it was too late* by telling me, "Tell them not to go up and not to fight! I am not with them. They'll be crushed by their enemies."

Partially literal and partially paraphrased translations:

American English Bible 'However, Jehovah said to me: *Tell them not to go and fight, because I'm not with them. So, their enemies will destroy them!*

Beck's American Translation "But the LORD told me, 'Tell them, Don't go up and fight, because I'm not among you. Otherwise your enemies will defeat you.'

New Advent (Knox) Bible Ah no, you answered me, we confess our fault against the Lord; we ourselves are ready to set forth and do battle, as the Lord our God would have us. And even as you were on your way to the hill country, all armed, the Lord gave me a message for you, Do not march to the attack, or you will be overthrown by your enemies; I am at your side no longer. V. 41 is included for context.

New American Bible (R.E.) But the LORD said to me, Warn them: Do not go up and fight-for I will not be in your midst-lest you be beaten down before your enemies.

NIRV But the Lord spoke to me. He said, "Tell them, `Do not go up and fight. I will not be with you. Your enemies will win the battle over you.'"

Revised English Bible But the LORD said to me, 'Warn them not to go up and fight, for I shall not be with them, and the enemy will defeat them.'

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Yahweh said to me, "Say to them, Do not ascend and do not fight. Nothing will plague your enemies in front of you: for I am not in your center."

Bible in Basic English And the Lord said to me, Say to them, Do not go up to the attack; for I am not among you, and you will be overcome by those who are against you.

The Expanded Bible But the Lord said to me, "Tell the people, `You must not go up there and fight. I will not be with you, and your enemies will defeat you.'"

Ferar-Fenton Bible But the EVER-LIVING said to me, "Order them, Go not up, and fight not, for I am not with you ; - therefore you will fly before your enemies."

NET Bible® But the Lord told me: "Tell them this: `Do not go up and fight, because I will not be with you and you will be defeated by your enemies.'"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible But ADONAI said to me, 'Tell them, "Don't go up, and don't fight, because I am not there with you; if you do, your enemies will defeat you.'"

Kaplan Translation God said to me, 'Tell them not to [Actually a direct quote.] go and not to fight, since I will not be with them. Let them not be killed by their foes.'

Orthodox Jewish Bible And Hashem said unto me, Say unto them. Go not up, neither fight; for I am not in your midst; lest ye be struck down before your enemies.

Literal, almost word-for-word, renderings:

The Amplified Bible And the Lord said to me, Say to them, Do not go up or fight, for I am not among you-lest you be dangerously hurt by your enemies.

Concordant Literal Version Yet Yahweh said to me: Say to them, You shall not ascend, and you shall not fight (since I am not among you), that you may not be stricken before your enemies.

Context Group Version And YHWH said to me, Say to them, Don't go up, neither fight; for I am not among you { pl }; lest you { pl } be struck before your { pl } enemies.

The Geneva Bible And the LORD said unto me, Say unto them, Go not up, neither fight; for I [am] not among you; lest ye be smitten before your enemies. Signifying that man has no strength, but when God is at hand to help him.

Green's Literal Translation	And the LORD said to me, 'Say to them, Do not go up or fight, for I am not in your midst, lest you be defeated before your enemies.'
NASB	And the Lord said to me, `Say to them, "Do not go up nor fight, for I am not among you; otherwise you will be defeated [Lit smitten] before your enemies.'" Num. 14:41-43
New RSV	The Lord said to me, `Say to them, "Do not go up and do not fight, for I am not in the midst of you; otherwise you will be defeated by your enemies." '
World English Bible	Yahweh said to me, Tell them, Don't go up, neither fight; for I am not among you; lest you be struck before your enemies.
Young's Updated LT	And Jehovah says unto me, 'Say to them, you [all] do not go up, nor fight, for I am not in your midst, and you [all] are not smitten before your enemies.'

The gist of this verse: God tells Moses to tell this worthless generation that He is not with them, so they should not go up and fight.

Deuteronomy 1:42a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'el (אֵל) [pronounced <i>eh</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 1 st person singular suffix	Strong's #413 BDB #39
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>say, speak, utter; say [to oneself], think; command; promise; explain; intend</i>	2 nd person masculine singular, Qal imperative	Strong's #559 BDB #55
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510
lô' (אֵין or אֵין) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âlâh (אָלַח) [pronounced <i>gaw-LAWH</i>]	<i>to go up, to ascend, to come up, to rise, to climb</i>	2 nd person masculine plural, Qal imperfect	Strong's #5927 BDB #748

Translation: Then Y^ehowah said to me, 'Tell them, *you will not go up...* God made His will clear to Moses, and Moses would share this with the people. God told Moses to tell these people *not* to go up. At this point, Moses is reminding these people of this.

The people have to make a choice—will they obey God or not? Let me remind you that those of Gen X are pretty much all saved. They did follow Moses out of Egypt; their problem was that, post-salvation, they were not willing to obey God. This will be clearly illustrated in these final few verses of Deut. 1.

Deuteronomy 1:42b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לא or לו) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
lâcham (לחם) [pronounced <i>law-KHAHM</i>]	<i>to engage in battle, to engage in war, to wage war; to fight, to battle</i>	2 nd person masculine plural, Qal imperfect	Strong's #3898 BDB #535
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
'êyn (אין) [pronounced <i>ān</i>]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation with the 1 st person singular suffix	Strong's #369 BDB #34
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
qereb (קרֵב) [pronounced <i>KEH-re^bv</i>]	<i>midst, among, from among [a group of people]; an [actual, physical] inward part; the inner person with respect to thinking and emotion; as a faculty of thinking or emotion; heart, mind, inner being; entrails [of sacrificial animals]</i>	masculine singular noun	Strong's #7130 BDB #899

With the bēyth preposition, it means *in the midst of, among, into the midst of* (after a verb of motion).

Translation: ...*and fight, for I am not in your midst.* God tells them not to go and fight, because He would not be with them.

Almost no time has passed since the people had cried and were in fear of the Amorites and the rest of those who live in the Land of Promise. Now they were ready to go to war. It was perhaps an hour or so later; or perhaps a day later. But the key is not the timing, but whether or not God is with them. Without God, all of our enterprising work is doomed to fail.

Application: What God says here is fundamental to the spiritual life. There is nothing which you can do which is lasting. All that we create with our own hands using our own energy is doomed to fail or to rot. Only when God is with us are we able to do that which is divine good; the gold, precious stone and silver which lasts. **For no one can lay any other foundation than that which has been laid, which is Jesus Christ. But if anyone builds on the foundation with gold, silver, costly stones, wood, hay, or stubble; each man's work will be revealed. For the Day will declare it, because it is revealed in fire; and the fire itself will test what sort of work each man's work is. If any man's work remains which he built on it, he will receive a reward. If any man's work is burned, he will suffer loss, but he himself will be saved, but as through fire.** (1Cor. 3:11–15; WEB)

They cannot move forward against the Amorites and be successful unless God is with them.

Deuteronomy 1:42c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לא or לוּא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

Although I cannot find justification for this, it seems reasonable that in a list of things which some cannot do, the wâw conjunction plus the negation together may be translated *nor, lest*. The KJV translates this *lest* in Deut. 1:42.

nâgaph (נָגַף) [pronounced <i>naw-GAHF</i>]	<i>to be struck down, to be smitten, to be hit; [possibly] beaten, wounded</i>	3 rd person masculine singular, Niphal imperfect	Strong's #5062 BDB #619
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815

Together, they mean *upon the face of, before, before the face of, in the presence of, in the sight of, in front of*. When used with God, it can take on the more figurative meaning *in the judgment of*. This can also mean *forwards; the front part [or, the edge of a sword]*. L^epânîym (לפָּנִים) can take on a temporal sense as well: *before, of old, formerly, in the past, in past times*.

'âyab (אֵיב) [pronounced <i>aw-YAY^BV</i>]	<i>enemy, the one being at enmity with you; enmity, hostility</i>	masculine plural Qal active participle with the 2 nd person masculine plural suffix	Strong's #340 & #341 BDB #33
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As a singular substantive, this is spelled 'ôyêb (אֵיב) [pronounced *oh-YAY^BV*]. As Strong's #340, this is the Qal active participle of the verb; as Strong's #341, this is the substantive. It is precisely the same word, despite the different Strong's #'s.

Translation: *[I tell you this] so that you will not be defeated before your enemies.* The translation here is rather difficult. Literally, this reads *...and you will not be defeated in to faces of your enemies.* Either, the wâw conjunction with the negation should be translated *lest*; quite obviously, God told Moses to call these men off, because He would not be in their midst and they would be defeated before their enemies without God. That is

the idea; but the translation is difficult to make work. It is possible that one or two words were dropped out of the text.

The Jews were out of fellowship. They did not confess their sins to God. They did confess them to Moses, and then immediately went against God's will. Naming your sins to God does not do you a whole lot of good if you put yourself out of fellowship a tenth of a second later. They were operating under the strength of the flesh and they had determined in their minds that they had options which they really did not have. God had not, after that night of great fear, give them two options. He told them that it was time to back up, return to the desert, and their children would come back and take the land. So that there was no confusion, God spoke to Moses and Moses told the people that they no longer had the option of entering into the land and fighting against the inhabitants therein. God would not be with them if they did such a thing and they were enjoined not to go into the land, or they would be struck down by their enemies.

F. B. Meyer: *We cannot obtain by our impetuosity and insistence what God offers only as a free gift to our faith. The Land of Promise is not to be obtained by strength of hand, but by the soul that lives in the will of God.*¹¹⁶

Vv. 40–41: Then you answered and said to me, 'We have surely sinned against Jehovah. Therefore, we will go up and fight our enemies, just as Jehovah our God commanded us to do.' Then each one of you strapped on his weapons, because you considered it easy to just go up for war in the hill country. Then Jehovah said to me, 'Tell them this: *do not go up and fight against your enemies in the hill country. I am warning you not to do this and I say this to you, so that you will not be defeated before your enemies.*' God is clear in His direction here. He told them to turn around and go back into the desert; and he told them that, if they go up against the Amorites, that He will not be with them, and they will be defeated. God unequivocally says, "Do not go up into the hill country to fight your enemies." God's direction cannot be misunderstood.

Application: Believe it or not, God's direction is equally clear for the believer in the Church Age. If you know Bible doctrine; if you are growing in grace and knowledge of the Lord Jesus Christ, then God will lead you. It won't be by feelings; it won't be by tingling in your left or right hand; it won't be by means of some mystical experience. You will move forward by God's will which you will understand by knowing God's Word. See the **Doctrine of the Will of God** ([HTML](#)) ([PDF](#)).

Application: There is a great deal of responsibility that comes from being God's chosen. If you have believed in Jesus Christ, then you are among God's chosen. God has a purpose for you in this life. Now, His burden is light, which Jesus promised us, but God does have a purpose for us. Furthermore, this purpose is in line with our training and our personal likes and dislikes. There may be some difficulties along the way, but God sees us through those difficulties; and often times, there are rewards which accompany our victories. Just as a successful army divides up the possessions of the people they have conquered; God allows us the spoils of victory as well. The children—cited by Gen X as an excuse not to fight the Amorites—will take the Land of Promise. They will do it in about 5 years, and they will all be given homes and land. We have a simple illustration in life that, if you work hard in school and you prepare yourself in a field that interests you, then, more than likely, you will both be successful in that field and you will enjoy temporal rewards in your success (a nice house, etc.). the same thing is true of the Christian life.

These believers had the opportunity to live in the good land; it would have required 5 years of hard work, but God would have been with them the entire way. They refused, and for this reason, God will take them out via the sin unto death in the desert-wilderness. For the believer today, which do you want, the Land of Promise or the desert-wilderness?

¹¹⁶ From <http://www.studydrive.org/com/fbm/view.cgi?bk=4&ch=1> accessed November 5, 2013.

And so I spoke unto you [all] and you [all] would not hear; and so you [all] rebelled against a mouth of Y^ehowah; and so you act presumptuously and so you go up the hill country-ward.

Deuteronomy
1:43

I spoke to you [all] but you would not listen [to me]. You rebelled against the command of Y^ehowah, and then acted presumptuously going up toward the hill country [to war against the Amorites].

I warned all of you but you would not listen to me. You rebelled against the command of Jehovah, acting presumptuously and going up to the hill country to do battle.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And I spake with you, but you would not obey but were rebellious against the Word of the Lord, and <u>did wickedly</u> , and went up to the mountain.
Latin Vulgate	I spoke, and you hearkened not: but resisting the commandment of the Lord, and <u>swelling with pride</u> , you went up into the mountain.
Masoretic Text (Hebrew)	And so I spoke unto you [all] and you [all] would not hear; and so you [all] rebelled against a mouth of Y ^e howah; and so you act presumptuously and so you go up the hill country-ward.
Peshitta (Syriac)	So I spoke to you; and you would not listen, and you rebelled against the commandment of the LORD, and went presumptuously up into the mountain.
Septuagint (Greek)	And I spoke to you, and you did not listen to me; and you transgressed the commandment of the Lord; and you <u>forced your way</u> and went up into the mountain.
Significant differences:	The second-to-the-last phrase is difficult to translate; do you see there are different takes on it.

Thought-for-thought translations; paraphrases:

Common English Bible	I reported this to you but you wouldn't listen. You disobeyed the Lord's instruction. Hotheadedly, you went up into the hills.
Contemporary English V.	I told you what the LORD had said, but you paid no attention. You disobeyed him and went into the hill country anyway. You thought you were so great!
Easy English	So I repeated the *Lord's words to you, but you would not listen. You did not obey the *Lord's words. With your *pride, you marched up into the hills.
Easy-to-Read Version	"I spoke to you, but you did not listen. You refused to obey the Lord's command. You thought you could use your own power. So you went up into the hill country.
<i>The Message</i>	I told you but you wouldn't listen. You rebelled at the plain word of GOD. You threw out your chests and strutted into the hills.
New Berkeley Version	So I warned you, but you would not listen. You rebelled against the LORD's command; foolhardily you marched into the hills.
The Voice	I told you <i>everything</i> , but you wouldn't listen. You rebelled against the Eternal's command, and you went up arrogantly into the highlands.

Partially literal and partially paraphrased translations:

American English Bible	'And that's what I told you. but you wouldn't listen to me! You disobeyed Jehovah's Commandments and you forced your way up the mountain.
Beck's American Translation	"So I talked to you, but you wouldn't listen. You rebelled against the LORD's order and were brazen enough to go up into the hills.
Christian Community Bible	I told you this but you did not listen. You disobeyed the order of Yahweh and went up to the mountains instead.

God's Word™	I told you, but you wouldn't listen. You defied the LORD'S command and invaded the mountain region.
New American Bible	I gave you this warning but you would not listen. In defiance of the LORD'S command you arrogantly marched off into the hill country.
New American Bible (R.E.)	I gave you this warning but you would not listen. You defied the LORD's command and arrogantly went off into the hill country.
NIRV	So I told you what the Lord said. But you wouldn't listen. You refused to obey his command. You were so filled with pride that you marched up into the hill country.
Revised English Bible	I told you this, but you would not listen; you rebelled against the LORD's command and defiantly went up to the hill-country.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	I spoke to you, and you did not hear, but disobeyed the mouth of Yahweh, revolted, and ascended the mountain.
Bible in Basic English	This I said to you, but you gave no attention and went against the orders of the Lord, and in your pride went up into the hill-country.
The Expanded Bible	So I told you, but you would not listen. You would not obey [rebelled against] the Lord's command. You were proud [presumptuous], so you went on up into the mountains, and the Amorites who lived in those mountains came out and fought you. A portion of v. 44 is included for context.
Ferar-Fenton Bible	So I spoke to you, but you would not hear, and you rebelled against the order of the Ever-living, and were insolent, and went up to the Hill, - and the Amorites who occupied the Hill advanced against you, and drove you, like bees would do, and routed you like a tempest to the valley. V. 44 is included for context.
HCSB	So I spoke to you, but you didn't listen. You rebelled against the LORD's command and defiantly went up into the hill country.
NET Bible®	I spoke to you, but you did not listen. Instead you rebelled against the Lord [Heb "the mouth of the Lord." See note at 1:26.] and recklessly went up to the hill country.
NIV, ©2011	So I told you, but you would not listen. You rebelled against the Lord's command and in your arrogance you marched up into the hill country.

Jewish/Hebrew Names Bibles:

exeGesés companion Bible	And I worded to you and you hearkened not, but rebelled against the mouth of Yah Veh and ascended the mountain, seething:...
Kaplan Translation	I spoke to you, but you would not listen. You rebelled against God's word, and willfully headed north to the highlands.
Orthodox Jewish Bible	So I spoke unto you; and ye would not hear, but rebelled against the commandment of Hashem, and went presumptuously up into the hill country.

Literal, almost word-for-word, renderings:

Concordant Literal Version	So I spoke to you, yet you did not hearken; you defied the bidding of Yahweh and showed arrogance, and you ascended to the hill-country.
Context Group Version	So I spoke to you { pl }, and you { pl } didn't listen; but you { pl } rebelled against the commandment of YHWH, and were presumptuous, and went up into the hill-country.
Darby Translation	And I spoke unto you, but ye would not hear, and ye rebelled against the word of Jehovah, and acted presumptuously, and went up the hill.
Green's Literal Translation	And I spoke to you, and you did not listen, and rebelled against the mouth of Jehovah, and acted proudly, and went up into the hills.

New RSV	Although I told you, you would not listen. You rebelled against the command of the Lord and presumptuously went up into the hill country.
Third Millennium Bible	So I spoke unto you, and ye would not hear, but rebelled against the commandment of the LORD, and went presumptuously up onto the hill.
World English Bible	So I spoke to you, and you didn't listen; but you rebelled against the commandment of Yahweh, and were presumptuous, and went up into the hill-country.
Young's Updated LT	"And I speak unto you, and you [all] have not listened, and provoke the mouth of Jehovah, and act proudly, and go up into the hill-country.

The gist of this verse: The army, which previously cried and refused to fight, now says that they are ready to go into the hill country; and so they did.

Deuteronomy 1:43a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	1 st person singular, Piel perfect	Strong's #1696 BDB #180
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 3 rd person masculine plural suffix	Strong's #413 BDB #39
w ^e (or v ^e) (וּ, ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹ) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâma' (שָׁמַעַ) [pronounced shaw-MAHG]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	2 nd person masculine plural, Qal perfect	Strong's #8085 BDB #1033

Translation: I spoke to you [all] but you would not listen [to me]. God told Moses to speak to this people, and so Moses did. He warned them that God would not be with them. But they went up anyway. What is the idea here? They were going to win back God's heart through their power of the flesh. God threw them aside, so they were going to prove themselves to God. They were going to earn God's respect. They were going to deserve God's approbation.

These are their two problems: (1) whatever God tells them to do, they want to do something else; and (2) they think that they can earn God's approbation. This is the very definition of religion.

Deuteronomy 1:43b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
mârâh (מָרָה) [pronounced <i>maw-RAWH</i>]	<i>to resist, to oppose, to rebel, to rebel against, to be contentious</i>	2 nd person masculine plural, Hiphil imperfect	Strong's #4784 BDB #598
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
peh (פֶּה) [pronounced <i>peh</i>]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular construct	Strong's #6310 BDB #804
This word can be used metaphorically for a <i>spokesman, a messenger, an orator; a commandment, expressed purpose</i> . In 2Sam. 13:32, this is rendered <i>command, intent, order, appointment</i> by translators who are generally very literal in their translation.			
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

All of this comes nearly exactly from v. 26

Translation: You rebelled against the command of Y^ehowah,... God first told them to go in and take the land; and they refused. Then God told them to hold back, to not go into the land, and now they decided to attack. They did exactly the opposite of what God commanded.

Deuteronomy 1:43c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
zûd (זָד) [pronounced <i>zood</i>]	<i>to cook; to seethe, to act proudly, to act presumptuously, to act with insolence</i>	2 nd person masculine plural, Hiphil imperfect	Strong's #2102 BDB #267

This is also spelled zîyd (זִיד) [pronounced *zeed*].

Deuteronomy 1:43c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Keil and Delitzsch: <i>הָרַחַק</i> from <i>רָחַק</i> , to boil, or boil over (Gen. 25:29), signifies to act thoughtlessly, haughtily, or rashly. ¹¹⁷			
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
ʿâlâh (עָלָה) [pronounced gaw-LAWH]	to go up, to ascend, to come up, to rise, to climb	2 nd person masculine plural, Qal imperfect	Strong's #5927 BDB #748
har (הַר) [pronounced har]	hill; mountain, mount; hill-country, a mountainous area, mountain region	masculine singular noun with the definite article and with the directional hê	Strong's #2022 (and #2042) BDB #249

The directional hê is the *âh* (ה) ending to a noun, usually found after a verb of motion. This is called the *directive hê* or the *he locale*, which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question *where?* The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun *heaven* and the most literal rendering in the English would be *heavenward*. We can also indicate the existence of the hê directional by supplying the prepositions *to* or *toward*.

Translation: ...and then acted presumptuously going up toward the hill country [to war against the Amorites]. God told them not to go up into the hill country to fight the Amorites, and so, that is exactly what they did. They went up the hill, by means of their own strength, doing exactly what God told them not to do.¹¹⁸

That generation X did exactly the opposite of what God had commanded them to do. In the morning, however, they rose up early and went up to the ridge of the hill country, saying, "Here we are; we have indeed sinned, but we will go up to the place which Y^ehowah has promised." But Moses said, "Why then are you transgressing the commandment of Y^ehowah, when it will not succeed? Do not go up, so that you will not be struck down before your enemies, for Y^ehowah is not among you." (Num. 14:40–42). They were given fair warning that this would not fall within the will of God and they were told that they would not win. However, gen X was not known for listening to God or to reason.

Rom. 8:5–8 For they who are according to the flesh mind the things of flesh, but they who are according to the Spirit the things of the Spirit. For to be carnally minded is death, but to be spiritually minded is life and peace because the carnal mind is enmity against God, for it is not subject to the Law of God, neither indeed can it be. So then they who are in the flesh cannot please God. (MKJV) Gen X acted according to the flesh, allowing their emotions rather than God's will to direct them.

Clarke writes: *[These recalcitrant Jews] found themselves on the very borders of the land, and they heard God say they should not enter it, but should be consumed by a forty years' wandering in the wilderness; notwithstanding, they are determined to render vain this purpose of God, probably supposing that the temporary sorrow they felt for their late rebellion would be accepted as a sufficient atonement for their crimes. They accordingly went up, and were cut down by their enemies; and why? God went not with them. How vain is the counsel of man against the wisdom of God! Nature, poor, fallen human nature, is ever running into extremes. This miserable people, a short time ago, thought*

¹¹⁷ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Deut. 1:38–44.

¹¹⁸ Paraphrasing Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 1:43.

that though they had Omnipotence with them they could not conquer and possess the land! Now they imagine that though God himself go not with them, yet they shall be sufficient to drive out the inhabitants, and take possession of their country! Man is ever supposing he can either do all things or do nothing; he is therefore sometimes presumptuous, and at other times in despair.¹¹⁹

And so comes out the Amorite, the one living in the hill country the this to meet you [all]. And so they pursue after you as which do the bees. And so they beat you down in Seir as far as Hormah.

Deuteronomy
1:44

The Amorites, those living in this hill country came out to meet you. They then pursued you as bees do. They routed you in Seir [chasing you] as far as Hormah [or, even to (your) destruction].

The Amorites lived in the hill country, and they came out to meet you in battle. They quickly showed their superiority and chased your as bees would. They routed you in Seir and chased you as far as Hormah.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And the Amoraah who dwelt in that mountain came out to meet you, and pursued you, as they drive away and destroy hornets, and smote you from Gebal unto Hormah [JERUSALEM. And they chased you as bees are chased, and slew you in Gebal unto destruction.].
Latin Vulgate	And the Amorrhite that dwelt in the mountains coming out, and meeting you, chased you, as bees do: and made slaughter of you from Seir as far as Horma.
Masoretic Text (Hebrew)	And so comes out the Amorite, the one living in the hill country the this to meet you [all]. And so they pursue after you as which do the bees. And so they beat you down in Seir as far as Hormah.
Peshitta (Syriac)	And the Amorites, who dwelt in that mountain, came out against you and chased you as smoked-out bees do, and drove you away from Seir, as far as Hirmah.
Septuagint (Greek)	And the Amorite who dwelt in that mountain came out to meet you, and pursued you as bees do, and wounded you from Seir to Hormah.

Significant differences: In don't know about this Gebal stuff in the targum. The Jerusalem targum seems to be half off, but they take the word *Hormah* not as a proper noun but as a description of state.

According to Coke: *The Syriac, Onkelos, and an Arabic MS. which Bochart saw in Sweden, have it, as bees do "when irritated by smoke."*¹²⁰ Although I don't see it in my targum, I simply use an English translation from the targum.

Thought-for-thought translations; paraphrases:

Common English Bible	And the Amorites who lived in those hills came out to meet you in battle. They chased you like bees give chase! They gave you a beating from Seir all the way to Hormah.
Contemporary English V.	But when the Amorites in the hill country attacked from their towns, you ran from them as you would run from a swarm of bees. The Amorites chased your troops into Seir as far as Hormah, killing them as they went.

¹¹⁹ Adam Clarke, *Commentary on the Bible*; from e-Sword, Num. 14:40.

¹²⁰ From <http://www.studylight.org/com/tcc/view.cgi?bk=4&ch=1> accessed November 4, 2013.

Easy English	The *Amorite people lived in those hills and they came out against you. They ran after you like a large group of bees. They attacked you and you ran down from Seir, all the way to Hormah. Bees are insects that fly. They hurt us when they attack our bodies.
Easy-to-Read Version	But the Amorite people living there came out to fight against you. They were like a swarm of bees chasing you. They chased you all the way from Seir to Hormah.
<i>The Message</i>	And those Amorites, who had lived in those hills all their lives, swarmed all over you like a hive of bees, chasing you from Seir all the way to Hormah, a stinging defeat.
New Century Version	So I told you, but you would not listen. You would not obey the Lord's command. You were proud, so you went on up into the mountains, and the Amorites who lived in those mountains came out and fought you. They chased you like bees and defeated you from Edom to Hormah. V. 43 is included for context.
New Living Translation	But the Amorites who lived there came out against you like a swarm of bees. They chased and battered you all the way from Seir to Hormah.
The Voice	The Amorites who lived there came out and attacked you, and you ran away from them as if they were a swarm of bees! They crushed <i>more and more</i> of your soldiers <i>all the way</i> from Seir to Hormah, <i>until they gave up the chase</i> .

Partially literal and partially paraphrased translations:

American English Bible	Then the Amorites who lived there came out to meet you and chased you like bees all the way from [Mount] Seir to [Mount] Herman.
Beck's American Translation	The Amorites living in those hills came out against you and like bees chased you and struck you down in Seir will you came to Hormah.
<i>God's Word</i> TM	The Amorites who lived there came out and attacked you and chased you like a swarm of bees. They defeated you, chasing you from Seir all the way to Hormah.
New Advent (Knox) Bible	My warning went unheard; puffed up with pride, you disobeyed the Lord's word and marched on into the hill country, till the Amorrhite mountain-dwellers came out to meet you, and chased you away, thick as a swarm of bees, cut you down all the way from Seir to Horma. V. 43 is included for context.
New American Bible (R.E.)	Then the Amorites living in that hill country came out against you and put you to flight the way bees do, cutting you down in Seir as far as Hormah.
NIRV	The Amorites who lived in those hills came out and attacked you. Like large numbers of bees they chased you. They beat you down from Seir all the way to Hormah.
New Jerusalem Bible	The Amorites, who live in that country of hills, came swarming out against you like bees, pursued you and beat you from Seir to Hormah.
Revised English Bible	Then the Amorites living there came out against you and swarmed after you like bees; they crushed you at Hormah in Seir.
Today's NIV	The Amorites who lived in those hills came out against you; they chased you like a swarm of bees and beat you down from Seir all the way to Hormah.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	The North-Jordanians dwelling in that mountain greeted you and pursued you, as bees do, beating you from Seir unto Hormah.
Bible in Basic English	And the Amorites who were in the hill-country came out against you and put you to flight, rushing after you like bees, and overcame you in Seir, driving you even as far as Hormah.
The Expanded Bible	...and the Amorites who lived in those mountains came out and fought you. They ·chased [swarmed over] you like bees and ·defeated [·struck] you from ·Edom [·Seir; ^c another name for Edom] to Hormah [Num. 14:39-45].
Ferar-Fenton Bible	...and the Amorites who occupied the Hill advanced against you, and drove you, like bees would do, and routed you like a tempest to the valley.

HCSB	Then the Amorites who lived there came out against you and chased you like a swarm of bees. They routed you from Seir as far as Hormah.
NET Bible®	The Amorite inhabitants of that area [Heb "in that hill country," repeating the end of v. 43.] confronted [Heb "came out to meet."] you and chased you like a swarm of bees, striking you down from Seir as far as Hormah [Hormah is probably Khirbet el-Meshash, 5.5 mi (9 km) west of Arad and 7.5 mi (12 km) SE of Beer Sheba. Its name is a derivative of the verb קָרַח (kharam, "to ban; to exterminate"). See Num 21:3.].
New Heart English Bible	The Amorites, who lived in that hill country, came out against you, and chased you, as bees do, and beat you down in Seir, even to Hormah.
NIV, ©2011	The Amorites who lived in those hills came out against you; they chased you like a swarm of bees [Ps 118:12] and beat you down from Seir [S Nu 24:18] all the way to Hormah [S Nu 14:45].

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	So I told you, but you wouldn't listen. Instead, you rebelled against ADONAI's order, took matters into your own hands and went up into the hill-country; where the Emori living in that hill-country came out against you like bees, defeated you in Se'ir and chased you back all the way to Hormah. V. 43 is included here for context.
exeGesés companion Bible	...and the Emoriy, settling that mountain, came out confronting you and pursued you, as bees work; and crushed you in Seir, even to Hormah:...
JPS (Tanakh—1985)	Then the Amorites who lived in those hills came out against you like so many bees and chased you, and they crushed you at Hormah in Seir.
Judaica Press Complete T.	And the Amorites, dwelling in that mountain, came out towards you and pursued you as bees do, and beat you down in Seir, as far as Hormah.
Kaplan Translation	The Amorites who lived in the highlands came out to confront you, and chased you like bees. They struck you down in Seir as far as Chormah [See Numbers 14:45. Here it appears that Chormah was in Seir.].
Orthodox Jewish Bible	And HaEmori, which dwelt in that hill country, came out against you, and chased you, as bees do, and destroyed you in Seir, even unto Chormah.

Literal, almost word-for-word, renderings:

Concordant Literal Version	Yet the Amorite who was dwelling in that hill-country came forth to meet you; they pursued you just as bees do, and they pounded you in Seir as far as Hormah.
Context Group Version	And the Amorites, that dwelt in that hill-country, came out against you { pl }, and chased you { pl }, as bees do, and beat you { pl } down in Seir, even to Hormah.
Darby Translation	And the Amorite that dwelt on that hill came out against you, and chased you, like as bees do, and cut you in pieces in Seir, as far as Hormah.
English Standard Version	Then the Amorites who lived in that hill country came out against you and chased you as bees do and beat you down in Seir as far as Hormah.
Green's Literal Translation	And the Amorites who lived in that hill country came out to meet you and they chased you, as the bees do, and struck you in Seir, to Hormah.
NASB	The Amorites [Num 14:45] who lived [Lit dwelt] in that hill country came out against you and chased you as bees do [Ps 118:12], and crushed you from Seir to Hormah.
New King James Version	And the Amorites who dwelt in that mountain came out against you and chased you as bees do, and drove you back from Seir to Hormah.
Third Millennium Bible	And the Amorites, who dwelt in that mountain, came out against you and chased you as bees do, and destroyed you in Seir, even unto Hormah.
Young's Updated LT	And the Amorite who is dwelling in that hill-country cometh out to meet you, and they pursue you as the bees do, and strike you down in Seir—unto Hormah.

The gist of this verse: The Amorites met these recalcitrant Jews and beat them down, chasing them as far as Hormah.

Deuteronomy 1:44a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i>]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	3 rd person masculine singular, Qal imperfect	Strong's #3318 BDB #422
'Ĕmôrîy (אֱמֹרִי) [pronounced <i>eh-moh-REE</i>]	<i>mountaineer (possibly); and is transliterated Amorite</i>	gentilic adjective; with the definite article	Strong's #567 BDB #57
yâshab (בָּשַׁב) [pronounced <i>yaw-SHAHBV</i>]	<i>the one inhabiting, the one staying, the one dwelling in, the inhabitant of, the dweller of, the one sitting [here]</i>	Qal active participle with the definite article	Strong's #3427 BDB #442
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
har (רֶהַב) [pronounced <i>har</i>]	<i>hill; mountain, mount; hill-country, a mountainous area, mountain region</i>	masculine singular noun with the definite article	Strong's #2022 (and #2042) BDB #249
hûw' (אוּהוּ) [pronounced <i>hoo</i>]	<i>he, it; himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
qârâ' (אָרַב) [pronounced <i>kaw-RAW</i>]	<i>to encounter, to befall, to meet; to assemble [for the purpose of encountering God or exegeting His Word]; to come, to assemble</i>	Qal infinitive construct with the 2 nd person masculine plural suffix	Strong's #7122 & #7125 BDB #896

Translation: [The Amorites, those living in this hill country came out to meet you.](#) The Jews were very successful in spying out the land, and came from there undetected. However, when they returned in full combat regalia, to do battle against the Amorites, the Amorites quickly came out to meet them.

Although we do not know exactly how God works in some arenas, there are many times in Scripture where He is said to go before someone or to send an angel before someone, and to prepare the way. There was no way prepared here, and exactly what the spies moaned about occurred. The Amorites in the land were too much for them.

The Amorites had the most powerful nation at that time in the land of Canaan, so their name is lent here to represent all of the inhabitants of Canaan (specifically the Amalekites and the Canaanites of the hill country—Num. 14:45). This is the more general usage of the term *Amorites*, which appears to mean *westerner*. When someone says to me, a resident of Houston, *you people of the South*, in reference to myself and those in Houston, he does not take into account that a very large number of us moved here from somewhere else. We are called *southerners*, although our culture and background are decidedly different. Moses is using the name Amorite in a similar fashion.

The Interpretations Of Deuteronomy 1:44

The problem is this: in Num. 14, Israel is pushed back by the inhabitants of the hill country, which are said to be Canaanites and Amalekites. In this passage, they are called *Amorites*.

The most common explanation is what I have given already: the term *Amorite* has a general and a specific usage. In general, it means *westerners* and refers to the diverse peoples in the land of Canaan. Moses was making a point in Deut. 1 which did not require him to specifically name the groups who beat Israel down. For his flow of speech, it was simpler to name them by one name. We often find the term

1. *Canaanite* used in general, but it is because the groups referred to are Canaanite in origin. The Amalekites are not Canaanite, they are a Semitic people, descended from Esau (Gen. 36:15–16 1Chron. 1:36). Therefore, using the term *Canaanite* would be incorrect if referring to both groups. However, as has been mentioned, *Amorite* is more of a general term which alludes to factious groups in a particular territory, rather than referring to any particular racial group.
2. All three groups could have been in those hills. In Num. 14, the Amalekites and Canaanites are references and in Deuteronomy, the Amorites are mentioned. The biggest problem here is the consistency with which we find these terms—throughout all of Num. 14, we have *Amalekites* and *Canaanites*; throughout all of Deut. 1, we find the term *Amorite* used exclusively.
3. A third possibility is that Moses simply made a mistake. This would contradict the doctrine of the inspiration of Scripture. A similar explanation is that the person who wrote this, someone who is not Moses, made a mistake. Again, this contradicts the inspiration of Scripture.

Chapter Outline

Charts, Maps and Short Doctrines

As Barnes simply explains it: *The Amorites, as the most powerful nation of Canaan, lend their name here, as in other passages (eg. Deut. 1:7) to the Canaanite tribes generally.*¹²¹

Deuteronomy 1:44b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
rādaph (רָדַף) [pronounced raw-DAHf]	<i>to pursue, to follow after; to chase with hostile intent, to persecute</i>	3 rd person masculine plural, Qal imperfect	Strong's #7291 BDB #922

¹²¹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Deut. 1:44.

Deuteronomy 1:44b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֵת) [pronounced <i>ayth</i>]	<i>you</i> ; untranslated mark of a direct object; occasionally <i>to</i> , <i>toward</i>	sign of the direct object affixed to a 2 nd person masculine plural suffix	Strong's #853 BDB #84
kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
Together, ka'ăsher (כְּאֲשֶׁר) [pronounced <i>kah-uh-SHER</i>] means <i>as which, as one who, as, like as, just as; because; according to what manner, in a manner as</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> .			
'āsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	3 rd person feminine plural, Qal perfect	Strong's #6213 BDB #793
d ^e bôwrâh (דְּבוֹרָה) [pronounced <i>d^{eb}-voh-RAW</i>]	<i>bee</i>	feminine plural noun with the definite article	Strong's #1682 BDB #184

Translation: They then pursued you as bees do. They were like bees in their pursuit of the Jews. The Jews could not shake them. They were everywhere, swarming at them from all sides. There was nowhere to run where these Amorites did not continue going after them.

As mentioned back in Ex. 23:28, the meaning of this Hebrew word translated *bees* has been lost to history. The Septuagint translated it *wasp*; however, that was likely a guess. It is preceded by the preposition for *as*, meaning that, in any case, this is analogous. It does not refer to a specific people in history.

Gill: *Bees, when disturbed in their hives, will come out in great numbers, and with great fury and ardour (for, though a small creature, it has a great deal of spirit); and pursue the aggressor, and leave him not till they have stung him, though thereby they lose their stings, and quickly their lives, at least their usefulness; so these Amorites, being irritated at the approach of the Israelites on their borders, came out in great numbers and with great wrath, and fell upon them and smote them, and pursued them a long way, as is after expressed, though these in the issue were destroyed themselves.*¹²²

The Treasury of Scriptural Knowledge goes into even greater detail: *When bees are provoked or disturbed, the whole swarm attack and pursue whatever annoys them, with great courage and fury, and sometimes are a most formidable enemy. They were so troublesome in some districts of Crete, that, according to Pliny, the inhabitants were actually compelled to forsake their homes. Alian reports, that some places in Scythia were formerly inaccessible on account of the numerous swarms of bees with which they were infested. Mr. Park relates, that some of his associates imprudently attempted to rob a numerous hive which they found in their way. The exasperated little animals rushed out to defend their property, and attacked them with so much fury, that they quickly compelled the whole company of men, horses, and asses, to scamper off in all directions. The horses were never recovered, and a number of the asses were so severely stung, that they died the next day.*¹²³

¹²² Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 1:44.

¹²³ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Deut. 1:44.

Deuteronomy 1:44c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
kâthath (כָּתַח) [pronounced kaw-THAHTH]	<i>to beat into pieces, to shatter; to route [an enemy]</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #3807 BDB #510
'êth (אֵת) [pronounced ayth]	<i>you; untranslated mark of a direct object; occasionally to, toward</i>	sign of the direct object affixed to a 2 nd person masculine plural suffix	Strong's #853 BDB #84
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
Sê'îyr (שֵׂעִיר) [pronounced say-GEER]	<i>hairy, shaggy; transliterated Seir</i>	masculine singular, proper noun	Strong's #8165 BDB #973
'ad (דַּעַ) [pronounced gahd]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
Chor ^e mâh (חֲרָמָה) [pronounced khor ^e -MAW]	<i>devoted [to God]; dedicated to destruction; cursed thing; and it is transliterated Hormah</i>	proper noun; location	Strong's #2767 BDB #356

The Jerusalem targum takes this word in its descriptive sense; where it describes the state of the recalcitrant Jewish soldiers. They were pursued unto destruction.

Translation: They routed you in Seir [chasing you] as far as Hormah [or, even to (your) destruction]. The Jews were beat down by their enemies. Seir is usually associated with Edom, south of the Dead Sea and the exact location of Hormah is not known.

From this context, we know that at least this group of Amorites occupied area near to or adjacent with the Edomites.

Peter Pett: The net result could only be disaster. They had met the Amorites on their own territory, men who had had plenty of experience at defending it and knew every inch of the ground, while their own leaders were inexperienced. Thus the Amorites had come out like a swarm of bees and had driven them back so that they were beaten down in Edom (Seir), and then fled to Hormah. 'As bees do' probably refers to a descending swarm. All had known of cases of people who, being attacked by a swarm of bees, could not get away from them. And that was how it had felt before these fierce Amorites who did not stop until they were well clear of the hill country.¹²⁴

When this generation went before the men of Palestine, they, when faced with these men of war without God being with them, turned tail and ran. **But they went up heedlessly to the ridge of the hill country; neither the ark of the covenant of Y^ehowah nor Moses left the camp. Then the Amalekites and the Canaanites who lived in that hill country came down and struck them and beat them down as far as Hormah (Num. 14:44–45).** The inhabitants of Palestine took this as great sport and pursued them, chasing them but moving slow enough to get them out of

¹²⁴ From <http://www.studylight.org/com/pet/view.cgi?bk=4&ch=1> accessed November 5, 2013.

the land. They probably didn't know where the encampment of the Jews were and chased them far enough to get close to it. It wasn't that they could not catch the Jews—part of the fun was the chase and the observance of the fear; and, the closer they could get to the encampment of the Jews, the better. This would be an example to the others and there might be some more killing that could take place.

Map of Numbers 13–14 from harleypinon.com, accessed October 12, 2013. It appears as if the Israelites had a semi-permanent camp in Kadesh Barnea, at the end of the Desert of Paran (Num. 13:26 Deut. 1:46).

When it says that they *go up*, this suggests elevation rather than going northward. Seir is generally thought to be east of the Arabah, which is generally understood to be the valley below the Dead Sea, between the two sets of mountains (although sometimes it is understood to be further northward). I did find one map with Seir being on the west side of the Arabah as well. Seir refers generally to the land of Esau, known also as Edom (Gen. 32:3 33:16 36:8). It is not impossible to imagine that the Edomites controlled both sets of mountains on both sides of the Arabah from time to time; or that recent control of the west side gave that area the name Seir as well (at least for a time).

This gives us two general options: the recalcitrant Israelite army goes north into the hill country of Judah or they go east into the land of Seir. The Amorites do not have to live in the area of Seir for the Israeli army to be pushed back as far as Seir.

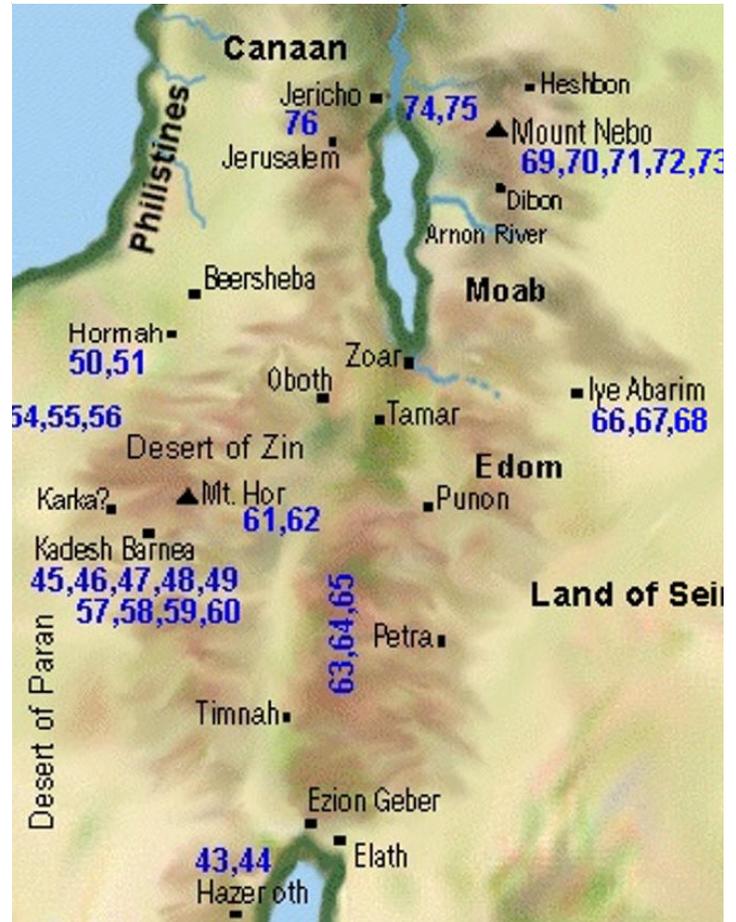
What appears to be the case—and this is an educated guess—is that Israel went north, fought against the Amorites, were pushed back and escaped toward the east (this would not give up the area where their families were camped). At Seir going as far as Hormah (which location is uncertain), is where they were pushed to, when the Amorites stopped chasing them. Whether Seir and Hormah are located east or west of the Arabah is uncertain (again, there may have been times when the Edomites controlled both mountainous regions).

As suggested in the translation, *Hormah* may not be a proper noun but the description of the Jewish army; the Amorites pursued them until they were destroyed. Surprisingly enough, I cannot find a translation which understands this verse in this way, apart from the Jerusalem targum.

Numbers 14:40–45 Interlude: Moses is looking back to the historical events of Num. 13–14. They occurred 38 years ago. Although Moses speaks to the Jews before him as if they are guilty; it was actually their parents who made these decisions; and their parents who paid for these decisions. The historical incident to which Moses alludes comes from Num. 14:40–45, which follows below (in the ESV):

Num 14:40 *And they rose early in the morning and went up to the heights of the hill country, saying, "Here we are. We will go up to the place that the LORD has promised, for we have sinned."*

They were going up to fight against the Amorites in the hill country; they admitted that they had sinned.



Num 14:41–2 But Moses said, "Why now are you transgressing the command of the LORD, when that will not succeed? Do not go up, for the Lord is not among you, lest you be struck down before your enemies.

Moses tells them that this act is against God. God would not prosper them.

Num 14:43 For there the Amalekites and the Canaanites are facing you, and you shall fall by the sword. Because you have turned back from following the LORD, the LORD will not be with you."

Moses guarantees them that they will lose because God will not be with them.

Num 14:44 But they presumed to go up to the heights of the hill country, although neither the ark of the covenant of the LORD nor Moses departed out of the camp.

They go up anyway, despite Moses making it abundantly clear that this was not God's will.

Num 14:45 Then the Amalekites and the Canaanites who lived in that hill country came down and defeated them and pursued them, even to Hormah.

They are clearly defeated by their enemies.

Chapter Outline

Charts, Maps and Short Doctrines

vv. 40–44 read: Then Jehovah said to me, 'Tell them this: *do not go up and fight against your enemies in the hill country. I am warning you not to do this and I say this to you, so that you will not be defeated before your enemies.*' I warned all of you but you would not listen to me. You rebelled against the command of Jehovah, acting presumptuously and going up to the hill country to do battle. The Amorites lived in the hill country, and they came out to meet you in battle. They quickly showed their superiority and chased you as bees would. They routed you in Seir and chased you as far as Hormah.

McGee makes some application here: *I think there is a very fine distinction between faith and presumption. In the course of my ministry, I have counseled with many people. One man told me, "You know, Brother McGee, I believed God and I thought He would bless my business. I went into business believing He would bless me, but He didn't. In fact, I went bankrupt." Well, friend, was it faith in God or was it presumption? When we got down to the nitty-gritty, I learned that this man had heard another business man speak at a banquet. His message had been that he had taken as his motto, "God is my partner," and he had been very successful in business. He told about how he had taken God into partnership with him, and God had blessed and prospered him. Obviously, God led that man; I'm confident of that. However, I believe that my friend went home and presumptuously said, "Well, if God will make me prosperous, I'll take Him as my partner in business." God didn't lead him, you see. Believe me, friends, there is a difference between faith and presumption.*¹²⁵

And so you return and so your weep to faces of Y^ehowah and did not listen in your voice Y^ehowah and He did not give ear to you [all].

Deuteronomy
1:45

Then you returned and wept before Y^ehowah, but Y^ehowah did not hear your voice and He did not listen to you [all].

Then you returned in shame and wept before Jehovah, but He did not listen to your crying at all.

Here is how others have translated this verse:

Ancient texts:

¹²⁵ From http://archive.org/stream/05_Deuteronomy/05-DEUTERONOMY_djvu.txt accessed November 6, 2013.

Targum of Onkelos	And you returned, and wept before the Lord: but the Lord would not receive your prayers, nor hearken to your words.
Latin Vulgate	And when you returned and wept before the Lord, he heard you not, neither would he yield to your voice.
Masoretic Text (Hebrew)	And so you return and so your weep to faces of Y ^e howah and did not hear Y ^e howah and He did not give ear to you [all].
Peshitta (Syriac)	Then you sat down and wept before the LORD; but the LORD would not hearken to your voice nor give ear to you.
Septuagint (Greek)	And you sat down and wept before the Lord our God, and the Lord would not listen to your voice, neither did He take heed to you.

Significant differences: None.

Thought-for-thought translations; paraphrases:

Common English Bible	When you came back, you cried before the Lord, but he wouldn't respond to your tears or give you a hearing.
Contemporary English V.	Then you came back to the place of worship at Kadesh-Barnea and wept, but the LORD would not listen to your prayers.
Easy English	You came back and you wept. But the *Lord did not see that you wept. He would not listen to you.
Easy-to-Read Version	Then you came back and cried to the Lord for help. But the Lord refused to listen to you.
<i>The Message</i>	You came back and wept in the presence of GOD, but he didn't pay a bit of attention to you; GOD didn't give you the time of day.
New Life Bible	And you returned and cried before the Lord but the Lord did not listen to you.
The Voice	You came back and wept before the Eternal. But He wouldn't listen to a word you said.

Partially literal and partially paraphrased translations:

Christian Community Bible	And you returned with much weeping in the presence of Yahweh who did not want to hear you nor listen to your voice.
New Advent (Knox) Bible	Many were the complaints you uttered in the Lord's presence when you came back, but he would not listen to you, and long you waited in idleness, there at Cades-Barne. V. 46 is included for context.
New American Bible	On your return you wept before the LORD, but he did not listen to your cry or give ear to you.
NIRV	You came back and sobbed in front of the Lord. But he didn't pay any attention to your sobs. He wouldn't listen to you.
New Jerusalem Bible	On your return, you wept in Yahweh's presence, but he would not listen to your cries or pay attention.
Today's NIV	You came back and wept before the LORD, but he paid no attention to your weeping and turned a deaf ear to you.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And you came back, weeping before the Lord; but the Lord gave no attention to your cries and did not give ear to you.
The Expanded Bible	So you came back and cried before the Lord, but the Lord did not listen to you; he refused to pay attention to you.
Ferar-Fenton Bible	So you returned, and wept before the EVER-LIVING. But the EVER-LIVING would not hear your voice, nor listened.

NET Bible®	Then you came back and wept before the Lord, but he [Heb "the Lord." The pronoun ("he") has been employed in the translation here for stylistic reasons, to avoid redundancy.] paid no attention to you whatsoever [Heb "did not hear your voice and did not turn an ear to you."].
NIV, ©2011	You came back and wept before the Lord [S Nu 14:1], but he paid no attention [Job 27:9; 35:13; Ps 18:41; 66:18; Pr 1:28; Isa 1:15; Jer 14:12; La 3:8; Mic 3:4; S Jn 9:31] to your weeping and turned a deaf ear [Ps 28:1; 39:12; Pr 28:9] to you.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	You returned and cried before ADONAI, but ADONAI neither listened to what you said nor paid you any attention.
exeGesés companion Bible	...and you returned and wept at the face of Yah Veh; and Yah Veh neither hearkened to your voice nor hearkened to you:...
Kaplan Translation	You came back and wept before God, but God would neither listen to you nor pay attention to you.
Orthodox Jewish Bible	And ye returned and wept before Hashem; but Hashem would not listen to your voice, nor give ear unto you.

Literal, almost word-for-word, renderings:

Concordant Literal Version	Then you returned and lamented before Yahweh. Yet Yahweh did not hearken to your voice nor give ear to you.
Context Group Version	And you { pl } returned and wept before YHWH; but YHWH didn't listen to your {pl} voice, nor gave ear to you { pl }.
The Geneva Bible	And ye returned and wept before the LORD; but the LORD would not hearken to your voice, nor give ear unto you. Because you rather showed your hypocrisy, than true repentance; rather lamenting the loss of your brethren, than repenting for your sins.
New RSV	When you returned and wept before the LORD, the LORD would neither heed your voice nor pay you any attention.
World English Bible	You returned and wept before Yahweh; but Yahweh didn't listen to your voice, nor gave ear to you.
Young's Updated LT	"And you [all] turn back and weep before Jehovah, and Jehovah has not hearkened to your voice, nor has he given ear unto you.

The gist of this verse: Despite all of the crying of this defeated army, God paid no attention to them.

Deuteronomy 1:45a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
shûwb (שׁוּב) [pronounced shoo ^b v]	to return, to turn, to turn back, to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution	2 nd person masculine plural, Qal imperfect	Strong's #7725 BDB #996

Deuteronomy 1:45a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bâkâh (בָּכָה) [pronounced <i>baw-KAW</i>]	<i>to weep [for] (in grief, humiliation, or joy), to weep [bitterly], to weep upon [i.e., to embrace and weep], to cry [for], to bewail</i>	2 nd person masculine plural, Qal imperfect	Strong's #1058 BDB #113
lâmed (ל) [pronounced <i>l</i> °]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פְּנֵי) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L°pânîym (לְפָנָיִם) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> .			
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: Then you returned and wept before Y^ehowah,... Many of them did survive this defeat, and they returned to their camp and cried before Y^ehowah.

Deuteronomy 1:45b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or אֵין) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâma' (שָׁמַעַ) [pronounced <i>shaw-MAHÇ</i>]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	3 rd person masculine singular, Qal perfect	Strong's #8085 BDB #1033
This plays off v. 43.			

Deuteronomy 1:45b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
qōwl (לוּק) [pronounced <i>kohl</i>]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular noun with the 2 nd person masculine plural suffix	Strong's #6963 BDB #876

Translation: ...but Y^ehowah did not hear your voice... However, God did not listen to them. He did not hear their voice. God told them exactly what to do, and they did exactly the opposite, and then were upset when things went badly.

Gen X ran out of time. God gave them many chances, and over and over again, they disobeyed God, they questioned His motives; they murmured about Moses behind his back, and they rebelled against Moses in many different ways. They ran out of time, and God had given up on them. Now, these are believers. They have eternal life. They will spend eternity with God; but they are spiritual failures. There is a point at which you can no longer play the game.

Let's use the illustration of the musical genius who has all the potential in the world, but, he screws it up by doing drugs. He might waste 20 years of his life feeding his habit, draining him of his creativity. And there will come a point in his life when he is no longer you and fresh; or relevant to that generation.

That is Gen X. God had given them the land—the land He promised to them back 400 years previous—and they showed time and time again that they were not up to it. Finally, God just set them aside, waited for some of them to die and killed off the others; waiting for the next generation to come along, hoping that they might be more willing to get with God's plan.

Application: Our lives only last so long; and our years of maximum productivity only go for so long. In our life and in our spiritual life, there is always a clock running. In whatever profession you are in, there can be the confluence of energy, preparation and accumulation of knowledge; or you might spend many of those years in dissipation, without direction, poorly prepared, lacking an accumulation of wisdom in your field. And before you know it, the new generation comes along, and they do it better and smarter than you ever did. Instead of being the person who inspires and motivates the next generation, you are the person everyone wishes would retire; or you are the person who, in your field, has been quickly forgotten.

Application: The same is true of your spiritual production. You do not start out on day one of your Christian life doing great things for God. If you grow spiritually, then, your preparation, your spiritual maturity, and your accumulate wisdom result in great spiritual productivity. This results in great rewards in eternity. Or, if you skip out on Bible class, or you chase pleasure at every opportunity; or, you try to earn something from God; suddenly, your life is coming to a close, and there is nothing that you have done that amounts to anything. Your spiritual influence is lacking and your entire life, in the realm of God's plan, is lackluster at best.

The mediocre spiritual life describes Gen X. They had their time; they could have been *the greatest generation*; and they were negative to the plan of God; and their spiritual production was negligible. And they had so much potential.

Deuteronomy 1:45c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wāw conjunction	No Strong's # BDB #251
lō ³ (לא or לוּל) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'āzan (אָזַן) [pronounced aw-ZAHN]	to broaden out the ear with the hand in order to hear; to give ear and answer; to listen and obey; to listen; to weigh	3 rd person masculine singular, Hiphil perfect	Strong's #238 BDB #24
'el (אֶל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied) with the 2 nd person masculine plural suffix	Strong's #413 BDB #39

Translation: ...and He did not listen to you [all]. Quite obviously, God is omnipresent and omniscient, so how is it possible that He does not hear these Israelites crying? Literally, what is found in the Hebrew is ...and He did not give ear to you [all]. This is an idiom, matched reasonably well to our idioms *turned a deaf ear to you* or *He would not listen to a word that you had to say*. So, the idea is, what they have to say has no impact on what God does. God obviously can hear them; but no matter what they say or how much they cry, it is not going to change what He does. So God not hearing them is an anthropopathism. He is omniscient; but their tears are no longer enough to reach Him.

Peter Pett: So the parameters have now been laid down [by Moses]. Although his hearers did not realise it the whole history of Israel has been laid out in microcosm. Moses has laid down the foundations for the future. The land and the future is Yahweh's. It is available for all who will respond to Him in belief and will obey Him. He has done His part. He has multiplied them. He has established them as a righteous nation. Now it is up to them. If they respond to His covenant they may enter into it and enjoy its blessing and Yahweh's protection. If they do so respond He will lead them and fight for them. He will be to them like a father bearing his son. But if they fail to go on believing, if they fail to go on obeying Him, then He will also drive them out of the land, as He drove out their fathers, so that they too will be for ever wandering around, getting nowhere. The choice lies with them.¹²⁶

This verse reads: **Then you returned and wept before Y^ehowah, but Y^ehowah did not hear your voice and He did not listen to you [all].** What they had to say was unimportant. Surely you have dealt with a drunken friend or relative and they will start muttering all kinds of things which sound very sincere. Or perhaps one of your ex-girlfriends or boyfriends calls you on the phone and they are drunk. It really does not matter what they say. It does not matter how sincere they sound. It does not matter what they promise to do. Once they are sober, it will be as if this never occurred.

Let me give you an analogous situation. Many of us have known crying drunks; men who have destroyed their lives with alcohol, and, sometimes when under the influence of alcohol, will despair of their lives, most of the damage of which was caused by them spending so much time drunk. A sober person just does not want to hear that crap. They don't want to sit there and say, "There, there, it will be alright" when it won't be. And, these drunks will forget this whole conversation, and continue to ruin their lives with their drunkenness.

¹²⁶ From <http://www.studylight.org/com/pet/view.cgi?bk=4&ch=1> accessed November 5, 2013.

At a young age, I had the opportunity to know some spectacular drinkers; and they would go on drunks that might last months or even years. Once they lost their house and family, they lived in the car; and once they lost their car, they would begin the unsteady return to sobriety. It is a great testimony to the construction of the human body that these people could subject their bodies to so much abuse, and yet still be alive. At that time they were entertaining; and at times they were sad; but the last thing I ever wanted to do was to spend an hour listening to them mourn about their lives that they themselves screwed up.

God has been very up-front with this generation, as to how He would interact with them; what His will was and what He would do on their behalf. If they have chosen against God, time after time, then there is a point at which God no longer wants to hear about it.

Gill summarizes this: *Those that remained when the Amorites left pursuing them, returned to the camp at Kadesh, where Moses and the Levites were, and the rest of the people; and here they wept at the door of the tabernacle of the congregation, and hence said to be "before the Lord"; they wept because of the slaughter that had been made among them, and because of their sin in going contrary to the will of God, and because they were ordered into the wilderness; and very probably they cried and prayed unto the Lord, that they might not be turned back, but that He would go with them, and bring them now into the promised land; [however] the Lord would not hearken to your voice, nor give ear unto you;...and [He] would not repeal the order to go into the wilderness again, where He had sworn in His wrath their carcasses should fall; the sentence was irrevocable.*¹²⁷

Or as Matthew Henry even more succinctly put it: *The Lord would not hearken to your voice, because you would not hearken to His.*¹²⁸

We read in Psalm 78:32–34 **For all this they still sinned, and did not believe because of His wonderful works. Therefore He ended their days in vanity and their years in trouble. When He killed them, then they looked for Him; and they turned back and sought after God.** (MKJV) It appears by these verses that there is a point at which God's patience gives out. The people of Israel to appear to have gone too far at this point, and God will not bear those of Gen X any longer.

So v. 45 reads: **Then you returned in shame and wept before Jehovah, but He did not listen to your crying at all.** As an aside, there is this interesting phenomenon found in Scripture where what people say seems to have some affect in this world. Whether it is an oath that someone takes, a pronouncement made by a patriarch, these things seem to both having meaning and impact—sometimes long term impact (as with Jacob's blessing/evaluation of his sons). I don't know exactly how or why; or if this somehow can set God or His angels in motion. It is an odd thing which might be interesting to explore at some point. Not in a weird, fantasy throw-something-out-into-the-universe type way. Similarly, there seems to be something to what we think as having an impact on our lives as well. I don't mean simply with mental attitude sins or lack of same, but a person's resolve at least appears to get some people through very difficult times.

However, in this case, what these people say and emote will be completely ignored by God. It will mean nothing to Him. We read in 2Cor. 7:10 **For the sorrow that God desires produces repentance** [i.e., a change of heart and life] **that leads to salvation, and which brings no regrets. But the sorrow of the world** [i.e., sorrow for wrongdoing for reasons unrelated to God or moral principles] **produces** [spiritual] **death.** (AUV–NT)

McGee: *Did they weep because they disobeyed God? No. They wept because the Amorites had chased them. Their defeat was the reason for their weeping. You know of incidents when a thief is caught, and he begins to shed tears and repent. But wait a minute. What kind of tears are they? Does he weep because he is a thief? No, he weeps because he has been caught. There is a world of difference in that. This is exactly the case with these people.*¹²⁹

¹²⁷ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 1:45 (edited).

¹²⁸ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Deut. 1:19–46.

¹²⁹ From http://archive.org/stream/05_Deuteronomy/05-DEUTERONOMY_djvu.txt accessed November 6, 2013.

God is omnipresent, and, even though the rumors were quietly spread throughout the camp, and that those very demonstrative Jews who cried aloud in public as well as the ones who did in private, were all observed by God. Everything that we do is done before God. Now these people have been beaten down and they are in tears again. God made it clear to the people the sequence of events and He made clear to them His power and when He would be with them or not. When they chose to ignore Him, He chose to ignore them. When you are out of fellowship, you have no contact with God. We are very willful in our lives and we make dozens, if not hundreds of wrong choices which strictly reveal our own will and our own lusts. God is not with us in these. God does not stay with us when we push Him away. We have one way back to Him and that is rebound and His Word.

Perhaps you have gone through some difficult times and perhaps it has been because you have been out of fellowship and because you have opposed God's will. And now, the discipline is so great, that you are caused to cry before God. Some people, under various types of psychological pressure, wander up before a church and cry there. Aren't these tears indicative of repentance? Did not the Israelites who cried in front of God after this defeat—was this not repentance before God? We live in a world of tears and tears sometimes are meaningful and sometimes they are not. **I now rejoice, not that you were made sorrowful, but that you were made sorrowful to the changing of [your] mind; for you were made sorrowful according to [the norm or standard of] God in order that you might not suffer loss in anything through us. For the sorrow that is according to [the norm or standard of] God produces a change of mind leading to a salvation [or deliverance] without regret; but the sorrow of the world produces death** (2Cor. 7:9–10). You were wrong, you were disciplined by God, and, it hurt so bad that you are now crying. The key, is this a sorrow caused by hurting, by discipline, by not getting just what you wanted? Or is this a sorrow according to the norm and standard of God?

These sons of Israel cried on three occasions with respect to this incident. The night before they were to enter the land; after they realized that they had missed the opportunity to enter the land due to their unbelief and that God had placed them under the sin unto death; and after they had been defeated when they presumptuously attacked the Canaanites of the land. "There also we saw the Nephilim (the sons of Anak are part of the Nephilim); and we became like grasshoppers in our own sight, and so we were in their sight." Then all the congregation lifted up their voices and **cried**, and the people **wept** that night. And all the sons of Israel grumbled against Moses and Aaron; and the whole congregation said to them, "Would we had died in the land of Egypt! Or would that we had died in this wilderness!" "Your corpses will fall in this wilderness, even all your numbered men, according to your complete number from twenty years old and upward, [those of you] who have grumbled against [God]" And when Moses spoke these words to all the sons of Israel, the people **mourned** greatly. [Moses is speaking]: "Then you answered and said to me, 'We have sinned against Y^ehowah; we will indeed go up and fight, just as Y^ehowah our god commanded us.' And every man of you girded on his weapons of war, and regarded it as easy to go up into the hill country. And Y^ehowah said to me, 'Say to them, "Do not go up, nor fight, for I am not among you; or you will be defeated before your enemies."' " So I spoke to you, but you would not listen. Instead, you rebelled against the oath of Y^ehowah and acted presumptuously and went up into the hill country. And the Amorites who lived in that hill country came out against you and chased you as bees do, and crushed you from Seir to Hormah. Then you returned and **wept** before Y^ehowah, but Y^ehowah did not listen to your voice, nor give ear to you." (Num. 13:33–14:2b, 29, 39 Deut. 1:41–45). Some criminals, when they are caught or when they are sentenced to jail, weep. Do they weep because they realize they are wrong and wish they could undo the wrong that they did? Sometimes; but, usually, they weep because they were caught and because they will now suffer as a result of that.¹³⁰

And so you [all] remain in Kadesh days many as the days which you [all] remained." Deuteronomy 1:46 **Therefore, you lived [for] many days in Kadesh according to the days you remained [there]."**

After that, you all just lived in Kadesh for awhile."

Here is how others have translated this verse:

¹³⁰ Taken from an example of J. Vernon McGee, *Deuteronomy*, p. 18.

Ancient texts:

Targum of Onkelos	So you abode in Rekem many days, according to the days that you abode.
Latin Vulgate	So you abode in Cadesbarne a long time.
Masoretic Text (Hebrew)	And so you [all] remain in Kadesh days many as the days which you [all] remained.
Peshitta (Syriac)	So you remained in Rakim many days, according to the days that you remained there.
Septuagint (Greek)	And you dwelt in Kadesh many days, as many days as you dwelt <i>there</i> .
Significant differences:	The Latin appears to translate the idiom of the Hebrew.

Thought-for-thought translations; paraphrases:

Common English Bible	And so you stayed in Kadesh-barnea for quite some time.
Contemporary English V.	After we had been in Kadesh for a few months, we obeyed the LORD and headed back into the desert by way of Red Sea Road. The CEV takes in a portion of Deut. 2:1, and makes an assumption that they stayed in Kadesh for only a few months.
Easy English	And so you stayed in Kadesh for many days. You remained there for a long time.
Easy-to-Read Version	So you stayed at Kadesh a long time.
Good News Bible (TEV)	"So then, after we had stayed at Kadesh for a long time, we finally turned and went into the desert, on the road to the Gulf of Aqaba, as the LORD had commanded, and we spent a long time wandering about in the hill country of Edom. Deut. 2:1 is included for context.
<i>The Message</i>	You stayed there in Kadesh a long time, about as long as you had stayed there earlier.
New Berkeley Version	The LORD, however, did neither hear nor listen to you, so you remained at Kadesh many a day, the many days you spent there.
New Life Bible	So you stayed in Kadesh. Many days you stayed there.
New Living Translation	So you stayed there at Kadesh for a long time.
The Voice	So you just stayed in Kadesh and didn't leave for a long time.

Partially literal and partially paraphrased translations:

American English Bible	So then you sat down and bawled before our God Jehovah, but He wouldn't listen to you or pay any attention to you. And following that, you spent a long time living in Kadesh.' V. 45 is included for context.
Christian Community Bible	So you were to remain at Kadesh for many days; and you know how long it was. Through the desert We, therefore, turned back and set out towards the desert by the way leading to the Red Sea, as Yahweh had commanded me, and we walked around the mountains of Seir for a long time. Deut. 2:1 is included for context.
<i>God's Word</i> TM	That's why you stayed in Kadesh as long as you did.
New American Bible (R.E.)	On your return you wept before the LORD, but the LORD did not listen to your voice or give ear to you. That is why you had to stay as long as you did at Kadesh. Then we turned and proceeded into the wilderness on the Red Sea road, as the LORD had told me, and circled around the highlands of Seir for a long time. Deut. 1:45 and 2:1 are included for context.
NIRV	So you stayed in Kadesh for many years. You spent a long time in that area.
Revised English Bible	That is why you remained in Kadesh as long as you did.
Today's NIV	And so you stayed in Kadesh many days--all the time you spent there.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Bible in Basic English The Expanded Bible Ferar-Fenton Bible	You dwelled in the rest-stop many days, the days of your dwelling. So you were kept waiting in Kadesh for a long time. So you stayed in Kadesh a long time. Consequently you were detained at Kadesh for many days. You remained there a long time ; until you turned back and marched to the desert towards the Sea of Suf, as the EVER-LIVING commanded me, and wandered about the hills of Sair a long time. Deut. 2:1 is included for context.
HCSB NET Bible®	For this reason you stayed in Kadesh as long as you did. Therefore, you remained at Kadesh for a long time - indeed, for the full time. Heb "like the days which you lived." This refers to the rest of the forty-year period in the desert before Israel arrived in Moab.
NIV, ©2011	And so you stayed in Kadesh [S Nu 20:1] many days-all the time you spent there.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible exeGesese companion Bible	This is why you had to stay in Kadesh as long as you did. ...and you settled in Qadesh many days, according to the days you settled there.
JPS (Tanakh—1985)	Thus, after you had remained at Kadesh all that long time [Lit., "Many days, like the days that you remained."], we marched back into the wilderness by the way of the Sea of Reeds, as the LORD had spoken to me, and skirted the hill country of Seir a long time. The JPS places this final verse with chapter 2. I have added in v. 1 of Deut. 2 for context.
Kaplan Translation	You remained in Kadesh Barnea for a long time, as long as you remained [in all the other places]. (Saadia; Rashi). Some say that the Israelites were in Kadesh Barnea for 19 years (Seder Olam 8; Rashi; Lekach Tov), while others indicate that they were there for 18 (Moreh Nevukhim 3:50; Midrash HaGadol). See note on Num. 33:18.
Orthodox Jewish Bible	That is why ye abode in Kadesh as long as ye did.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i> Concordant Literal Version	So you remained in Kadesh; many days you remained there. So you dwelt at Kadesh many days, according to the days which you dwelt.
Darby Translation English Standard Version Green's Literal Translation New King James Version New RSV	And ye abode in Kadesh many days, according unto the days that ye abode [there]. So you remained at Kadesh many days, the days that you remained there. And you lived many days in Kadesh, according to the days that you remained there. "So you remained in Kadesh many days, according to the days that you spent <i>there</i> . After you had stayed at Kadesh as many days as you did, we journeyed back into the wilderness, in the direction of the Red Sea,* as the Lord had told me, and skirted Mount Seir for many days. Deut. 2:1 is included for context.
Updated Bible Version 2.11	So you+ remained in Kadesh many days, according to the days that you+ remained [there].
Webster's updated Bible	So you [all] abode in Kadesh many days, according to the days that you [all] abode [there].
World English Bible Young's Updated LT	So you abode in Kadesh many days, according to the days that you abode <i>there</i> . And you [all] dwell in Kadesh many days, according to the days which you [all] had dwelt.

The gist of this verse: The Israelites lived in Kadesh for a long time.

Deuteronomy 1:46a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâshab (יָשַׁב) [pronounced yaw-SHAH ^{AV}]	<i>to remain, to stay; to dwell, to live, to inhabit; to sit</i>	2 nd person masculine plural, Qal imperfect	Strong's #3427 BDB #442
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
Qâdêsh (קָדֵשׁ) [pronounced kaw-DAYSH]	<i>sacred, holy, set apart; transliterated Kadesh</i>	proper noun; location	Strong's #6946 and #6947 BDB #873
yâmîym (יָמִים) [pronounced yaw-MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun	Strong's #3117 BDB #398
rab (רַב) [pronounced <i>rah^{AV}</i>]	<i>many, much, great (in the sense of large or significant, not acclaimed)</i>	masculine plural adjective	Strong's #7227 BDB #912

Translation: *Therefore, you lived [for] many days in Kadesh...* This verse begins simply enough. They live for awhile in Kadesh. This is far enough away that the Amorites do not come to attack them. The Israelites did not wander all over the desert looking for the Land of Promise. They knew where it was; they had just spied it out. However, they were beat down and they decided just to stay right there in Kadesh for awhile.

V. 46 is a good verse to expand upon, as it is crucial to the activity of the Jews during their time in the desert:

The Amplified Bible
The Emphasized Bible

So you remained in Kadesh; many days you remained there.

And ye abode in Kadesh many days,—how many were the days that ye abode [there]!

KJV
NASB
NIV
NRSV

"So you abode in Kadesh many days, according unto the days that ye abode *there*."

"So you remained in Kadesh many days, the days that you spent *there*."

And so you stayed in Kadesh many days—all the time you spent there.

After you stayed at Kadesh as many days as you did, [we journeyed back into the wilderness, in the direction of the Red Sea... (part of Deut. 2:1 was added here)]

Young's Lit. Translation

...and ye dwell in Kadesh many days, according to the days which ye had dwelt.

The first half of the verse is generally correctly rendered: we have the Qal imperfect of yâshab (יָשַׁב) [pronounced yaw-SHAH^{AV}] and it means *to remain, sit, dwell*. Strong's #3427 BDB #442 *Many days* is a phrase we first find in Gen. 21:34, which could have indicated a period of time from 5 years to perhaps 20. This phrase is found again in Gen. 37:34 when Jacob has found out (incorrectly) that his son Joseph has died—his mourning for many days went on for years. He still held his children responsible as late as Gen. 42:38, which is quite a number of years later. *Many days* here was an inordinate amount of time, several years at least. Lev. 15:25 has the same phrase, which may not refer to more than a week or two, but the key is we are talking about an unusual amount of time—more than what is ordinary. They Jews remained at the foot of Mount Sinai for about a year, which was because Moses was obtaining the Law from God. There were two trips involved and this was not a period of *many*

days, as this was a reasonable amount of time. However, the time that they spent at Kadesh-barnea fell under the phrase *many days*—an unreasonable amount of time.

To emphasize this, we follow this with the kâph preposition, which means *like, as*; which in turn is followed by the phrase *the days*. Then there is the relative pronoun *which*, and the 2nd masculine plural, Qal perfect of *yâshab* again.

Deuteronomy 1:46b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately; combined with an infinitive, it can also take on the meaning as, often, when, as soon as</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
yâmîym (יָמִים) [pronounced yaw- MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun with the definite article	Strong's #3117 BDB #398
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
yâshab (בָּשַׁב) [pronounced yaw- SHAH ^{PV}]	<i>to remain, to stay; to dwell, to live, to inhabit; to sit</i>	2 nd person masculine plural, Qal perfect	Strong's #3427 BDB #442

Translation: ...according to the days you remained [there].” This is an odd thing to say, where the verb is repeated, along with the plural of *days*. Not sure exactly how this is to be interpreted, beyond, knowing that they stayed in Kadesh for awhile.

V. 46 reads: *Therefore, you lived [for] many days in Kadesh according to the days you remained [there].*” This final phrase was somewhat difficult, but apparently, I am not the only person who struggled with it.

Explaining the Final Phrase of Deut. 1:46	
Source	Interpretation
Keil and Delitzsch The Pulpit Commentary	Keil and Delitzsch interpret ¹³¹ this as meaning, “You know how long you spent in Kadesh; I don’t need to tell you the number of years we stayed there; you lived it.” Or as the Pulpit Commentary reads: <i>It was unnecessary that Moses should tell the people the precise length of time they abode in Kadesh after this, because that was well known to them. And then they add How long they actually remained there cannot be determined, for the expression, many days, is wholly indefinite.</i> ¹³²
Matthew Poole	Poole’s take on the time: <i>So you also abode there many days, or a long time after, and were not now permitted to make any further progress towards Canaan.</i> ¹³³

¹³¹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Deut. 1:46.

¹³² *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Deut. 1:46.

¹³³ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Deut. 1:46.

Explaining the Final Phrase of Deut. 1:46

Source	Interpretation
The Orthodox Jewish Bible The Complete Jewish Bible	The Orthodox Jewish Bible gives an interesting spin to this verse: That is why ye abode in Kadesh as long as ye did. They understand this to be more of an expression of summarizing the defeat with the idea that the Jews afterward lived in Kadesh for quite awhile because of this military defeat. The Complete Jewish Bible seems to have a similar take: This is why you had to stay in Kadesh as long as you did.
<p>As an aside, I have noticed some profound differences in various sets of translations. Most translations appear to be profoundly affected by the King James Version. Even when there are times that a particular translation is shown to be anachronistic or just outright wrong, if it is found in the KJV, many times it is carried over into another 10 to 20 other translations. The <i>Jewish</i> translations often have an interesting view of a passage, where they do, on many occasions, take more liberty with their translation. Whereas, with the KJV translation and many of the literal translations, we can almost match them up word-for-word or phrase-for-phrase with the original Greek or Hebrew, this is not generally the case with the Jewish translations. However, there are times, like this, when the Jewish spin put on a translation, appears to give us a better understanding of what is being said. This is one of the reasons I include so many different translations of each verse. Sometimes, a word-for-word rendering does not always convey all the information that we need.</p>	
Kukis	Perhaps this was simply an idiom to indicate that they spent a long time after that in Kadesh, spinning their wheels.
Kukis	However, it is possible that God Himself explains what is meant here: According to the number of the days in which you searched the land, forty days, each day for a year you shall bear your iniquities, forty years; and you shall know My alienation. (Num. 14:34; MKJV) So God told them how long they would be in the desert. There were 2 years of time already served; and 38 more years to go.
<p>I feel as if I am on the right track when, now and again, I come across a phrase, and wonder, "Now what the heck does that mean?" and then find that many people in the past have wondered the same thing.</p>	

Chapter Outline

Charts, Maps and Short Doctrines

There is an emphasis here not just upon an inordinate amount of time, which would have been the first phrase all by itself, but that is followed by a second phrase which further emphasizes the first phrase. This is why *The Emphasized Bible* translates it as [how many were the days that ye abode \[there\]!](#) This indicates that they spend a great deal of time in Kadesh-barnea; of no other stopping place in the desert was it said that they spent *many days*. (Num. 9:19 was likely a retrospective addition to the chronological narrative, not added later but added when Moses and the children of Israel were residing in Kadesh-barnea and Moses was recording God's Word for the first time). We will also have the sons of Israel wandering around Mount Seir for many days in the following verse. Joshua used this term *many days* to describe the amount of time that the sons of Reuben, Gad and Manasseh remained with their children of Israel to conquer the land, even after they had chosen their own territory. This was a period of perhaps several decades.

We know nearly nothing about those 38 silent years, apart from Korah's rebellion in Num. 16. There are two reasons why this is the case: (1) Most of these believers from Gen X will die the sin unto death. Some will die of old age; but, for the most part, they have nothing to teach us. They were disobedient so that we cannot look to them to set up a type. (2) God may be giving these people some privacy. We already know what failures they are; and the Korah revolution suggests that they never stopped being failures. Perhaps God determined that, we have seen enough of these people. We do not need to follow any of them individually to their deaths by divine discipline.

This leads me to a theological tangent. Obviously, there are millions of hours of events in the life of ancient peoples and Israel in particular which are not found in the Bible. God the Holy Spirit records specific information for specific reasons. In this one chapter, we have seen 4 situations which are types, and the antitype is the cross or some aspect of Jesus. The Holy Spirit is aware of this. But there are some historical times when there is nothing that these people do that looks forward to Jesus. Therefore, much of that history is not recorded.

Although there are different rabbinical views as to how long the Israelites stayed in Kadesh (18 years, 19 years,¹³⁴ 28 years); it is possible that this is where they lived for nearly 38 years. We have the expression wandering Jew and the idea of Moses wandering through the desert for whatever reason. However, given Moses's background, it is unlikely that he ever was confused about where they were in the desert or where they were in comparison to the Land of Promise. Moses could have plotted out a route, in my opinion, to anywhere in the Land of Promise, due to his background and training to become the next pharaoh. Although there is a lot of wandering described in Exodus and Numbers; there are about 38 unaccounted for years in there (between Num. 19 and 20). There is no reason for us to assume that the people of Israel just simply wandered throughout this desert area. It is reasonable to suppose that they lived right here in Kadesh for most or all of those 38 years. Num. 20:1 reads: *The children of Israel, even the whole congregation, came into the wilderness of Zin in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there.* (WEB) Miriam, the sister of Moses, would have been one of the people to die from Gen X (she was actually a few years older than Moses, as she followed him as an infant when placed into the Nile river in the ark). Chabad.org¹³⁵ has Miriam as dying at age 126 or 127¹³⁶ almost exactly one year before the children of Israel would enter into the Land of Promise. If we have Israel retreated to Kadesh at the end of Num. 14, and here they are in Kadesh 38 years later while Miriam is dying, it is not impossible to imagine that this is where they have lived for most of those 38 years.

Num. 16:36–50 appear to be the last bit of recorded history, which would have taken place sometime after the failure of the Jews to take the Land of Promise. *And Jehovah spoke to Moses saying, Speak to Eleazar the son of Aaron the priest, that he take up the fire-pans out of the burning, and scatter the fire yonder. For they are holy. The fire-pans of these sinners against their own souls, let them make them into broad plates, a covering for the altar; for they offered them before Jehovah, therefore they are made holy. And they shall be a sign to the sons of Israel. And Eleazar the priest took the bronze fire-pans, the ones with which those who had been burned up had offered, and they were made into broad plates, a covering of the altar, a memorial to the sons of Israel, that no stranger not of the seed of Aaron may come near to offer incense before Jehovah, so that he may not be as Korah and as his company, as Jehovah said to him by the hand of Moses. But on the next day all the congregation of the sons of Israel murmured against Moses and against Aaron saying, You have killed the people of Jehovah. And it happened when the congregation was gathered together against Moses and against Aaron, they looked toward the tabernacle of the congregation. And behold! The cloud covered it, and the glory of Jehovah appeared. And Moses and Aaron came before the tabernacle of the congregation. And Jehovah spoke to Moses saying, Get away from this congregation so that I may consume them as in a moment. And they fell upon their faces. And Moses said to Aaron, Take a fire-pan, and put fire in it from the altar, and put on incense, and go quickly to the congregation and make an atonement for them. For wrath has gone out from Jehovah. The plague has begun. And Aaron did as Moses commanded and ran into the midst of the congregation. And behold! The plague had begun among the people. And he put on incense, and made an atonement for the people. And he stood between the dead and the living, and the plague was stayed. And those who died in the plague were fourteen thousand, seven hundred, besides the ones who died about the matter of Korah. And Aaron returned to Moses to the door of the tabernacle of the congregation, and the plague was stayed. This all takes place after the Korah rebellion. Then the next historical incident is recorded in Num 20:1 *Then the sons of Israel came, the whole congregation, into the desert of Zin in the first month. And the people stayed in Kadesh. And Miriam died there and was buried there.* (MKJV) We do not know how far into these 38 years that the rebellion of Korah takes place (Num. 16). We just do not have any sort of a countdown of time. But Num. 20:1 is the first place that we can begin dating the people of Israel in the desert.*

¹³⁴ See Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 1:46.

¹³⁵ Accessed October 12, 2013.

¹³⁶ Her age is not given in Ex. 2; and her actions reasonably place her between the ages of 7 and 12, as per Bible.org, accessed October 12, 2013.

Now let's see where we are in Deuteronomy. There are no chapter divisions in the original Hebrew, so let's look at v. 46 with the first verse of Deut. 2:1: *So you were to remain at Kadesh for many days; and you know how long it was. We, therefore, turned back and set out towards the desert by the way leading to the Red Sea, as Yahweh had commanded me, and we walked around the mountains of Seir for a long time.* (CCB) There was a general area in which the Israelites lived, which included Kadesh, the mountains of Seir (remember, that is where the Amorites stopped pursuing them); and there was a route going to the Red Sea. So, it appears that the Israelites lived in this general vicinity for these 38 silent years. What appears to be the case is, the Jews lived in Kadesh for these 38 silent years, and that Deut. 2:1 picks up after that, where God leads the Israelites toward the east and then up north, to enter into the land of promise from a different place. With this understanding, the final verse of this chapter makes a great deal of sense. The actual movement is picked up in Num. 20:22 *And the sons of Israel, the whole congregation, pulled up stakes from Kadesh and came to Mount Hor.* This would have been after Miriam's death, as Israel moves toward the Land of Promise once again, but by means of a different route than before. This appears to be confirmed in Judges 11:16–17, which reads: *But when they came up from Egypt, Israel walked through the wilderness to the Red Sea, and came to Kadesh. And Israel sent messengers to the king of Edom, saying, I pray you, let me pass through your land. But the king of Edom would not listen. And in the same way they sent to the king of Moab, but he would not. And Israel stayed in Kadesh.* (MKJV) This appreciates their route from Egypt, into the wilderness to the Sea of Reeds, and eventually to Kadesh. After that, Israel began to make plans to move east and then north, as God has commanded them.

Therefore, what appears to be the case is, between Num. 19 and 20, there are 38 silent years (or fewer in the book of Numbers); and that these same 38 silent years also are found between Deut. 1:46 and 2:1.

Let's look at those two verses again, with all of this in mind: Deut. 1:46–2:1: *So you were to remain at Kadesh for many days; and you know how long it was. We, therefore, turned back and set out towards the desert by the way leading to the Red Sea, as Yahweh had commanded me, and we walked around the mountains of Seir for a long time.* (CCB) Surely, at some point in your life, you have felt as if you were spinning your wheels. Many times this occurs for a recent college grad who cannot seem to find a job. He may spend a year or two or three in a place where he seems to be going nowhere. He has all of the training necessary, and yet he cannot put that training to use. He is working a near minimum wage job at a position which uses none of his academic background; and he feels as if his life has stopped progressing. This is what is going on with these Jews. They are stuck in Kadesh—perhaps for the entirety of these 38 years, and they just run-in-place until all of Gen X dies. And then, God's plan for their lives picks up again.

Application: If you are not growing spiritually or if you are spending a lot of time out of fellowship; then you are spinning your wheels spiritually speaking; you are running-in-place, and you are going nowhere in your spiritual life. For some believers, they are either waiting to die or waiting for God to take them out by the sin unto death, as their lives are without meaning, purpose or definition. If I have just described you, you then are like Gen X.

Clarke sums up the application to our own lives like this: *If every Christian were thus to call his past life into review, he would see equal proofs of God's gracious regards to his body and soul; equal proofs of eternal mercy in providing for his deliverance from the galling yoke and oppressive tyranny of sin [and unbelief], as the Israelites had in their deliverance from Egypt; and equal displays of a most gracious providence, that had also been his incessant companion through all the changes and chances of this mortal life, guiding him by its counsel, that he might be at last received into glory. O reader, remember what God has done for you during your forty, fifty, etc., years! He has nourished, fed, clothed, protected, and saved you. How often and how powerfully has His Spirit striven with you! How often and how impressively you have heard His voice in His Gospel and in His providences! Remember the good resolutions you have made, the ingratitude and disobedience that have marked your life; how His vows are still upon you, and how His mercy still spares you! And will you live so as to perish for ever? God forbid! He still waits to be gracious, and rejoices over you to do you good. Learn from what is before you how you should fear, love, believe in, and obey your God. The Lamb of God, that takes away the sin of the world, is still before the throne; and whoever comes unto God*

*through Him will in nowise be cast out. He who believes these things with an upright heart will soon be enabled to live a sanctified life.*¹³⁷

What Moses must do, at this point, after Gen X is dead and gone, is re-orient this new generation, the generation of promise, to the plan of God for Israel. This is why he is teaching them; this is the purpose of the book of Deuteronomy. They need to see where they are in history and where God is going to take them.

Chapter Outline		Charts, Maps and Short Doctrines
Forward	Doctrines Covered and Alluded to	Chapters of the Bible Alluded To
Psalms Appropriately Exegeted with this Chapter	Other Chapters of the Bible Appropriately Exegeted with this Chapter	Definition of Terms
Introduction	Text	Addendum
www.kukis.org		Exegetical Studies in Deuteronomy

Addendum

Peter Pett draws a conclusion from this chapter: *We may see in this chapter a parable of the Christian life. For the newly converted Christian, life often seems like a wilderness journey, but as he learns to trust Christ more he can enter into rest, the rest of trust and obedience. Sadly, however, many fear what obedience to God will result in and so do not go forward, thus sentencing themselves to a life in the wilderness. The writer to the Hebrews used it as an illustration of life as an unbeliever in contrast with life as a believer (Hebrews 3-4).*¹³⁸

There were a great many lessons which we learned in this chapter; a few are listed below.

What We Learn from Deuteronomy 1

1. We learn right away about the uniqueness of the book of Deuteronomy. This book is quite different from the rest of the books of the Law. The way that Moses speaks in this book sets it completely apart from Exodus, Leviticus and Numbers.
2. One of the things that we need to know is, *why is there a book of Deuteronomy? Why do we need a second law?* We examined this question near the beginning of this chapter.
3. It is beneficial for a people to understand their true history and be able to properly interpret it. This is an area where we are sorely lacking in the United States.
4. At no time was Moses lost in the desert-wilderness. He knew exactly where he was the entire time.
5. It is not the Law (represented by Moses) which brings the people into the land, but their Savior (Joshua means *savior*).
6. We understand the correct way to interpret the exodus, and what it symbolizes.
7. The promise of the land of Canaan is based upon far more than Moses and Joshua being charismatic leaders. The people who took the land had abundant evidence that God was with them.
8. It ought to be clear that the Mosaic Law did not come from the Code of Hammurabi.
9. The laws and guidelines which Moses set up for judges is in fact even better than our system today. The Law of God, revealed by Moses, is head and shoulders above the Code of Hammurabi.

¹³⁷ Adam Clarke, *Commentary on the Bible*; from e-Sword, Deut. 1:46 (edited).

¹³⁸ From <http://www.studylight.org/com/pet/view.cgi?bk=4&ch=1> accessed November 5, 2013.

What We Learn from Deuteronomy 1

10. There are at least 4 parallels in this chapter, which look forward to the Lord Jesus Christ and His work on the cross. These are all 4 types.
 - a. The exodus out of Egypt.
 - b. Moses striking the rock which results in living waters for all Israel.
 - c. Moses arguing with God, asking Him to spare the people.
 - d. Joshua, whose name means salvation, leads the people into the land. Moses, who is closely associated with the Mosaic Law, cannot lead them into the land.
11. There is a time limit given to our lives and our spiritual production.
12. The purpose of the book of Deuteronomy is to teach this next generation how their fathers failed, a correct understanding of history, and what God has for them to do.
13. God the Holy Spirit records specific events because they point toward Jesus Christ or to the cross.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus' History of this Time Period

CHAPTER 8.

THE POLITY SETTLED BY MOSES; AND HOW HE DISAPPEARED FROM AMONG MANKIND.

1. WHEN forty years were completed, within thirty days, Moses gathered the congregation together near Jordan, where the city Abila now stands, a place full of palm-trees; and all the people being come together, he spake thus to them: -

2. "O you Israelites and fellow soldiers, who have been partners with me in this long and uneasy journey; since it is now the will of God, and the course of old age, at a hundred and twenty, requires it that I should depart out of this life; and since God has forbidden me to be a patron or an assistant to you in what remains to be done beyond Jordan; I thought it reasonable not to leave off my endeavors even now for your happiness, but to do my utmost to procure for you the eternal enjoyment of good things, and a memorial for myself, when you shall be in the fruition of great plenty and prosperity. Come, therefore, let me suggest to you by what means you may be happy, and may leave an eternal prosperous possession thereof to your children after you, and then let me thus go out of the world; and I cannot but deserve to be believed by you, both on account of the great things I have already done for you, and because, when souls are about to leave the body, they speak with the sincerest freedom. O children of Israel! there is but one source of happiness for all mankind, the favor of God (15) for he alone is able to give good things to those that deserve them, and to deprive those of them that sin against him; towards whom, if you behave yourselves according to his will, and according to what I, who well understand his mind, do exhort you to, you will both be esteemed blessed, and will be admired by all men; and will never come into misfortunes, nor cease to be happy: you will then preserve the possession of the good things you already have, and will quickly obtain those that you are at present in want of, - only do you be obedient to those whom God would have you to follow. Nor do you prefer any other constitution of government before the laws now given you; neither do you disregard that way of Divine worship which you now have, nor change it for any other form: and if you do this, you will be the most courageous of all men, in undergoing the fatigues of war, and will not be easily conquered by any of your enemies; for while God is present with you to assist you, it is to be expected that you will be able to despise the opposition of all mankind; and great rewards of virtue are proposed for you, if you preserve that virtue through your whole lives. Virtue itself is indeed the principal and the first reward, and after that it bestows abundance of others; so that your exercise of virtue

Josephus' History of this Time Period

towards other men will make your own lives happy, and render you more glorious than foreigners can be, and procure you an undisputed reputation with posterity. These blessings you will be able to obtain, in case you hearken to and observe those laws which, by Divine revelation, I have ordained for you; that is, in case you withal meditate upon the wisdom that is in them. I am going from you myself, rejoicing in the good things you enjoy; and I recommend you to the wise conduct of your law, to the becoming order of your polity, and to the virtues of your commanders, who will take care of what is for your advantage. And that God, who has been till now your Leader, and by whose goodwill I have myself been useful to you, will not put a period now to his providence over you, but as long as you desire to have him your Protector in your pursuits after virtue, so long will you enjoy his care over you. Your high priest also Eleazar, as well as Joshua, with the senate, and chief of your tribes, will go before you, and suggest the best advices to you; by following which advices you will continue to be happy: to whom do you give ear without reluctance, as sensible that all such as know well how to be governed, will also know how to govern, if they be promoted to that authority themselves. And do not you esteem liberty to consist in opposing such directions as your governors think fit to give you for your practice, - as at present indeed you place your liberty in nothing else but abusing your benefactors; which error if you can avoid for the time to come, your affairs will be in a better condition than they have hitherto been. Nor do you ever indulge such a degree of passion in these matters, as you have oftentimes done when you have been very angry at me; for you know that I have been oftener in danger of death from you than from our enemies. What I now put you in mind of, is not done in order to reproach you; for I do not think it proper, now I am going out of the world, to bring this to your remembrance, in order to leave you offended at me, since, at the time when I underwent those hardships from you, I was not angry at you; but I do it in order to make you wiser hereafter, and to teach you that this will be for your security; I mean, that you never be injurious to those that preside over you, even when you are become rich, as you will be to a great degree when you have passed over Jordan, and are in possession of the land of Canaan. Since, when you shall have once proceeded so far by your wealth, as to a contempt and disregard of virtue, you will also forfeit the favor of God; and when you have made him your enemy, you will be beaten in war, and will have the land which you possess taken away again from you by your enemies, and this with great reproaches upon your conduct. You will be scattered over the whole world, and will, as slaves, entirely fill both sea and land; and when once you have had the experience of what I now say, you will repent, and remember the laws you have broken, when it is too late. Whence I would advise you, if you intend to preserve these laws, to leave none of your enemies alive when you have conquered them, but to look upon it as for your advantage to destroy them all, lest, if you permit them to live, you taste of their manners, and thereby corrupt your own proper institutions. I also do further exhort you, to overthrow their altars, and their groves, and whatsoever temples they have among them, and to burn all such, their nation, and their very memory with fire; for by this means alone the safety of your own happy constitution can be firmly secured to you. And in order to prevent your ignorance of virtue, and the degeneracy of your nature into vice, I have also ordained you laws, by Divine suggestion, and a form of government, which are so good, that if you regularly observe them, you will be esteemed of all men the most happy."

3. When he had spoken thus, he gave them the laws and the constitution of government written in a book. Upon which the people fell into tears, and appeared already touched with the sense that they should have a great want of their conductor, because they remembered what a number of dangers he had passed through, and what care he had taken of their preservation: they desponded about what would come upon them after he was dead, and thought they should never have another governor like him; and feared that God would then take less care of them when Moses was gone, who used to intercede for them. They also repented of what they had said to him in the wilderness when they were angry, and were in grief on those accounts, insomuch that the whole body of the people fell into tears with such bitterness, that it was past the power of words to comfort them in their affliction. However, Moses gave them some consolation; and by calling them off the thought how worthy he was of their weeping for him, he exhorted them to keep to that form of government he had given them; and then the congregation was dissolved at that time.

From: <http://www.sacred-texts.com/jud/josephus/ant-4.htm> accessed October 13, 2013. Josephus *Antiquities of the Jews*; Book IV, Chapter 8.

Chapter Outline

Charts, Maps and Short Doctrines

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Deuteronomy 1

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

Prelude to the Book of Deuteronomy

These [are] the words which Moses spoke to Israel in the region beyond the Jordan, in the wilderness, in the Arabah opposite Suph and in between Paran and Tophel, Laban, Hazeroth and Di-zahab. [It takes] eleven days [to go] from Horeb, [along the] way of Mount Seir, [to get] to Kadesh-barnea.

Moses spoke the following words while he was east of the Jordan, in the wilderness, in the Arabah which is opposite Suph and in between Paran, Tophel, Laban, Hzeroth and Di-zahab. It takes eleven days to go from Horeb, along the road around Mount Seir, to get to Kadesh-barnea.

And it is in the fortieth year in the eleventh month at the first of the month [when] Moses spoke to the sons of Israel according to all that Y^ehowah had commanded him concerning them after he defeated Sihon, the king of the Amorites (who lived in Heshbon) and Og, the king of Bashan (who lived in Ashtaroth in Edrei in the region beyond the Jordan in the land of Moab).

And it came about in the 11th month of the 40th year, on the first day of the month that Moses spoke to the sons of Israel according to all that Jehovah had commanded him after he defeated Sihon and Og (Sihon was the king of the Amorites who lived in Heshbon and Og was the king of Bashan who lived east of the Jordan in the land of Moab).

Moses began to clarify [and explain] the law [of God], saying,...

Moses, therefore, began to clarify and re-explain this law of God, saying,...

Previously, God had told the Israelites to go into the land and take it

“Y^ehowah our Elohim spoke to us in Horeb, saying, ‘You have remained at this mountain [for too] long. Turn and pull up stakes [to move] and go to the hill country of the Amorite and to all of his neighbors in the Arabah, in the mountainous area, in the Shephelah, in the Negev and along the coastal region—to the land of the Canaanite and [to] Lebanon as far as the Great River, the River Euphrates.

“Jehovah your God spoke to us in Horeb, saying, ‘You have remained at this mountain for too long. Turn around from here and go toward the hill country of the Amorites as well as to all of his neighbors in the Arabah, the mountainous areas, the Shephelah, the Negev and along the costal regions—to the land of the Canaanite and to Lebanon, eventually going as far as the Great River, the River Euphrates.

Look, I have given the land before you—go into [it] and take possession of the land which Y^ehowah swore to your fathers—to Abraham, to Isaac and to Jacob—to give [this very land] to them and to their descendants after them.’

Look, I have put you face to face with this land which is before you—this is your land. Go into this land and take it—the very land which Jehovah swore to give to your fathers, Abraham, Isaac and Jacob. This is the very land which He promised to give to them and to give to you, their descendants.’

Moses appoints other authorities over the Israelites

A Complete Translation of Deuteronomy 1

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
So I spoke to you at that time, saying, 'I am unable to carry you. Y ^e howah your Elohim has multiplied you and, observe, you [are] [this] day as the stars of the heavens [as] to multitude. (May Y ^e howah, the Elohim of your fathers, increase you a thousandfold and [may] He bless you exactly as He said He would [lit., as He said to you].)	And I said to you at that time, I am unable to carry you. Jehovah your God has multiplied you before my eyes, and this very day, you are as the stars of the heavens in number. Jehovah, the God of your fathers, continues to increase you a thousandfold and He continues to bless you, exactly as He said He would.
How do I alone bear your weight and your burden and your strife?' [Therefore, I said], 'Provide for yourselves men [who are] wise and perceptive and knowledgeable regarding your tribe, and I will appoint them [as] your heads [or, <i>to be among your officers</i>].'	How can I bear by myself bear your problems and your personal disputes? Therefore, I said, 'Give me a list of people who are wise, perceptive and knowledgeable from your various tribes and I will appoint them as authorities over you.'
Then you answered me and said, '[This] idea which you said to do is good.'	Then you answered me by saying, 'This is a very good idea.'
Therefore, I took the heads of your tribes—men [who are] wise and knowledgeable—and I placed them as heads over you, [as] commanders of thousands, commanders of hundreds, commanders of fifties, and commanders of tens; as well as officials of your tribes.	Therefore, I took these men whom you suggested—men who were chosen for their wisdom and knowledge—and I placed them in various positions of authority, over a thousand, over a hundred, over fifty and over ten. I also made them officials within your tribes.
I also ordained [or, <i>charged</i>] judges at that time, saying, 'Listen [to disputes] between your brothers and judge righteously between a man and a fellow Israelite [or between this man] and an immigrant [lit., <i>between a man and between his brother and between his immigrant</i>]. You will not be partial [toward] people when [you] judge. As to the small [and] the great, you will hear [them all]. You will not fear the face of man because [all] judgment belongs to Elohim Himself.	I also ordained judges at that time, telling them, 'Listen to the various disputes and court cases which are between your brothers and judge righteously and fairly between all men, whether fellow Israelites or immigrants. You will not show partiality toward various people when you judge. You will hear them all, small or great. You will not fear any man because God ultimately is our judge.
Also when a case is [too] difficult for you, [just] bring [that case] to me and I will hear it. Thus I commanded you at that time all the things that you [should] do.'	If there is any case that is too difficult for you, then bring that case to me and I will hear it and render a verdict. Thus I commanded you at that time in all the things that you should do.'
The Israelites move toward the land of promise	
So we pulled up stakes in Horeb and went toward all the great and fearful desert-wilderness which you saw on the way to the hill country of the Amorite, just as Y ^e howah our Elohim commanded us; and we came as far as Kadesh-barnea.	So we pulled up stakes in Horeb and moved out, going toward that great and feared desert-wilderness area, which you saw along the way to the hill country of the Amorites, just as Jehovah our God commanded us. Thus we came as far as Kadesh-barnea.

A Complete Translation of Deuteronomy 1

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

And I said to you, 'You have come as far as the hill country of the Amorite, which [country] Y^ehowah our Elohim is giving to us. Look [at] the land before you [which] Y^ehowah your Elohim has given you. Go up [and] take possession [of it], just as Y^ehowah, the Elohim of your fathers, said to you. You will not fear and you will not be dismayed.'

At that time I said to you, 'You have come as far as the hill country of the Amorite, which land Jehovah our God is giving us. Just look at that land which lies before you—the land which Jehovah your God has given you. Go up and take possession of that land, just as Jehovah the God of your fathers directed you. Do not be afraid or dismayed.'

The Israelites send spies into the land of promise

Therefore, all of you came near to me and you said, 'Let us [first] send spies [lit., *men*] before us and they will search out the land for us. Then they will bring back to us a report, the way in which we will go up into the land [lit., *her*] and the cities that we will enter into.'

Therefore, many of you approached me and suggested that we send out spies to search out the land for us. Then they would bring back a report as to the way by which we will enter into the land and which cities that we will enter into first.

This idea was good in my estimation so I took from you [all] twelve men, one man for [each] tribe. Then they turned and went up [into] the hill country and they went in as far as the Valley of Eshcol and they [continue] to explore the land [lit., *her*].

Since I thought that this was an excellent idea, I chose 12 men, one from each tribe. Then they turned and went up into the hill country, going as far as the Valley of Eshcol, continuing to explore the land.

.They also took in their hands [some of] the fruit from the land and brought [it] down to us. Then they caused a saying to return us, by saying, 'The land which Y^ehowah our Elohim is giving to us [is] good.'

They also brought back some samples of the fruit grown in the land for us to examine. This caused us to recall that the land which Jehovah our God is giving us is a good land.

The people are too afraid to go up and take the land

But you were not willing to go up [to take the land]; [instead] you resisted the command of Y^ehowah your Elohim, murmuring in your tents. You said, 'With the hatred of Y^ehowah, He brought us out of the land of Egypt in order to give us into the hand of the Amorites to destroy us.

However, you were not willing to go up to take the land. Instead, you resisted the command of Jehovah your God, remaining in your tents and murmuring against Him. You even claimed, 'Because Jehovah hated us, He brought us out of the land of Egypt in order to give us to the Amorites to destroy us.

Where we [had planned] to go up, our brothers caused our hearts to melt, saying, *The people [there] [are] greater and taller than us; [their] cities [are] mighty and fortified up to the heavens; and, moreover, we have seen the sons of the Anakim there.*

Our brothers caused our hearts to melt, warning us about the place where we had planned to go and conquer. They told us, *The people there are greater and taller than we are; their cities are mighty and well-fortified; and, moreover, we have seen sons of the Giants living there.*

Moses tells them why they ought to trust God on taking the land

A Complete Translation of Deuteronomy 1

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

But I said to you, 'You should not be in dread nor should you be afraid on account of them. Y^ehowah your Elohim goes before you; He Himself will fight for you [all] just as he did for you in Egypt before your [own] eyes; and [just as He has done for you] in the desert-wilderness, as you have seen. Y^ehowah Elohim carried you along as a man carries his [own] son all [this] way that you have gone, as far as your coming to this place.'

But I said to you, 'You should not be in dread nor should you be afraid of them. Jehovah your God will go before you and He Himself will fight on your behalf, just as he did in Egypt right before your eyes; and just as he has done for you in this desert-wilderness where Jehovah your God carried you along just as a man would bear his own son—and He has brought you all this distance that you have come so far up to this place.'

And even against this word you [all] are not trusting in Y^ehowah your Elohim, the One Who goes before you along the way to search out a [suitable] place for you [all] to stay. He showed you the way that you should go in the land [lit., *in her*] with a fire [each] night and with the cloud by day.

And despite knowing all of these things, you still do not trust Jehovah your God, the One Who goes before you along the route, searching out a suitable place for you all to camp. He guides you at night with fire and by day with the cloud.

The consequences of their cowardice

Y^ehowah heard the sound of your words and He is angry; so He made a solemn oath, saying, 'Not [lit., *if*] [one] man of these men [from] this evil generation will see the good land which I swore I would give to your fathers; with the exception of Caleb ben Jephunneh—he [this man] will see the land [lit., *her*] and I will give the land to him—[the land] which he has walked in—[and I will give this land] to his children because he fully followed after Y^ehowah.'

Jehovah heard your cries of fear and it made Him angry. Therefore, He took a solemn oath, saying, 'Not one adult male from this evil generation will see the good land which I swore to give to your fathers; the only exception will be Caleb the son of Jephunneh—he will see the land; I will give a portion of this land to him—the very land which he scouted out.'

Y^ehowah was also angry with me on your account, [and He] said, 'Furthermore, you will not go in there [either].' [Also], the man standing before you, Joshua ben Nun, he will enter there; [so] give him strength [and respect], for he will cause Israel to inherit the land [lit., *her*].

Jehovah was also angry with me because of you, and He told me, 'Furthermore, you will not go into the land either.' And this man who is standing before you—Joshua son of Nun—he will enter there as well. Therefore, give him your respect and empower him, for he will cause Israel to inherit the land.

Furthermore, [God said to you], 'Your little ones, of whom you have said *They will become a prey*; and [even] your children who do not yet [lit., *today*] know good and evil, they will go in there [into the land].

Furthermore, God also said to you, 'Your little ones, of whom you have said, *They will be a prey in war*; and those children who did not yet know good from evil, that generation will go into the land. I give this land to them and they are the ones who will possess it.

I give the land [lit., *her*] to them and they will possess it. Therefore, [all of] you, turn back (regarding yourselves) and journey to the desert-wilderness [in] the direction of the Sea of Reeds.'

Therefore, turn back around and journey back into the desert-wilderness going in the direction of the Sea of Reeds.'

After being told not to, the Israelites invade the land

A Complete Translation of Deuteronomy 1	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Then you answered and said to me, 'We have sinned regarding Y ^e howah. We will go up and fight, just as Y ^e howah our Elohim commanded us [to do].'	Then you answered and said to me, 'We have surely sinned against Jehovah. Therefore, we will go up and fight our enemies, just as Jehovah our God commanded us to do.'
Then each man strapped on weapons of war and you all considered it easy to go up to the hill country [for battle].	Then each one of you strapped on his weapons, because you considered it easy to just go up for war in the hill country.
Then Y ^e howah said to me, 'Tell them, <i>you will not go up and fight, for I am not in your midst. [I tell you this] so that you will not be defeated before your enemies.</i> ' I spoke to you [all] but you would not listen [to me]. You rebelled against the command of Y ^e howah, and then acted presumptuously going up toward the hill country [to war against the Amorites].	Then Jehovah said to me, 'Tell them this: <i>do not go up and fight against your enemies in the hill country. I am warning you not to do this and I say this to you, so that you will not be defeated before your enemies.</i> ' I warned all of you but you would not listen to me. You rebelled against the command of Jehovah, acting presumptuously and going up to the hill country to do battle.
The Amorites, those living in this hill country came out to meet you. They then pursued you as bees do. They routed you in Seir [chasing you] as far as Hormah [or, <i>even to (your) destruction</i>].	The Amorites lived in the hill country, and they came out to meet you in battle. They quickly showed their superiority and chased your as bees would. They routed you in Seir and chased you as far as Hormah.
Then you returned and wept before Y ^e howah, but Y ^e howah did not hear your voice and He did not listen to you [all]. Therefore, you lived [for] many days in Kadesh according to the days you remained [there]."	Then you returned in shame and wept before Jehovah, but He did not listen to your crying at all. After that, you all just lived in Kadesh for awhile."

Chapter Outline

Charts, Maps and Short Doctrines

The following Psalms would be appropriately studied at this time: Psalm 78 106.

When I do a word cloud of the translation and also the exegesis; there should not be a lot of difference between the two. That is, the emphasis of the translation should appear to be close to the emphasis of the exegesis of that same passage. I left out a few words like *BDB* and *pronounced*.

Chapter Outline		Charts, Maps and Short Doctrines
Forward	Doctrines Covered and Alluded to	Chapters of the Bible Alluded To
Psalms Appropriately Exegeted with this Chapter	Other Chapters of the Bible Appropriately Exegeted with this Chapter	Definition of Terms
Introduction	Text	Addendum
www.kukis.org		Exegetical Studies in Deuteronomy