

# DEUTERONOMY 4

compiled and written by Gary Kukis

## Deuteronomy 4:1–49

## What the Israelites Have Seen and Heard Gives Confidence

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 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.

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

These exegetical studies are *not* designed for you to read each and every word. For instance, the Hebrew exegesis is put into greyish tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Hebrew tables to sort it all out.

The intent is to make this particular study the most complete and most accurate examination of Deuteronomy 4 which is available in writing. The idea is to make every phrase, verse and passage understandable; and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples and armies as they move across the landscape of the Land of Promise.

**Preface:** Moses continues reminding and explaining the recent history of the Israelites to them prior to their entering the land of promise. He emphasizes all that they have personally seen and heard. In this chapter, Moses will conclude his first sermon in his final set of sermons, known as the *Deuteronomy Special*.

Edward P. Blair summarizes Moses' address in this chapter thus: *Since God is what He is, since He has done what He has done and said what He has said, Israel must bring its attitudes and life into harmony with the will of God if the people are to live and prosper in the world.*<sup>1</sup>

There are many **chapter commentaries** on the book of Deuteronomy. This will be the most extensive examination of Deuteronomy 4 available, where you will be able to examine in depth every word of the original text. Every attempt has been made to make this both a complete and self-contained study. Therefore, all references, vocabulary, and related concepts should be found within this extensive study. Easy access links to more in-depth studies of some vocabulary words, concepts and doctrines are also provided.

#### Quotations:

Confucius: *I hear and I forget. I see and I remember. I do and I understand.*<sup>2</sup>

Harry Houdini: *What the eyes see and the ears hear, the mind believes.*<sup>3</sup>

Marcel Proust: *The real voyage of discovery consists of not in seeking new landscapes but in having new eyes.*<sup>4</sup>

George Orwell: *To see what is in front of one's nose needs a constant struggle.*<sup>5</sup>

Anonymous: *If you didn't see it with your own eyes, or hear it with your own ears, don't invent it with your small mind and share it with your big mouth!*<sup>6</sup>

Dr. John Gill: *Now there was not any nation then in being, nor any since, to be compared with the nation of the Jews, for the wise and wholesome laws given unto them; no, not the more cultivated and civilized nations, as the Grecians and Romans, who had the advantage of such wise lawgivers as they were accounted, as Solon, Lycurgus, Numa, and others; and indeed the best laws that they had seem to be borrowed from the Jews.*<sup>7</sup>

Matthew Poole: *the true greatness of a nation does not consist in pomp or power, or largeness of empire, as commonly men think, but in the righteousness of its laws.*<sup>8</sup>

The Pulpit Commentary: *The history of the Jews is an unanswerable argument in favor of the truth of prophecy and the reality of Divine revelation. The singularity of that history is such as can only be fully accounted for on the idea of a supernatural Providence interesting itself in their fortunes; but the strangest fact is in that, their own sacred books, this wonderful history is predicted with minute precision. The Book of Deuteronomy furnishes a*

<sup>1</sup> From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=4&ch=4> accessed May 11, 2015 (further references found there).

<sup>2</sup> From <http://www.brainyquote.com/quotes/keywords/hear.html> accessed May 16, 2015.

<sup>3</sup> From <http://www.brainyquote.com/quotes/keywords/hear.html> accessed May 16, 2015.

<sup>4</sup> From <http://www.gardendigest.com/see.htm> accessed May 16, 2015.

<sup>5</sup> From <http://www.gardendigest.com/see.htm> accessed May 16, 2015.

<sup>6</sup> From <http://www.coolfunnyquotes.com/author/anonymous/see-it-share-big-it/> accessed May 16, 2015.

<sup>7</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 4:8.

<sup>8</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Deut. 4:8 (slightly edited).

series of these predictions, the extraordinary character of which is not removed by any date to which the book may be assigned. We may read this passage first as a prophecy, then as a warning.<sup>9</sup>

J. Parker, D.D.: *What other religion, theory, philosophy, grapples with sin as Christianity does?*<sup>10</sup>

The Pulpit Commentary: *Skepticism violates God's Law by subtracting from it; superstition, by adding to it.*<sup>11</sup>

Deut. 4:1–2 "And now, O Israel, listen to the statutes and the rules that I am teaching you, and do them, that you may live, and go in and take possession of the land that the LORD, the God of your fathers, is giving you. You shall not add to the word that I command you, nor take from it, that you may keep the commandments of the LORD your God that I command you." (ESV)

Deut. 4:33–34 Did any people ever hear the voice of a god speaking out of the midst of the fire, as you have heard, and still live? Or has any god ever attempted to go and take a nation for himself from the midst of another nation, by trials, by signs, by wonders, and by war, by a mighty hand and an outstretched arm, and by great deeds of terror, all of which the LORD your God did for you in Egypt before your eyes? (ESV)

Isaiah 41:8–10 But you, Israel, My servant, Jacob, whom I have chosen, the offspring of Abraham, My friend; you whom I took from the ends of the earth, and called from its farthest corners, saying to you, "You are My servant, I have chosen you and not cast you off"; fear not, for I am with you; be not dismayed, for I am your God; I will strengthen you, I will help you, I will uphold you with my righteous right hand." (ESV; capitalized)

John Calvin: *[The Jews] must needs be worse than stupid if the majesty of God, known and understood by so many proofs, [and yet] did not awaken them to reverence.*<sup>12</sup>

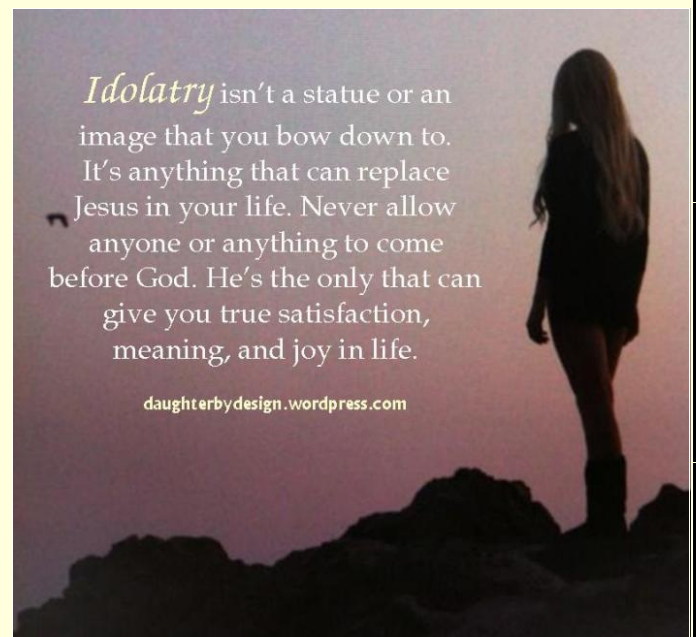
### Quotations about idolatry:

Emilio Estevez: *What I find interesting is that the people that follow your Twitters are called 'followers.' Talk about false idolatry, right?*<sup>13</sup>

**Idolatry graphic;** from [daughter by design](#); accessed May 17, 2015.

Lionel Blue: *Early on I saw the repression and idolatry of Stalinism, and when it cracked, I was open to religion again.*<sup>14</sup>

Voltaire If God created us in his own image, we have more than reciprocated.<sup>15</sup>



<sup>9</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Deut. 4:23.

<sup>10</sup> From <http://www.studylight.org/commentaries/tbi/view.cgi?bk=4&ch=4> accessed May 14, 2015.

<sup>11</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Deut. 4:1–4.

<sup>12</sup> John Calvin, *Calvin's Commentary on the Bible*; 2<sup>nd</sup> beta version from e-Sword, Deut. 4:39.

<sup>13</sup> From <http://www.brainyquote.com/quotes/keywords/idolatry.html> accessed May 17, 2015.

<sup>14</sup> From <http://www.brainyquote.com/quotes/keywords/idolatry.html> accessed May 17, 2015.

<sup>15</sup> From <http://www.goodreads.com/quotes/tag/idolatry> accessed May 17, 2015.

Anne Lamott: *You can safely assume you've created God in your own image when it turns out that God hates all the same people you do.*<sup>16</sup>

Jonathan Swift, *Gulliver's Travels*: *The tiny Lilliputians surmise that Gulliver's watch may be his god, because it is that which, he admits, he seldom does anything without consulting.*<sup>17</sup>

**R. C. Sprout** graphic; from **Frank Gantz**; accessed May 17, 2015.

Idolatry is our most basic sin, and in it an exchange is made: God reveals His truth about Himself, and we trade in that truth and walk out with the lie.

--R.C. Sproul

*For the Glory of God*



Rob Lacey: Idolatry is Living for the Product instead of living for the Producer.<sup>18</sup>

## Outline of Chapter 4:

### Preface Introduction

vv. 1–8	Preserve and obey the perfect statutes and laws of God
vv. 9–14	Do not forget what you have seen and heard at Horeb
vv. 15–24	Do not turn to idolatry when you enter into the land
vv. 25–31	God will remove you from the land for idolatry
vv. 32–40	Has any god done what Y <sup>e</sup> howah, your God, has done?
vv. 41–43	Cities of Refuge Designated for East of the Jordan
vv. 44–49	Introduction to the Teaching of the Law to the Generation of Promise

### Addendum

## Charts, Graphics and Short Doctrines:

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Preface	Quotations about idolatry
Preface	Idolatry graphic
Preface	R. C. Sprout graphic
Introduction	Deuteronomy Chapter 4 (graphic)
Introduction	Remember what you see and hear...learn and do the Lord's commandments
Introduction	Prophecy Found in Deuteronomy 4
Introduction	The Prequel of Deuteronomy 4
Introduction	Peter Pett's Prequel to Deuteronomy 4
Introduction	The Principals of Deuteronomy 4
Introduction	The Places of Deuteronomy 4
Introduction	Peter Pett's Synopsis of Deuteronomy 4
Introduction	The Organization of Deuteronomy 4 Based upon a Series of Object Lessons
Introduction	Pett's Brief Synopsis of Deuteronomy 4
Introduction	Whedon Summarizes Deuteronomy 4 in a Single Paragraph
Introduction	Peter Pett Looks Backward and Forwards
Introduction	Meredith Kline: The Book of Deuteronomy is Like the Suzerain Treaties

<sup>16</sup> From <http://www.goodreads.com/quotes/tag/idolatry> accessed May 17, 2015.

<sup>17</sup> From <http://www.goodreads.com/quotes/tag/idolatry> accessed May 17, 2015.

<sup>18</sup> From [meetville.com](http://meetville.com); accessed May 17, 2015.

v.	1	Statutes and Judicial Decrees
v.	2	The Bible is Whole and Complete—Do not add to it or take from it
v.	3	Numbers 25:1–9 (World English Bible)
v.	6	Peter Pett’s Organization of Deuteronomy 4:6–9
v.	7	The Facts About Poverty in America By Robert Rector (the Heritage Foundation)
v.	8	Ancient Law Codes
v.	8	The Wisdom of the Law of God
v.	8	Deuteronomy 4:7–8 (graphic)
v.	9	Deuteronomy 4:9 (graphic)
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v.	10	When Critics Ask: <i>Was the law given at Horeb or at Mt. Sinai?</i>
v.	10	The Abbreviated Doctrine of <i>Fear of the Lord</i>
v.	13	The Ten Commandments
v.	15	Peter Pett Organizes Deuteronomy 4:15–24
v.	17	How to determine if you are in a good church
v.	18	Words for Idols
v.	18	Words for Idols in our Passage
v.	19	Preacher’s Complete Homiletical Commentary on 3 Forms of Idolatry
v.	19	Ken Reed’s Doctrine of Idolatry
v.	21	God Disciplines Moses because of the Jews’ Negative Volition
v.	22	The Bible Illustrator on <i>the National Greatness of Britain</i>
v.	22	Categories of Reasons Why Moses is not Going into the Land
v.	23	Christianity is based upon historical events
v.	24	Deuteronomy 4:24 (graphic)
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v.	25	Peter Pett Organizes Deuteronomy 4:25–29
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v.	29	Deuteronomy 4:29 NIV (graphic)
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v.	44	The Two Introductions/Compare and Contrast
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v. 44	<b>Don Stewart on Chapter and Verse Divisions</b>
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Addendum	<b>What We Learn from Deuteronomy 4</b>
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Chapter Outline		Charts, Graphics and Short Doctrines
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Definition of Terms	Introduction	Addendum
www.kukis.org		Exegetical Studies in Deuteronomy

Doctrines Alluded To			
	Fear of the Lord		Satan did not know about the cross

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			
Genesis 12	Genesis 17	Genesis 20	
Introduction to Deuteronomy	Deuteronomy 1	Deuteronomy 34	Psalms 136

Many who read and study this chapter are 1<sup>st</sup> or 2<sup>nd</sup> 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 defined. Also, I have developed a few new terms and concepts as well.

Definition of Terms	
Age of Israel	This is the period of time in history where God works through believers in nation Israel. God also worked through the Abraham and those descended from him until nation Israel was established. See the <b>Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).

Definition of Terms	
<b>Chiasm</b>	A chiasm (also spelled chiasmus) is the way that some portions of the Bible are organized. It takes its name from the Greek letter chi (χ). The first section matches with the last, the second with the second-to-the-last, etc. It is called a chiasm, because the inverted parallelism looks like a chi (actually, half a chi) when one looks at it from its organizational standpoint.
<b>Church Age</b>	The period of time in history where God works through the body of believers, also known as the church. This age began on the Day of Pentecost, following our Lord's resurrection and ascension, and continues today. See the <b>Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Client nation</b>	The client nation is a nation where there are a lot of believers and a lot of mature and growing believers. This nation is known for its evangelization, for its Bible teaching, its Bible scholarship, and missionary activity. The government and leaders may or may not be supportive of such activity. However, generally speaking, such activity is allowed within the national entity. It is this activity which preserves such a national entity. Doctrine of the <b>Client Nation</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Documentary Hypothesis (also known as JEPD Theory)</b>	Documentary Hypothesis simply asserts that the Pentateuch was not authored by Moses but written 1000 years (give or take) after Moses by several authors who wrote portions here and there and then other men have performed extensive revisions and editing after them. See the <b>Doctrine of Documentary Hypothesis</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). Josh McDowell did an outstanding treatise of this in <a href="#">The New Evidence that Demands a Verdict</a> (or <a href="#">Evidence that Demands a Verdict Vol. 2</a> ).
<b>The 5<sup>th</sup> stage of national discipline</b>	The 5 <sup>th</sup> stage of national discipline involves complete loss of personal and national sovereignty, the destruction of the family and the nation. Offerings to God are unacceptable. Nations which have undergone this destruction have experienced slavery, cannibalism, and the assimilation of its surviving citizens into other cultures.
<b>Gen X</b>	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.
<b>Generation of Promise</b>	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 <a href="#">book of Joshua</a> ). 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.
<b>Portfolio of Invisible Assets</b>	Also known as a portfolio of spiritual assets. These are the spiritual assets that we receive as a believer in Jesus Christ. We gain greater access to these benefits as we grow spiritually. For further examination: <a href="#">Wenstrom</a> ; <a href="#">Rickard</a> ; <a href="#">Prep School</a> .
<b>Rebound</b>	You get out of fellowship by sinning. You get back into fellowship by naming your known sins to God. God then forgives you for the sins which you named and any other sins which you also committed (1John 1:9). This process is known as rebound. See the <b>Doctrine of Rebound</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).

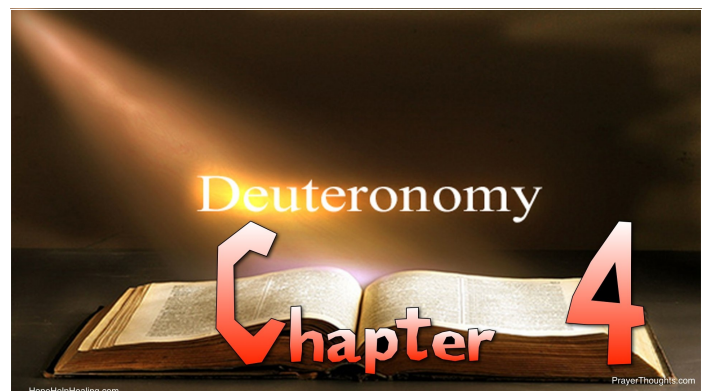
Definition of Terms	
<b>The Revealed God</b>	We do not look within ourselves or do we build up some concept of God based upon our own experiences, but we first understand God as He has revealed Himself. Throughout the lives of the saints who have gone before us, God revealed Himself through the written Word and sometimes through direct contact. Once a foundation is laid, then we can see how God is understood through various experiences in our lives.
<b>(or, the Revealed Lord)</b>	We do not look within to find God and we do not go out and search for God. He will reveal Himself to us. Those who look to other gods are simply worshiping that which others have defined as <i>God</i> ; or, in many cases, they incorporate their own norms and standards into their belief of the God they choose to believe in. Essentially, such a person is making God in his own image.
<b>Sin unto Death</b>	When a believer continues to sin without rebound and without responding to warning discipline, God will often remove that believer from this life with the sin unto death. This is not a particular sin, but usually a series of sins, which may include acts of human good and evil. Also see <a href="http://gracebiblechurchwichita.org/?page_id=539">http://gracebiblechurchwichita.org/?page_id=539</a> for more information.
<b>Type</b>	<i>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.</i> <sup>19</sup> See <b>Typology</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
Some of these definitions are taken from <a href="http://gracebiblechurchwichita.org/?page_id=1556">http://gracebiblechurchwichita.org/?page_id=1556</a> <a href="http://www.bibledoctrinechurch.org/?subpages/GLOSSARY.shtml">http://www.bibledoctrinechurch.org/?subpages/GLOSSARY.shtml</a> <a href="http://rickhughesministries.org/content/Biblical-Terms.pdf">http://rickhughesministries.org/content/Biblical-Terms.pdf</a> <a href="http://www.gbible.org/index.php?proc=d4d">http://www.gbible.org/index.php?proc=d4d</a> <a href="http://www.wordoftruthministries.org/termsanddefs.htm">http://www.wordoftruthministries.org/termsanddefs.htm</a> <a href="http://www.realtime.net/~wdoud/topics.html">http://www.realtime.net/~wdoud/topics.html</a> <a href="http://www.theopedia.com/">http://www.theopedia.com/</a>	

## An Introduction to Deuteronomy 4

**Introduction:** The key phrase to Deut. 4 is the first verse: And now, Israel, listen [and obey] the statutes and the judgments which I am teaching you to do, so that you may live and [so that] you will go into the land which Y<sup>e</sup>howah God of your fathers is giving you and possess [it]. Deut. 4 will be one of the great portions of Scripture which teaches us about the character of God.

**Deuteronomy Chapter 4** (graphic); from [Prayer Thoughts](#); accessed May 16, 2015.

Covenant theology—the idea that the church began in



<sup>19</sup> From [Dake](#), accessed October 15, 2013.

the tent of Abraham and that the church is a continuation of and a spiritualization of Israel—is herein refuted. This chapter also marks the end of the first dissertation of Moses. At the end of Deut. 4, we will return to a short narrative where the three cities of refuge are set up by Moses, and then chapter 5 will be set up (that narrative—vv. 44–49—should have been placed with Deut. 5).

Deut. 4 is a real turning point in this sermon. Moses will spend somewhat less time than the previous chapters speaking of historical incidents, and he will focus as much on principles (although he will continually remind the people of what they have seen and heard). Moses will talk about the amazing and unique relationship between God and the Jewish people. No nation has had such a personal relationship with the God of the Universe—not before and not after.<sup>20</sup>

The verbs *to hear* and *to see* occur many times in this chapter, in various forms; so this would be one of the keys to this chapter. Moses tells those in his audience to think about what they have heard and seen. What they have seen with their own eyes and what they have heard with their own ears is unique. God does not do this for just any people. The things which God did for Israel, these are not things which God has done before. This experiences are all unique to Israel, and Moses reminds the people of some of these unique things which they have seen with their own eyes or heard with their own ears.

Translation is from the New King James Version; with bolding and underlining done by me. I have bolded the words which are related to what they **heard** and **saw**; and underlined the things related to the people being taught and then obeying God's mandates.

## Remember what you see and hear...learn and do the Lord's commandments

### Moses Commands Obedience

"Now, O Israel, **listen** to the statutes and the judgments which I teach you to observe, that you may live, and go in and possess the land which the Lord God of your fathers is giving you. You shall not add to the word which I command you, nor take from it, that you may keep the commandments of the Lord your God which I command you. **Your eyes have seen** what the Lord did at Baal Peor; for the Lord your God has destroyed from among you all the men who followed Baal of Peor. But you who held fast to the Lord your God are alive today, every one of you.

"Surely I have taught you statutes and judgments, just as the Lord my God commanded me, that you should act according to them in the land which you go to possess. Therefore be careful to observe them; for this is your wisdom and your understanding in the sight of the peoples who will hear all these statutes, and say, 'Surely this great nation is a wise and understanding people.'

"For what great nation is there that has God so near to it, as the Lord our God is to us, for whatever reason we may call upon Him? And what great nation is there that has such statutes and righteous judgments as are in all this law which I set before you this day? Only take heed to yourself, and diligently keep yourself, lest you forget the things **your eyes have seen**, and lest they depart from your heart all the days of your life. And teach them to your children and your grandchildren, especially concerning the day you stood before the Lord your God in Horeb, when the Lord said to me, 'Gather the people to Me, and **I will let them hear** My words, that they may learn to fear Me all the days they live on the earth, and that they may teach their children.'

"Then you came near and stood at the foot of the mountain, and the mountain burned with fire to the midst of heaven, with darkness, cloud, and thick darkness. And the Lord spoke to you out of the midst of the fire. You **heard** the sound of the words, but **saw** no form; you only **heard** a voice. So He declared to you His covenant which He commanded you to perform, the Ten Commandments; and He wrote them on two tablets of stone. And the Lord commanded me at that time to teach you statutes and judgments, that you might observe them

<sup>20</sup> The United States has a unique relationship with God; but, this relationship is a **Church Age** type relationship. We do not experience signs and wonders, as God performed before Israel. However, God has, no doubt, made many things happen for the benefit of the United States.

## Remember what you see and hear...learn and do the Lord's commandments

in the land which you cross over to possess.

### Beware of Idolatry

"Take careful heed to yourselves, for you **saw** no form when the Lord spoke to you at Horeb out of the midst of the fire, lest you act corruptly and make for yourselves a carved image in the form of any figure: the likeness of male or female, the likeness of any animal that is on the earth or the likeness of any winged bird that flies in the air, the likeness of anything that creeps on the ground or the likeness of any fish that is in the water beneath the earth. And take heed, **lest you lift your eyes to heaven**, and when you see the sun, the moon, and the stars, all the host of heaven, you feel driven to worship them and serve them, which the Lord your God has given to all the peoples under the whole heaven as a heritage. But the Lord has taken you and brought you out of the iron furnace, out of Egypt, to be His people, an inheritance, as you are this day. Furthermore the Lord was angry with me for your sakes, and swore that I would not cross over the Jordan, and that I would not enter the good land which the Lord your God is giving you as an inheritance. But I must die in this land, I must not cross over the Jordan; but you shall cross over and possess that good land. Take heed to yourselves, lest you forget the covenant of the Lord your God which He made with you, and make for yourselves a carved image in the form of anything which the Lord your God has forbidden you. For the Lord your God is a consuming fire, a jealous God.

"When you beget children and grandchildren and have grown old in the land, and act corruptly and make a carved image in the form of anything, and do evil in the sight of the Lord your God to provoke Him to anger, I call heaven and earth to witness against you this day, that you will soon utterly perish from the land which you cross over the Jordan to possess; you will not prolong your days in it, but will be utterly destroyed. And the Lord will scatter you among the peoples, and you will be left few in number among the nations where the Lord will drive you. And there you will serve gods, the work of men's hands, wood and stone, **which neither see nor hear** nor eat nor smell. But from there you will seek the Lord your God, and you will find Him if you seek Him with all your heart and with all your soul. When you are in distress, and all these things come upon you in the latter days, when you turn to the Lord your God and obey His voice (for the Lord your God is a merciful God), He will not forsake you nor destroy you, nor forget the covenant of your fathers which He swore to them.

"For ask now concerning the days that are past, which were before you, since the day that God created man on the earth, and ask from one end of heaven to the other, whether any great thing like this has happened, or anything like it has been **heard**. Did any people ever **hear** the voice of God speaking out of the midst of the fire, as you have **heard**, and live? Or did God ever try to go and take for Himself a nation from the midst of another nation, by trials, by signs, by wonders, by war, by a mighty hand and an outstretched arm, and by great terrors, according to all that the Lord your God did for you in Egypt **before your eyes**? **To you it was shown, that you might know that the Lord Himself is God**; there is none other besides Him. Out of heaven He let you **hear** His voice, that He might instruct you; on earth He showed you His great fire, and you **heard** His words out of the midst of the fire. And because He loved your fathers, therefore He chose their descendants after them; and He brought you out of Egypt with His Presence, with His mighty power, driving out from before you nations greater and mightier than you, to bring you in, to give you their land as an inheritance, as it is this day. Therefore know this day, and consider it in your heart, that the Lord Himself is God in heaven above and on the earth beneath; there is no other. You shall therefore keep His statutes and His commandments which I command you today, that it may go well with you and with your children after you, and that you may prolong your days in the land which the Lord your God is giving you for all time."

So you know this chapter is all about what these people have actually seen and heard themselves; and this chapter is about what Moses has taught them about God and about their obedience to his teachings.

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Another thing which we find over and over again in this chapter is, *to go over the Jordan to possess the land* (or some similar expression of this). Moses would stay there and die east of the Jordan. The people to whom he

spoke would cross over the Jordan River and take the land. But, west of the Jordan River is the destiny of the Jewish people. The Israelites were to keep in mind all that they heard and saw, to give them confidence in the God who ultimately leads them; and then they were to do what God instructed them to do—this would increase the time in the land God promised them.

Matthew Henry: *The scope and drift of his discourse is to persuade them to keep close to God and to his service, and not to forsake him for any other god, nor in any instance to decline from their duty to him.*<sup>21</sup>

Deut. 4 is also prophetic. Since Moses is speaking to the **generation of promise**, whose parents were some of the worst failures in the history of Israel, Moses, through God the Holy Spirit, predicts their history.

Prophecy Found in Deuteronomy 4
Moses tells the children of Israel that he would die prior to going into the land (Deut. 4:22).
Israel would be removed from this land of promise, which they had not even entered into yet (Deut. 4:26).
Israel would be scattered throughout the nations of their enemies (Deut. 4:27).
Israel would lapse into idolatry (Deut. 4:28; see Ezek. 14:1–7).
Finally, Israel would eventually seek and find God during their exile (Deut. 4:29–30). This was partially fulfilled in Dan. 9:3, but will be completely fulfilled during the Great Tribulation.

Although the people to whom Moses spoke would only see the fulfillment of the first prophecy, these other prophecies would remain with Israel as a testimony against them.

Chapter Outline	Charts, Graphics and Short Doctrines
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Thomas Coke on Deut. 4: *Moses exhorts the Israelites to obedience; prophesies their dispersion in case of disobedience; and appoints three cities of refuge on this side Jordan. Before Christ 1451.*<sup>22</sup>

It is important to understand what has gone before. This prequel was simply taken from **Deut. 1** ([HTML](#)) ([PDF](#)) ([WPD](#)).

The Prequel of Deuteronomy 4
Y <sup>e</sup> howah 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 <i>people of Israel</i> refers not to Israel the nation—which does not exist yet—but to their patriarch Israel, originally named <i>Jacob</i> , but renamed <i>Israel</i> 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

<sup>21</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Deut. 4:1–40.  
<sup>22</sup> From <http://www.studylight.org/commentaries/tcc/view.cgi?bk=4&ch=4> accessed May 11, 2015.

## The Prequel of Deuteronomy 4

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 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

## The Prequel of Deuteronomy 4

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.

Deut. 4 continues and concludes Moses' sermon from Deut. 1–3. Deut. 1:6–4:40 is the first sermon of Moses.

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I may need to edit this.

## Peter Pett's Prequel to Deuteronomy 4

As we come to the commentary itself we should perhaps summarise what lies before us. Having declared in Whose Name Moses is acting, the first four chapters act as a historical prologue to the covenant and very much deal with Israel's history and its current consequences, and lead up to his announcing the stipulations of the covenant as a command from Yahweh.

Having introduced Yahweh as their God and Overlord (Deuteronomy 1:3, 6), Moses goes on to point out how He had offered the land to their fathers who died in the wilderness and how they had failed Him, even though He had given them every opportunity to succeed (Deuteronomy 1:6-46), so that they were a grim warning for the future. Yahweh had commanded that they enter the land and possess it (Deuteronomy 1:6-8), He had made them a numerous people (Deuteronomy 1:9-12), He had established them as a just and well governed nation (Deuteronomy 1:13-17), and given them clear instructions on what they should do and how they should behave (Deuteronomy 1:18). They had first entered the land through their scouts, through whom they had received its firstfruits. But on seeing the spectre of the enemy in the land they had forgotten what He could do and had turned back to unbelief (Deuteronomy 1:19-40). In that unbelief they had then in desperation again entered to take possession of the land (Deuteronomy 1:43). But this had resulted in them being driven from the land (Deuteronomy 1:44) to wander in the wilderness (Deuteronomy 1:46 to Deuteronomy 2:1), for they had lost their right to the land. For the land was Yahweh's, and only those could possess it who did so through belief in Yahweh, and who were ready to respond to His covenant.

We can thus see in this first chapter a summary of the whole message of the book. That God was offering them the land, that He was making them a numerous and just people, that if they would enter they must enter in faith and obedience, and that if they turned away in unbelief they would be driven from the land, just as their fathers had been.

This description of what their fathers had done was therefore both an invitation and a warning. An invitation to re-enter the land, again with Yahweh's approval, and a clear warning to the new generation, a warning which will be repeated in the heart of the book, to remember that this land was Yahweh's. It was a pure land, a holy land, a land for those who believed, a land for those who were in covenant with Yahweh. It was a land which spued out its inhabitants if they disobeyed Yahweh (Leviticus 18:27-28; Leviticus 20:22), as it had spued out their fathers.

That was why those who now possessed it, the Canaanites/Amorites, were also to be driven out of it (Deuteronomy 4:38; Deuteronomy 7:1; Deuteronomy 11:23) because of their idolatry and gross sin (compare Genesis 15:16). The land was such that it could only be dwelt in by those who walked in faith and obedience. And these his listeners must also recognise that when they themselves have entered the land, if they too are found to be in unbelief, and are disobedient to the covenant, they too will be driven out and wander among the

## Peter Pett's Prequel to Deuteronomy 4

nations (Deuteronomy 4:26-28; Deuteronomy 28:64-68). Instead of being like the stars for multitude they will be few in number (Deuteronomy 4:27; Deuteronomy 28:62). For this is Yahweh's land, a land which can only be permanently occupied by those who are in a loving covenant with Yahweh.

The idea of 'the land' is important in Deuteronomy. But it was not just because it was land, valuable as that might be, it was because it was Yahweh's land. We could have said here, 'Moses came to them preaching the land of God, for that was why he was sent'. For this was the land where Yahweh would reign. It would be where the kingly rule of God was to be established, and where righteous rulers were to establish justice, and where everyone was to prosper. That was the dream, even if the fulfilment was a little different simply because of their refusal to obey.

So even as they go forward to receive the promises the warning from their fathers hangs over their head that they must have faith in Yahweh, and that when they enter the land that faith must continue, and that if they turn to unbelief, they too will be cast out of the land.

The consequence of the failure of their fathers was that He had allowed that generation to pass away, wandering around aimlessly, cast out of the land and dying in the wilderness, before another attempt was made (Deuteronomy 1:34-35; Deuteronomy 1:37; Deuteronomy 1:46 to Deuteronomy 2:1; Deuteronomy 2:14-16). It was as though the future history of Israel, which would witness a similar failure and expulsion, had been performed in microcosm. It is a foolish thing to say 'no' to God.

We should note in all this how closely these thoughts pattern the purpose of the Book of Numbers which also seeks to prepare for entry into the land, stresses the judgment on the first generation, and encourages the new generation to go forward (see Commentary on Numbers).

But now the time had come for the second attempt (Deuteronomy 2:3). This involved going by Edom, Moab and Ammon, who were brother tribes to the east of Jordan, skirting their borders (Deuteronomy 2:4-23). These had had to be left alone (Deuteronomy 2:5; Deuteronomy 2:9; Deuteronomy 2:19), for Israel must also recognise what land was not theirs. God did not want them to attack their related brother tribes, but to pay their way as they went by and remain at peace with them. For their land was not to be seen as available to Israel, but as belonging to these peoples because Yahweh had given it to them (Deuteronomy 2:5; Deuteronomy 2:9; Deuteronomy 2:19). The land that was to belong to Israel still lay ahead. It is that land only that they have a right to take by conquest. That land alone is their inheritance, although extended by permission to parts of Transjordan when their kings proved belligerent and attacked Israel.

By this means it was made very clear that it is Yahweh Who apportions out the lands and Who gives what He will to whom He will, and that their own land, the chosen land, was specific and clearly delineated (compare Deuteronomy 32:8).

But let them now recognise that He had given them the land of Sihon, the Amorite (Deuteronomy 2:24) and of Og, king of Bashan (Deuteronomy 3:2-6), and had commenced the process by which all who heard of Israel would tremble, as He had promised so long before (Deuteronomy 2:25, compare Exodus 15:14-16). Thus they had totally defeated Sihon and possessed his land (Deuteronomy 2:24-36). And the same was also true of Og, king of Bashan, with his mighty cities. They had also overcome him and destroyed all his cities (Deuteronomy 3:1-7). And thus had the whole of that side of Jordan, from the borders of Moab in the south, northward to Gilead and Bashan, been delivered into their hands, being possessed by Reuben, Gad and the half tribe of Manasseh (Deuteronomy 3:8-17), a firstfruit of what was to come.

It is difficult for us in reading this to gain the atmosphere of the moment. As they stood to hear his words in the plain of Moab no one was more aware than them of the truth of what he was saying. For they were present there, having themselves just been involved in it. They had just returned from fighting a powerful enemy. Great dangers had just been faced, successful battles had been fought with seemingly powerful armies, they had

## Peter Pett's Prequel to Deuteronomy 4

approached great cities with trepidation, but through Yahweh's help they had brought them crashing down. The dead had been counted and were being mourned as heroes, for it was through their sacrifice in the Holy War they had been victorious. The land of Gilead and Bashan was theirs, and they had returned back to camp weary and triumphant. They had tasted the good taste of victory.

And now here they were gathered to hear Moses, to learn that Yahweh was now about to give them the land of the promises for them to possess, the land of Canaan itself. So he rallied the soldiery of Reuben, Gad and the half tribe of Manasseh, calling on them to play their full part in the invasion of Canaan (Deuteronomy 3:18-20), and encouraged and strengthened Joshua on whom the main responsibility for the invasion would fall (Deuteronomy 3:21-22; Deuteronomy 3:28). As one man they were to be ready, poised for the entry into Canaan over the River Jordan, although sadly he, Moses, would not be a part of it, having been forbidden by Yahweh (Deuteronomy 3:23-27).

From <http://www.studylight.org/commentaries/pet/view.cgi?bk=4&ch=4> accessed May 12, 2015.

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

### The Principals of Deuteronomy 4

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.
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.

Primarily, this is a continuation of Moses speaking to the generation of promise.

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This way you can understand the places which are named in this chapter.

## The Places of Deuteronomy 4

Places	Description
Beth Peor	This is where Moses gives his final sermons to the children of Israel. Deut. 4:46
Baal Peor	In Moab, where the people went after the false god; and God destroyed those who followed after Baal. Deut. 4:3
Egypt	Egypt was the nation from which Israel was taken by Moses in the exodus. Deut. 4:15, 20, 34, 37, 45

## The Places of Deuteronomy 4

Places	Description
Horeb, Mount Horeb	Horeb is the northern part of the Sinaitic range, where God first spoke to the people of Israel and then to Moses specifically, giving him the Law. Deut. 4:9–10
The Land of Promise	The land of Canaan which God promised to Israel. This is often simply called <i>the land</i> , as in Deut. 4:26.
The Jordan River	This river was the border between the people of Israel and the land which God told them to go into and take. Deut. 4:21–22, 26, 46
Cities of Refuge	Bezer in the wilderness on the tableland for the Reubenites, Ramoth in Gilead for the Gadites, and Golan in Bashan for the Manassites. (Deut. 4:43; ESV)
Heshbon	The land occupied by Sihon, the king of the Amorites, whom the people of Israel defeated. Deut. 4:46
Bashan	The land of the king of Og, whom the people of Israel defeated. Deut. 4:47
Aroer	A city in the Valley of Arnon. Deut. 4:47
Valley of Arnon	A valley/river east of the Dead Sea. Deut. 4:47



This takes place East of the Jordan River. Map from [Bible-History.com](http://Bible-History.com); accessed May 10, 2015.

## The Places of Deuteronomy 4

Places	Description
Mount Sirion	Equivalent to Mount Hermon. Deut. 4:48
The Arabah	This has several uses, and can refer to the Jordan River valley as well as the valley south of the Dead Sea. Deut. 4:49
The Sea of the Arabah	The Dead Sea. Deut. 4:49
The slopes of Pisgah	This is east of the Jordan Valley, from where Moses and the Israelites could see the Dead Sea and the Jordan Valley. Deut. 4:49

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Here is what to expect in Deuteronomy 4:

### Peter Pett's Synopsis of Deuteronomy 4

Thus was it now necessary for them to listen to Yahweh's covenant requirements and do them, so that they might 'live' and possess the land (Deuteronomy 4:1 compare Deuteronomy 30:15; Deuteronomy 32:47). This was basic to all that lay ahead. They must remember that they had survived because of their obedience, while others had died in the wilderness (Deuteronomy 4:3-4), and that he had given them Yahweh's statutes and commandments (Deuteronomy 4:2; Deuteronomy 4:5-9) (as contained in Exodus, Leviticus and Numbers). It was on the basis of their obedience to this covenant that their success was guaranteed (Deuteronomy 4:9), and to this end he reminds them again of the awesome experience at Sinai, and the way in which Yahweh had revealed Himself to them (Deuteronomy 4:10-14), and had declared His covenant requirements (Deuteronomy 4:14). And he warns in the light of this against foolish behaviour, and especially idolatry, once they are in the land (Deuteronomy 4:15-20). They must be faithful to their sovereign Lord and yield themselves to no other. Let them not forget that it was He Who had delivered them out of the fiery furnace of Egypt (Deuteronomy 4:20).

And they must remember how even he, Moses, was forbidden to enter the land because of his disobedience (Deuteronomy 4:21-22). Thus they must take to heart the lesson that the One Who is giving them the land can just as easily take it away from them again. It is ever theirs on probation. He has taken it from their fathers. He has taken it from Moses. He will take it from the Canaanites, driving them out because of their vile behaviour and idolatry (Deuteronomy 4:38). And He will give it to Israel. But let them be ever aware that He can just as easily take it from them too if they fail to respond in full obedience, and make images for themselves (Deuteronomy 4:23-25), driving them too out into exile among foreigners until they repent of their failure Deuteronomy 4:26-28.

But Moses could not leave it there, for he knew that in the end it was God's purpose through Abraham's descendants to establish blessing for the world. So he knew that such rejection could not be the end. Though men may fail God would not. So he declares that then if they repent He will restore them (Deuteronomy 4:29-31), for they are the people through whom His purposes must be worked out as promised to their forefathers.

These are the initial warnings of the covenant, preparing for the blessings and possible cursings ahead (Deuteronomy 27:15 to Deuteronomy 28:68), typical of the overlordship covenants (suzerainty treaties). The point is being continually emphasised that the land was Yahweh's and could only belong to those who were true to the covenant

## Peter Pett's Synopsis of Deuteronomy 4

Let them then now consider. Was ever people like them? Had any ever had experiences like theirs? Was ever any god like their God in His greatness, Who had so wonderfully delivered them and was now about to give them possession of His land? (Deuteronomy 4:33-39). That is why they were to obey His commandments and laws (Deuteronomy 4:40). He was seeking to keep them steadfast to the end.

Chapters 1-4 thus contain all that is necessary for the establishment of a covenant. Preamble, declaration of what they owe to their Overlord, offer, requirement to obey His statutes and ordinances, and warning of what will follow if they do not, followed by an emphasis on the witness of heaven and earth to the covenant and on their own witness to the power and faithfulness of Yahweh. Yet it is also a preliminary introduction to a more detailed exposition of the covenant, for the requirements are not spelled out in detail.

For this will lead on into Deuteronomy 5, which is the commencement of 'the renewal of the covenant' speech (Deuteronomy 4:44 to Deuteronomy 29:1) in what is almost a re-enactment of what had taken place at Mount Sinai. In it Moses will bring the Sinai experience right into the present in all its vividness (Deuteronomy 5:2; Deuteronomy 5:22-29). As he declares, 'Yahweh did not make this covenant with our fathers, but with us, even all of us who are alive here this day' (Deuteronomy 5:3). And then he brings what happened at Sinai before them as though it were something that had happened to them and as something in which they had taken part (as the eldest among them had as children), including the very declaration of the covenant words, slightly but deliberately altered to suit their situation (Deuteronomy 5:5-29). And he does it in such a way that it stresses that they are as much involved in the covenant of Sinai as their fathers had been (Deuteronomy 5:3; Deuteronomy 5:23-30). They must see what had happened there as having happened to them. And now therefore they must bind themselves in that covenant to do all that was commanded in it. For Yahweh has sent him with details of the requirements of that covenant which he is now about to pass on to them (Deuteronomy 5:31-33). And it is at this point that he begins to outline the requirements of the covenant, the covenant stipulations (chapter 6 onwards), which he will follow up with cursings and blessings (Deuteronomy 27:11 to Deuteronomy 28:68) and the sealing of the covenant.

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.

From <http://www.studylight.org/commentaries/pet/view.cgi?bk=4&ch=4> accessed May 12, 2015.

### Chapter Outline

### Charts, Graphics and Short Doctrines

I find it extremely helpful to be able to understand the sort of organization that an author uses. This allows the chapter to unfold in a logical, progressive way. Moses uses 3 incidents from the past to teach the Israelites. Then he looks forward to future events, and presents these future events almost as if they were history, because Moses, at the end, will draw some conclusions, based upon what they people had already seen and heard; along with things that would occur in the future to their descendants.

What follows is perhaps the best outline of this chapter, that, if you have the organization straight in your mind, so that it all holds together. The first 3 things were object lessons, based upon that which they have seen and heard. Then there are two prophetic lessons, of things which would come to pass; and the lessons to be drawn from future things. Then we have two more sets of historical incidents followed by the conclusion.

The emphasis is upon what they have seen and heard, because that forms the basis for all that they learn from Moses in this chapter. Therefore, Moses is going to make reference to what they have seen and heard, and then build principles upon that.

## The Organization of Deuteronomy 4 Based upon a Series of Object Lessons

Object Lesson	Text	Commentary
(1) Introduction (Deut. 4:1–2)	"And now, O Israel, listen to the statutes and the rules that I am teaching you, and do them, that you may live, and go in and take possession of the land that the LORD, the God of your fathers, is giving you. You shall not add to the word that I command you, nor take from it, that you may keep the commandments of the LORD your God that I command you. (Deut. 4:1–2; ESV; capitalized throughout)	The Israelites need to listen to the statutes and judicial applications that Moses is teaching them, and this will give them abundant life. Then they can go into the Land of Promise and take it. They are not to add or take away from what Moses teaches them.
(2) Baal Peor (Deut 4:3–8)	Your eyes have seen what the LORD did at Baal-peor, for the LORD your God destroyed from among you all the men who followed the Baal of Peor. But you who held fast to the LORD your God are all alive today. See, I have taught you statutes and rules, as the LORD my God commanded me, that you should do them in the land that you are entering to take possession of it. Keep them and do them, for that will be your wisdom and your understanding in the sight of the peoples, who, when they hear all these statutes, will say, 'Surely this great nation is a wise and understanding people.' (Deut. 4:3–6)	<i>The events at Baal Peor dramatically demonstrated that turning from God would lead to terrible consequences. Specifically refers to Israel's idolatry at Baal Peor, which God judged by killing 24,000 people. Those who remained faithful survived, but now they faced another test of their faith as Moses called them to further obedience in the light of this event.</i>
(3) Sinai	"Only take care, and keep your soul diligently, lest you forget the things that your eyes have seen, and lest they depart from your heart all the days of your life. Make them known to your children and your children's children--how on the day that you stood before the LORD your God at Horeb, the LORD said to me, 'Gather the people to Me, that I may let them hear My words, so that they may learn to fear Me all the days that they live on the earth, and that they may teach their children so.' And you came near and stood at the foot of the mountain, while the mountain burned with fire to the heart of heaven, wrapped in darkness, cloud, and gloom.	
(3) Sinai (con't)	Then the LORD spoke to you out of the midst of the fire. You heard the sound of words, but saw no form; there was only a voice. And He declared to you His covenant, which He commanded you to perform, that is, the Ten Commandments, and He wrote them on two tablets of stone. And the LORD commanded me at that time to teach you statutes and rules, that you might do them in the land that you are going over to possess.	They saw no form of God; therefore, they were not to engage in idolatry. They had no basis with which to make an idol.

## The Organization of Deuteronomy 4 Based upon a Series of Object Lessons

Object Lesson	Text	Commentary
(3) Sinai (con't) (Deut 4:9-20)	"Therefore watch yourselves very carefully. Since you saw no form on the day that the LORD spoke to you at Horeb out of the midst of the fire, beware lest you act corruptly by making a carved image for yourselves, in the form of any figure, the likeness of male or female, the likeness of any animal that is on the earth, the likeness of any winged bird that flies in the air, the likeness of anything that creeps on the ground, the likeness of any fish that is in the water under the earth. (Deut. 4:9–18)	
(4) Meribah (Deut 4:21-24)	Furthermore, the LORD was angry with me because of you, and He swore that I should not cross the Jordan, and that I should not enter the good land that the LORD your God is giving you for an inheritance. For I must die in this land; I must not go over the Jordan. But you shall go over and take possession of that good land. Take care, lest you forget the covenant of the LORD your God, which He made with you, and make a carved image, the form of anything that the LORD your God has forbidden you. For the LORD your God is a consuming fire, a jealous God. (Deut. 4:21–24)	At the second Meribah incident, Moses disobeyed God; and therefore, he would not go into the land.
(5) The Great Dispersion (Deut. 4:25–28)	"When you father children and children's children, and have grown old in the land, if you act corruptly by making a carved image in the form of anything, and by doing what is evil in the sight of the LORD your God, so as to provoke him to anger, I call heaven and earth to witness against you today, that you will soon utterly perish from the land that you are going over the Jordan to possess. You will not live long in it, but will be utterly destroyed. And the LORD will scatter you among the peoples, and you will be left few in number among the nations where the LORD will drive you. And there you will serve gods of wood and stone, the work of human hands, that neither see, nor hear, nor eat, nor smell. (Deut. 4:25–28)	At some point in time, future generations of Israelites will turn against God, and He would scatter them throughout the gentiles.
(6) The Regathering of Israel (Deut. 4:29–31)	But from there you will seek the LORD your God and you will find Him, if you search after Him with all your heart and with all your soul. When you are in tribulation, and all these things come upon you in the latter days, you will return to the LORD your God and obey His voice. For the LORD your God is a merciful God. He will not leave you or destroy you or forget the covenant with your fathers that He swore to them. (Deut. 4:29–31)	When outside of the land, the Israelites would return to God in their thinking, and God would remember the covenant which He had made with their fathers.

## The Organization of Deuteronomy 4 Based upon a Series of Object Lessons

Object Lesson	Text	Commentary
(7) Egypt and the exodus (Deut. 4:32–36)	"For ask now of the days that are past, which were before you, since the day that God created man on the earth, and ask from one end of heaven to the other, whether such a great thing as this has ever happened or was ever heard of. Did any people ever hear the voice of a god speaking out of the midst of the fire, as you have heard, and still live? Or has any god ever attempted to go and take a nation for himself from the midst of another nation, by trials, by signs, by wonders, and by war, by a mighty hand and an outstretched arm, and by great deeds of terror, all of which the LORD your God did for you in Egypt before your eyes?"	Nothing like this has happened before in human history, that God would take a nation (Israel) out of another nation (Egypt). This has all occurred with great signs, wonder and power.
(7) Egypt and the exodus con't	To you it was shown, that you might know that the LORD is God; there is no other besides Him. Out of heaven He let you hear His voice, that He might discipline you. And on earth He let you see his great fire, and you heard His words out of the midst of the fire. (Deut. 4:32–36)	
(8) God's stated motivation with the illustration of Egypt continued (Deut. 4:37–39)	And because He loved your fathers and chose their offspring after them and brought you out of Egypt with His own presence, by His great power, driving out before you nations greater and mightier than yourselves, to bring you in, to give you their land for an inheritance, as it is this day, know therefore today, and lay it to your heart, that the LORD is God in heaven above and on the earth beneath; there is no other. (Deut. 4:37–39)	God did this out of grace, because He loved their fathers. Know, therefore, because of what happened, that their God is <i>the</i> God.
(9) Conclusion (Deut. 4:40)	Therefore you shall keep His statutes and His commandments, which I command you today, that it may go well with you and with your children after you, and that you may prolong your days in the land that the LORD your God is giving you for all time." (Deut. 4:40)	The key to long, prosperous life in the land is knowing, preserving and obeying God's Law.

Inspired and partially taken from <http://thirdmill.org/studybible/note.asp/id/44646> accessed May 14, 2015. However, most of this is original.

### Chapter Outline

### Charts, Graphics and Short Doctrines

Dr. Thomas Constable organizes this chapter without reference to the object lessons: *These chief ideas are the Torah as wisdom (Deuteronomy 4:1-14), warning against idolatry (Deuteronomy 4:15-24), the possibility of exile (Deuteronomy 4:25-31), and God's presence with Israel (Deuteronomy 4:32-40).*<sup>23</sup>

Pett is able to summarize this chapter by a single paragraph:

<sup>23</sup> From <http://www.studybible.org/commentaries/dcc/view.cgi?bk=4&ch=4> accessed May 15, 2015.

## Pett's Brief Synopsis of Deuteronomy 4

Having established the certainty of their successful entry into the land Moses now follows this up with a charge to fulfil all God's requirements. And he does it in the light of what God has revealed Himself to be. This chapter up to verse 40 in fact makes the first four chapters into a mini-covenant for it follows the historical prologue of Deuteronomy 1-3 by summarising the stipulations of their Overlord (Deuteronomy 4:1-2), stresses how favoured they are because of His superiority and the superiority of the teaching that He has given them (Deuteronomy 4:7-8) and that He had appeared personally in order to urge these stipulations on them (Deuteronomy 4:10-15), and ends with warnings in line with the covenant pattern (Deuteronomy 4:25-28), and an appeal to witnesses (Deuteronomy 4:26). It thus forms a mini-covenant within the larger covenant.

From <http://www.studylight.org/commentaries/pet/view.cgi?bk=4&ch=4> accessed May 12, 2015.

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Here is one more:

## Whedon Summarizes Deuteronomy 4 in a Single Paragraph

After the preceding historical review Moses passes to a forcible exhortation to keep the law of Jehovah. He commences by urging the people to keep the requirements of Jehovah without adding to them or taking from them. He warns them of the perils of disobedience by recalling to their minds the fate of those who joined in the idolatrous and licentious rites of Baal-peor. He reminds them that they who kept Jehovah's commandments are alive. He tells them that their greatness as a nation and their position in the estimation of other nations would depend upon their observance of these statutes and requirements. He warns them not to forget what they have seen in their past experience. By the sublime scenes of Horeb, when Jehovah spake unto them out of the midst of the fire, they are warned against idolatry. The discourse passes to a threatening of their dispersion among the nations as the punishment for their turning away from God, but with a promise of their restoration if they shall again seek Jehovah. Again, Moses appeals to the wonders of their past history. He tells them God loved their fathers. He brought them out of Egypt with a mighty hand. He is to drive out great and mighty nations so as to give them an inheritance. This first discourse closes with promises of prosperity if they will keep the commandments and statutes of Jehovah.

From <http://www.studylight.org/commentaries/whe/view.cgi?bk=4&ch=4> accessed May 14, 2015.

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## Peter Pett Looks Backward and Forwards

It is difficult for us in reading this to gain the atmosphere of the moment. As they stood to hear his words in the plain of Moab no one was more aware than them of the truth of what he was saying. For they were present there, having themselves just been involved in it. They had just returned from fighting a powerful enemy. Great dangers had just been faced, successful battles had been fought with seemingly powerful armies, they had approached great cities with trepidation, but through Yahweh's help they had brought them crashing down. The dead had been counted and were being mourned as heroes, for it was through their sacrifice in the Holy War they had been victorious. The land of Gilead and Bashan was theirs, and they had returned back to camp weary and triumphant. They had tasted the good taste of victory.

And now here they were gathered to hear Moses, to learn that Yahweh was now about to give them the land of the promises for them to possess, the land of Canaan itself. So he rallied the soldiery of Reuben, Gad and the half tribe of Manasseh, calling on them to play their full part in the invasion of Canaan (Deuteronomy 3:18-20), and encouraged and strengthened Joshua on whom the main responsibility for the invasion would fall (Deuteronomy 3:21-22; Deuteronomy 3:28). As one man they were to be ready, poised for the entry into

## Peter Pett Looks Backward and Forwards

Canaan over the River Jordan, although sadly he, Moses, would not be a part of it, having been forbidden by Yahweh (Deuteronomy 3:23-27).

Thus was it now necessary for them to listen to Yahweh's covenant requirements and do them, so that they might 'live' and possess the land (Deuteronomy 4:1 compare Deuteronomy 30:15; Deuteronomy 32:47). This was basic to all that lay ahead. They must remember that they had survived because of their obedience, while others had died in the wilderness (Deuteronomy 4:3-4), and that he had given them Yahweh's statutes and commandments (Deuteronomy 4:2; Deuteronomy 4:5-9) (as contained in Exodus, Leviticus and Numbers). It was on the basis of their obedience to this covenant that their success was guaranteed (Deuteronomy 4:9), and to this end he reminds them again of the awesome experience at Sinai, and the way in which Yahweh had revealed Himself to them (Deuteronomy 4:10-14), and had declared His covenant requirements (Deuteronomy 4:14). And he warns in the light of this against foolish behaviour, and especially idolatry, once they are in the land (Deuteronomy 4:15-20). They must be faithful to their sovereign Lord and yield themselves to no other. Let them not forget that it was He Who had delivered them out of the fiery furnace of Egypt (Deuteronomy 4:20).

And they must remember how even he, Moses, was forbidden to enter the land because of his disobedience (Deuteronomy 4:21-22). Thus they must take to heart the lesson that the One Who is giving them the land can just as easily take it away from them again. It is ever theirs on probation. He has taken it from their fathers. He has taken it from Moses. He will take it from the Canaanites, driving them out because of their vile behaviour and idolatry (Deuteronomy 4:38). And He will give it to Israel. But let them be ever aware that He can just as easily take it from them too if they fail to respond in full obedience, and make images for themselves (Deuteronomy 4:23-25), driving them too out into exile among foreigners until they repent of their failure (Deuteronomy 4:26-28).

But Moses could not leave it there, for he knew that in the end it was God's purpose through Abraham's descendants to establish blessing for the world. So he knew that such rejection could not be the end. Though men may fail God would not. So he declares that then if they repent He will restore them (Deuteronomy 4:29-31), for they are the people through whom His purposes must be worked out as promised to their forefathers.

These are the initial warnings of the covenant, preparing for the blessings and possible cursings ahead (Deuteronomy 27:15 to Deuteronomy 28:68), typical of the overlordship covenants (suzerainty treaties). The point is being continually emphasised that the land was Yahweh's and could only belong to those who were true to the covenant

Let them then now consider. Was ever people like them? Had any ever had experiences like theirs? Was ever any god like their God in His greatness, Who had so wonderfully delivered them and was now about to give them possession of His land? (Deuteronomy 4:33-39). That is why they were to obey His commandments and laws (Deuteronomy 4:40). He was seeking to keep them steadfast to the end.

Chapters 1-4 thus contain all that is necessary for the establishment of a covenant. Preamble, declaration of what they owe to their Overlord, offer, requirement to obey His statutes and ordinances, and warning of what will follow if they do not, followed by an emphasis on the witness of heaven and earth to the covenant and on their own witness to the power and faithfulness of Yahweh. Yet it is also a preliminary introduction to a more detailed exposition of the covenant, for the requirements are not spelled out in detail.

For this will lead on into Deuteronomy 5, which is the commencement of 'the renewal of the covenant' speech (Deuteronomy 4:44 to Deuteronomy 29:1) in what is almost a re-enactment of what had taken place at Mount Sinai. In it Moses will bring the Sinai experience right into the present in all its vividness (Deuteronomy 5:2; Deuteronomy 5:22-29). As he declares, 'Yahweh did not make this covenant with our fathers, but with us, even all of us who are alive here this day' (Deuteronomy 5:3). And then he brings what happened at Sinai before them as though it were something that had happened to them and as something in which they had taken part (as the eldest among them had as children), including the very declaration of the covenant words, slightly but deliberately altered to suit their situation (Deuteronomy 5:5-29). And he does it in such a way that it stresses

## Peter Pett Looks Backward and Forwards

that they are as much involved in the covenant of Sinai as their fathers had been (Deuteronomy 5:3; Deuteronomy 5:23-30). They must see what had happened there as having happened to them. And now therefore they must bind themselves in that covenant to do all that was commanded in it. For Yahweh has sent him with details of the requirements of that covenant which he is now about to pass on to them (Deuteronomy 5:31-33). And it is at this point that he begins to outline the requirements of the covenant, the covenant stipulations (chapter 6 onwards), which he will follow up with cursings and blessings (Deuteronomy 27:11 to Deuteronomy 28:68) and the sealing of the covenant.

From <http://www.studylight.org/commentaries/pet/view.cgi?bk=4&ch=3> accessed March 26, 2015.

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[Charts, Graphics and Short Doctrines](#)

James Coffman makes a fascinating observation, which helps to tie the book of Deuteronomy together as a cohesive whole.

## Meredith Kline: The Book of Deuteronomy is Like the Suzerain Treaties

Deuteronomy very closely follows the covenant (treaty) pattern in vogue during the mid-second millennium B.C. This pattern, found in all of the suzerain treaties like those of the Hittite kings of that era, features the following items:

- (1) identification of the author of the covenant as speaker (Deut. 1:1–5);
- (2) reference to past historical relations (Deut. 1:6–4:40);
- (3) the presentation of the central demand of the suzerain for pure devotion and obedience to the maker of the covenant (Deut. 4:44–26:19);
- (4) blessings and cursings invoked upon the lesser parties to the covenant (Deut. 27–28);
- (5) invocation of witnesses (Deut. 29);
- (6) the requirement to transmit the knowledge of the covenant to subsequent generations (Deut. 30);
- (7) allusions to the dynastic issue (Deut. 31–34).

(From James Coffman's commentary) Kline further stated that, "Deuteronomy embodies to some extent all the features which constitute the documentary pattern of ancient suzerainty treaties." Furthermore, the 'critical orthodoxy' of the first-half of this century has stubbornly insisted on dating Deuteronomy around the seventh century B.C.; "but the pattern of covenant treaties followed here is of a kind that is typical of the mid-1400 B.C. era, and not of the seventh century."<sup>24</sup>

Coffman continues: There is also another striking fact. The conformity of Deuteronomy to those patterns prevalent in the times of Moses (about 1400 B.C.) is not the obvious, slavish copying of such patterns, like those that would have marked the work of any forger, but the conformity is a variable one, with all of the leading aspects of the covenant pattern "found here and there throughout Deuteronomy, and this is explained by the origin of the material in the free oratory of Moses' farewell." The significance of this is profound. First, the documentary thesis with its alleged sources of the Pentateuch is discredited and denied. The Mosaic authorship is continued. The late-dating of Deuteronomy is intellectually impossible!<sup>25</sup>

Coffman was quite adamant about the Mosaic authorship of Deuteronomy, and about the total lack of evidence against this position; but men who held such a position anyway. Throughout Coffman's examination of Deut. 4, he continually and passionately does battle with those who believe differently. I found it to be quite an enjoyable read, in part due to Coffman's passion and dogmatism.

<sup>24</sup> From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=4&ch=4> accessed May 11, 2015; original references cited there.

<sup>25</sup> From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=4&ch=4> accessed May 11, 2015; original references cited there.

From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=4&ch=4> accessed May 11, 2015 (slightly edited). This is in James Coffman's commentary, and he cites Meredith G. Kline; *Wycliffe Bible Commentary, Deuteronomy* (Chicago: Moody Press, 1962) p. 160. I added the Scriptural references, but without doing a great deal of research. A similar approach to this topic is found in the **Introduction to Deuteronomy** ([HTML](#)) ([PDF](#)) ([WPD](#)).

## Chapter Outline

## Charts, Graphics and Short Doctrines

From Dr. Thomas Constable's commentary: *"The law given at Sinai is properly a suzerainty treaty rather than a legal code, and Deuteronomy is a covenant-renewal document. Consequently it has some modification or modernizations of the code given originally."* [Note: Schultz, p. 32.]

*"... there is no distinctive anthropology in Deuteronomy because in this covenant text the individual is of relatively little significance. It is Israel, the vassal, that is highlighted in the book whose purpose is to show the Sovereign's redemptive, covenantal claims on and relationship to a people through whom He would manifest His saving will."* [Note: Merrill, "A Theology . . .," p. 72].<sup>26</sup>

From Dr. Thomas Constable's commentary: *"The parallel between the literary structure of this chapter and that of the Near Eastern treaty is noteworthy. The author of the treaty is named (1, 2, 5, 10), reference is made to the preceding historical acts, the treaty stipulations are mentioned, the appeal is made for Israel to obey, the treaty sanctions, blessing and cursing, are referred to, witnesses are mentioned (26), and the obligation to transmit the knowledge of the treaty to the next generation is stated (10). While these elements in the Near Eastern treaty are not set out in a rigid legal form, but are woven into a speech without regard for strict formality, they can be clearly discerned."* [Note: Thompson, p. 102. Cf. Merrill, *Deuteronomy*, p. 113.] *"Moses stresses the uniqueness of God's revelation to them and their responsibility."* [Note: Samuel J. Schultz, *Deuteronomy*, p. 30.] *"He [Moses] would not enter the land and guide the people in God's Law, so he now gives them his explanation of the Law to use in his absence. His central purpose in this section is to draw out the chief ideas of the Sinai narratives, Exodus 19-33."* [Note: Sailhamer, p. 433].<sup>27</sup>

This chapter is quite unusual, for the book of Deuteronomy, as it contains some narrative at the end. Moses will complete his first sermon at Deut. 4:40. Vv. 41–49 is narrative, which is found sparingly in Deuteronomy. The narrative at the end is somewhat unusual, almost as if the first section is a summary of what Moses said (said or did). However, if that is the case, it is placed in an odd place. There is the possibility that Deut. 4:40 was the end of Moses' first sermon, and that Moses set up the cities of refuge after—not as a part of the sermon, but as simply some organizational work that was necessary for him to do. That would be vv. 41–43.

Wells of Living Water Commentary: *Moses was 120 years of age. He had had many testings by the way, and yet in the last moments there is nothing spoken by way of complaint. He does, however, speak much of the way God had led the people.*<sup>28</sup>

Peter Pett: *One further preparation was now necessary before advancing into the land. While the nation were all together as one it was necessary for the covenant requirements to be affirmed and established lest having gained the land they lose it by disobedience and transgression. Thus in this chapter he urges the importance of obedience to Yahweh's statutes and ordinances, and reminds them of the uniqueness of their Overlord and how they had seen Him and had received the covenant requirements directly from His mouth, and how He was the One Who had delivered them from the iron furnace of Egypt, and he warns what will happen to them if the requirements of the covenant are neglected, first from his own example as one excluded from the land because of sin, and then in terms of their too being driven out of the land as their fathers had been before them, and as the Canaanites would be as a result of their efforts. This will then be followed in a later speech (5 onwards) by a*

<sup>26</sup> From <http://www.studylight.org/commentaries/dcc/view.cgi?bk=4&ch=4> accessed May 15, 2015.

<sup>27</sup> From <http://www.studylight.org/commentaries/dcc/view.cgi?bk=4&ch=4> accessed May 15, 2015.

<sup>28</sup> From <http://www.studylight.org/commentaries/lwc/view.cgi?bk=4&ch=4> accessed May 15, 2015.

*reminder of the wording of the covenant and an abbreviated but detailed outline of the covenant stipulations.*<sup>29</sup>

As usual, I will begin and end Moses' dissertation with a single set of quotation marks.

Vv. 44–49 are also narrative, which I see as the introduction to Deut. 5 (although there are different views on this). This section appears to have been inserted by someone else (I would suppose Joshua; someone else will suggest that it is Ezra).

As an aside, I probably used too many quotations from Peter Pett, but he did write an excellent commentary on this chapter. It is always interesting to me, that I can read through two sets of commentaries, perhaps even of equal length, and one has nothing worthwhile in it, whereas the other, like Pett's, speaks the truth of nearly every single verse. Dr. Thomas Constable also writes an excellent commentary, and I quoted from him extensively (I go to the commentaries when I am about 80% done with this commentary).

## Chapter Outline

## Charts, Graphics and Short Doctrines

### Preserve and obey the perfect statutes and laws of God

Kukis slavishly literal:

**“And now, Israel, listen unto the decrees and unto the judgments that I am teaching you [all] to do that you will [all] live and you [all] have gone in and you [all] have taken possession of the land which Y<sup>e</sup>howah, an Elohim of your fathers, is giving you.**

Deuteronomy 4:1

Kukis moderately literal:

**“Now then, Israel, listen to the statutes and to the judicial decrees that I am teaching you [all] to do, so that you will live [abundantly] and go in and take possession of the land which Y<sup>e</sup>howah, the Elohim of your fathers, has given you.**

Kukis not so literal:

**“Now then, Israel, listen and obey these statutes and judicial decrees that I am teaching all of you to do, so that you may live life abundantly and so that you may go into the land and take possession of it—the land that Jehovah, the God of your fathers, has given you.**

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 translation<sup>30</sup>; 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.

<sup>29</sup> From <http://www.studylight.org/commentaries/pet/view.cgi?bk=4&ch=4> accessed May 12, 2015.

<sup>30</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).

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 only list the translation from the Dead Sea Scrolls if it exists and if it is different from the Masoretic text.

These Bibles often fall into more than one category; I placed them where I believed them to have the best fit.

### Ancient texts:

Masoretic Text (Hebrew)	"And now, Israel, listen unto the decrees and unto the judgments that I am teaching you [all] to do that you will [all] live and you [all] have gone in and you [all] have taken possession of the land which Y <sup>e</sup> howah, an Elohim of your fathers, is giving you.
Onkelos targum	And now, Israel, hear the statutes and judgments which I teach you to do, that you may live, and go in and inherit the land the Lord God of your fathers giveth you.
Latin Vulgate	And now, O Israel, hear the commandments and judgments which I teach you: that doing them, you may live, and entering in may possess the land which the Lord the God of your fathers will give you.
Peshitta (Syriac)	NOW therefore hearken, O Israel, to the law and to the judgments which I teach you <u>this day</u> , to do them, that you may live and go in and possess the land which the LORD the God of your fathers gives you.
Septuagint (Greek)	And now, O Israel, hear the statutes and judgments, hear all that I teach you <u>this day</u> to do, that you may live, <u>and be multiplied</u> , and that you may go in and inherit the land, which the Lord God of your fathers gives to you.
Significant differences:	The Syriac and Greek add <i>this day</i> to the first few phrases. The Greek also adds the phrase <i>and be multiplied</i> .

**Limited Vocabulary Bibles:**

Bible in Basic English	And now give ear, O Israel, to the laws and the decisions which I am teaching you, and do them; so that life may be yours, and you may go in and take for yourselves the land which the Lord, the God of your fathers, is giving you.
Easy English	<b>Moses tells the Israelites to remember God's Rules.</b> Listen, Israel's people, to the rules and decrees that I am going to teach you. If you obey them, you will live. You will march into the country and then it will belong to you. This is the country that the LORD, the God of your fathers, is giving to you.
Easy-to-Read Version	"Now, Israel, listen to the laws and to the commands that I teach you. Obey them and you will live. Then you can go in and take the land that the Lord, the God of your ancestors, is giving you.
Good News Bible (TEV)	Then Moses said to the people, "Obey all the laws that I am teaching you, and you will live and occupy the land which the LORD, the God of your ancestors, is giving you.
<i>The Message</i>	Now listen, Israel, listen carefully to the rules and regulations that I am teaching you to follow so that you may live and enter and take possession of the land that God, the God-of-Your-Fathers, is giving to you.
Names of God Bible	<b>Moses Reminds Israel to Be Loyal to the Lord</b> Israel, listen to the laws and rules I am about to teach you. Obey them so that you will live and be able to enter and take possession of the land that <b><i>Yahweh Elohim</i></b> of your ancestors is giving you.
NIRV	<b>Obey the Lord</b> Now, Israel, listen to the rules and laws I'm going to teach you. Obey them and you will live. You will go in and take over the land. The Lord was the God of your people of long ago. He's giving you the land.
New Simplified Bible	»Israel, listen to these laws and teachings! If you obey them you will live! Go in and take the land that Jehovah the God of your fathers is giving you.

**Thought-for-thought translations; paraphrases:**

Common English Bible	<b>The events at Mount Horeb</b> Now, Israel, in light of all that, listen to the regulations and the case laws that I am teaching you to follow, so that you may live, enter, and possess the land that the Lord, your ancestors' God, is giving to you.
Contemporary English V.	Israel, listen to these laws and teachings! If you obey them, you will live, and you will go in and take the land that the LORD is giving you. He is the God your ancestors worshiped, and now he is your God. I am telling you everything he has commanded, so don't add anything or take anything away. V. 2 is included for context.
The Living Bible	"And now, O Israel, listen carefully to these laws I teach you, and obey them if you want to live and enter into and possess the land given you by the Lord God of your ancestors.
New Berkeley Version	"And now, Israel, pay strict attention to the laws and ordinances which I am teaching you to observe, that you may live and enter and possess the land which the LORD, the God of your fathers, is granting you.
New Century Version	<b>Moses Tells Israel to Obey</b> Now, Israel, listen to the laws and commands I will teach you. Obey them so that you will live and so that you will go over and take the land the Lord, the God of your ancestors, is giving to you.
New Life Bible	"Now, O Israel, listen to the Laws I am teaching you. Do them so that you may live and go in to take the land for your own that the Lord, the God of your fathers, is giving you.

New Living Translation	<b>Moses Urges Israel to Obey</b> "And now, Israel, listen carefully to these decrees and regulations that I am about to teach you. Obey them so that you may live, so you may enter and occupy the land that the Lord, the God of your ancestors, is giving you.
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#### Partially literal and partially paraphrased translations:

American English Bible	'And now, O IsraEl; Listen to the rules and decisions - everything that I'm going to teach you today - so that you can live, grow, and inherit the land that Jehovah the God of your ancestors is giving to you.
Beck's American Translation	<i>How You Should Live</i> "And now, Israel, listen to the laws and regulations I teach you to keep so that you will live, go in, and take the land the LORD, the God of your fathers, gives you.
International Standard V	<b>Moses Presents the Privileges of the Covenant</b> "Now, Israel, listen to the statutes and the ordinances that I'm teaching you to observe so you may live and go in to take possession of the land that the LORD, the God of your ancestors, is about to give you.
New Advent (Knox) Bible	And now, Israel, pay good heed to the laws and the decrees I am making known to you. It is yours to observe them, if you would have life; if you would find your way into the land promised you by the Lord God of your fathers, and take possession of it.
Today's NIV	<b>Obedience Commanded</b> Now, Israel, hear the decrees and laws I am about to teach you. Follow them so that you may live and may go in and take possession of the land the LORD, the God of your ancestors, is giving you.
Translation for Translators	<b>Moses urged the people to obey God's laws</b> "Now, you Israeli people, obey all the rules and regulations [DOU] that I will teach you. If you do that, you will remain alive and you will enter and occupy/capture the land that Yahweh, the God whom your ancestors <i>worshiped</i> , is giving to you.

#### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Now Israel, hear into the decrees and into the verdicts which I teach you to do, and therefore you <i>will</i> live. Come and possess the land which Yahweh, the God of your fathers gives you.
Ferrar-Fenton Bible	Consequently, now, Israel, listen to the constitutions and decrees which I will teach you to practise ; that you may live, and go, and possess the country which the EVER-LIVING God of your fathers will give you.
Jubilee Bible 2000	Now, therefore, hear, O Israel, the statutes and the rights which I teach you, for in doing them ye shall live and go in and inherit the land which the LORD God of your fathers gives you.
Lexham English Bible	<b>Introduction to the Stipulations</b> "Now, Israel, listen to the rules and to the regulations that I am teaching you to do, in order that you may live and you may go in and you may take possession of the land that Yahweh, the God of your ancestors [Or "fathers"], is giving to you.
NIV – UK	<b>Obedience commanded</b> Now, Israel, hear the decrees and laws I am about to teach you. Follow them so that you may live and may go in and take possession of the land that the Lord, the God of your ancestors, is giving you.

#### Catholic Bibles (those having the imprimatur):

Christian Community (1988) The Law: true wisdom

	And now, Israel, listen to the norms and laws which I teach that you may put them into practice. And you will live and enter and take possession of the land which Yahweh, the God of your fathers, gives you.
The Heritage Bible	And now, Israel, attentively hear the enactments and the judgments which I teach [4:1 <b>teach</b> , lamad, to goad, the rod being the incentive. Lamad is used often in Deuteronomy; 4:5,10,14; 5:1,31, etc.] you to do, so that you may live and go in and possess the land which Jehovah God of your fathers gives you.
New American Bible (2002)	"Now, Israel, hear the statutes and decrees which I am teaching you to observe, that you may live, and may enter in and take possession of the land which the LORD, the God of your fathers, is giving you.
New American Bible (2011) <sup>31</sup>	<i>Advantages of Fidelity.</i> Now therefore, Israel, hear the statutes and ordinances I am teaching you to observe, that you may live, and may enter in and take possession of the land which the LORD, the God of your ancestors, is giving you. Dt 4:45; 5:1, 31; 6:1, 17, 20; 11:32; 12:1; 26:16.
New Jerusalem Bible	'And now, Israel, listen to the laws and customs which I am teaching you today, so that, by observing them, you may survive to enter and take possession of the country which Yahweh, God of your ancestors, is giving you.
New RSV	So now, Israel, give heed to the statutes and ordinances that I am teaching you to observe, so that you may live to enter and occupy the land that the Lord, the God of your ancestors, is giving you.
Revised English Bible	AND now, Israel, listen to the statutes and laws which I am about to teach you; obey them, so that you may live and go in to occupy the land which the LORD the God of your forefathers is giving you.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"Now, Isra'el, listen to the laws and rulings I am teaching you, in order to follow them, so that you will live; then you will go in and take possession of the land that ADONAI, the God of your fathers, is giving you.
exeGeses companion Bible	<b><u>MOSHEH LAYS OUT THE TORAH</u></b> And now hearken, O Yisra'el, to the statutes and to the judgments I teach you - to work them - to live and go in and possess the land Yah Veh Elohim of your fathers gives you:...
JPS (Tanakh—1985)	<b>Va-'ethannan</b> And now, O Israel, give heed to the laws and rules that I am instructing you to observe, so that you may live to enter and occupy the land that the Lord, the God of your fathers, is giving you.
Kaplan Translation	<i>Foundations of the Faith</i> Now, Israel [This was said in the valley (Ibn Ezra). See Deuteronomy 4:41. This marks the beginning of the commandments (Ramban)], listen to the rules and laws that I am teaching you to do, so that you will remain alive and come to occupy the land that God, Lord of your fathers, is giving you.
Orthodox Jewish Bible	Now therefore shema, Yisroel, unto the chukkim and unto the mishpatim, which I melammed (teach) you, to do them, in order that ye may live, and go in and possess ha'aretz which Hashem Elohei Avoteichem giveth you.
Restored Names Version	And now, O Yisra'el, hear the statutes and the judgments that I teach you to observe that you may live and go in and possess the land that Yahuwah, Eloah of your fathers, is giving you.

<sup>31</sup> Also called the revised edition.

*The Scriptures* 1998 “And now, O Yisra’ ĕl, listen to the laws and the right-rulings which I am teaching you to do, so that you live, and shall go in and possess the land which יהוה Elohim of your fathers is giving you.

### Expanded/Embellished Bibles:

The Expanded Bible	<p><b>Moses Tells Israel to Obey</b>          Now, Israel, listen to the laws [statutes; ordinances; requirements] and commands I will teach you. Obey them so that you will live and so that you will go over and take [possess] the land the Lord, the God of your ancestors [fathers], is giving to you.</p>
The Geneva Bible	<p>Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do [them] [For this doctrine stands not in bare knowledge, but in practice of life. ], that ye may live, and go in and possess the land which the LORD God of your fathers giveth you.</p>
Kretzmann’s Commentary	<p>Moses Reminds the People of the Law-Giving.          Now, therefore, hearken, O Israel, unto the statutes and unto the judgments which I teach you, they were to heed carefully both the moral precepts which fixed their covenant relation toward Jehovah and the special obligations which rested upon them with regard to both God and men, for to do them, that ye may live, namely, in the enjoyment of a long and happy life, and go in and possess the land which the Lord God of your fathers giveth you.</p>
NET Bible®	<p><i>The Privileges of the Covenant</i>          Now, Israel, pay attention to the statutes and ordinances I am about to teach you, so that you might live and go on to enter and take possession of the land that the Lord, the God of your ancestors [Heb "fathers" (also in vv. 31, 37).], is giving you. 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. Language footnotes will be placed in the Hebrew exegesis.</p>
The Voice	<p><b>Moses:</b> So now, Israel, pay close attention to the laws and judgments I'm going to teach you. If you follow them, you'll enter and live in the land the Eternal, the God of your ancestors, is giving you. <i>You'll conquer it</i>, and it will become your territory.</p>

### Literal, almost word-for-word, renderings:

Concordant Literal Version	<p>Now, Israel, hearken to the statutes and to the judgments that I am teaching you today, to obey them, that you may live and may enter and tenant the land that Yahweh Elohim of your fathers is giving to you.</p>
Context Group Version	<p>And now, O Israel, listen to the statutes and to the ordinances, which I teach you {pl}, to do them; that you {pl} may live, and go in and possess the land {or earth} which YHWH, the God of your {pl} fathers, gives you {pl}.</p>
English Standard Version	<p>"And now, O Israel, listen to the statutes and the rules that I am teaching you, and do them, that you may live, and go in and take possession of the land that the LORD, the God of your fathers, is giving you.</p>
God’s Truth (Tyndale)	<p>And now hearken Israel unto the ordinances and laws which I teach you, for to do them, that you may live and go and conquer the land which the Lord God of your fathers gives you.</p>
NASB	<p><b>Israel Urged to Obey God's Law</b>          "Now, O Israel, listen to the statutes and the judgments which I am teaching you to perform, so that you may live and go in and take possession of the land which the Lord, the God of your fathers, is giving you.</p>
New European Version	<p><b>Moses Commands the People to Obey God</b></p>

Now Israel, listen to the statutes and to the ordinances which I teach you. Do them so that you may live and go in and possess the land which Yahweh, the God of your fathers gives you.

New King James Version

### Moses Commands Obedience

"Now, O Israel, listen to the statutes and the judgments which I teach you to observe, that you may live, and go in and possess the land which the Lord God of your fathers is giving you.

Updated Bible Version 2.11

And now, O Israel, listen to the statutes and to the ordinances, which I teach you+, to do them; that you+ may live, and go in and possess the land which Yahweh, the God of your+ fathers, gives you+. The "+" indicates that *you* is plural.

World English Bible

Now, Israel, listen to the statutes and to the ordinances, which I teach you, to do them; that you may live, and go in and possess the land which Yahweh, the God of your fathers, gives you.

Young's Literal Translation

"And now, O Israel, listen to the statutes and the rules that I am teaching you, and do them, that you may live, and go in and take possession of the land that the LORD, the God of your fathers, is giving you.

### The gist of this verse:

Moses tells the people to listen to the statutes and ordinances which he is teaching them, so that they will live abundantly if they do them. With that knowledge in their souls, they are to go in and take possession of the land God has given them.

## Deuteronomy 4:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wāw conjunction	No Strong's # BDB #251
‘attâh (אַתָּה) [pronounced <i>gaht-TAWH</i> ]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773
When followed by an imperative or an interrogative, w <sup>e</sup> + the adverb ‘attâh mean <i>and so, thus, things being so, therefore, now therefore, now then</i> . Sometimes, the concept of time is lost when this combination is used to incite another.			
Yis <sup>e</sup> râ’êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i> ]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
shâma‘ (שָׁמַע) [pronounced <i>shaw-MAHG</i> ]	<i>listen [intently], hear, listen and obey, [or, and act upon, give heed to, take note of], hearken to, be attentive to, listen and be cognizant of</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #8085 BDB #1033
‘el (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)	Strong's #413 BDB #39
chuqqîym (חֻקִּים) [pronounced <i>khook-KEEM</i> ]	<i>decrees, those things which are decreed; statutes; boundaries, defined limitations; appointed portions of labor, tasks</i>	masculine plural noun with the definite article	Strong's #2706 BDB #349

## Deuteronomy 4:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wāw conjunction	No Strong's # BDB #251
ʿel (עַל) [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
mîsh <sup>e</sup> pâṭîym (מִשְׁפָּטִים) [pronounced <i>mîsh<sup>e</sup>-paw-TEEM</i> ]	<i>laws; judgements; appeals; responsibilities; privileges; customs; justice; verdicts rendered by a judge, judicial decisions, judicial sentences</i>	masculine plural noun with the definite article	Strong's #4941 BDB #1048

The NET Bible: *These technical Hebrew terms (חֻקִּים [khuqqim] and מִשְׁפָּטִים [mishpatim]) occur repeatedly throughout the Book of Deuteronomy to describe the covenant stipulations to which Israel had been called to subscribe (see, in this chapter alone, vv. 1, 5, 6, 8). The word חֻקִּים derives from the verb חָקַח (khaq, “to inscribe; to carve”) and מִשְׁפָּטִים (mishpatim) from שָׁפַט (shafat, “to judge”). They are virtually synonymous and are used interchangeably in Deuteronomy.*<sup>32</sup>

**Translation:** “Now then, Israel, listen to the statutes and to the judicial decrees... In the previous chapter, Moses has reminded the Israelites of what God has just done for them—particularly recently. In this chapter, Moses will look back on some events, but he will also present doctrines which the Israelites must hold onto.

The Qal imperative of shâmaʿ (שָׁמַע) [pronounced *shaw-MAHG*] is the simple word for *listen* and we find it used in that way throughout Scripture (Gen. 3:10 16:11 Psalm 6:8). However, it is also used in the sense of: *to listen intently, to listen and obey, to listen and give heed to, to hearken to, to be attentive to* (Gen. 3:17 39:10 Ex. 3:18). It is by the context that we can determine whether it is the simple act of listening or the act of listening attentively to and obeying. Unfortunately, the very best single word for the latter meaning is the archaic *hearken*. Strong's #8085 BDB #1033

Throughout this chapter there are two key words which we read over and over again: *listen* and *see* (usually, they are presented with an event that these people have *heard* and/or *seen*. Both of these words occur in a variety of stems, however; and therefore, in a variety of ways.

This appears to be the laws on the books and the application of those laws to individual cases.

## Statutes and Judicial Decrees

Translation/Source	Statutes	Judicial Decrees
Hebrew:	chuqqîym (חֻקִּים) [pronounced <i>khook-KEEM</i> ]	mîsh <sup>e</sup> pâṭîym (מִשְׁפָּטִים) [pronounced <i>mîsh<sup>e</sup>-paw-TEEM</i> ]
BDB definitions:	<i>decrees, those things which are decreed; statutes; boundaries, defined limitations; appointed portions of labor, tasks</i>	<i>laws; judgements; appeals; responsibilities; privileges; customs; justice; verdicts rendered by a judge, judicial decisions, judicial sentences</i>

<sup>32</sup> From <https://bible.org/netbible/index.htm?deu4.htm> (footnote); accessed April 5, 2015.

Statutes and Judicial Decrees		
Translation/Source	Statutes	Judicial Decrees
The NET Bible:	<i>The word חָק (khoq, "to inscribe; to carve").</i>	<i>The word מִשְׁפָּטִים (mishpatim) from שָׁפַט (shafat, "to judge").</i>
The Pulpit Commentary	<i>the things prescribed or enacted by law, whether moral, ritual, or civil</i>	<i>rights, whether public or private, all that each could claim as his due, and all he was bound to render to God or to his fellow-men as their due</i>
The Pulpit Commentary <i>These two comprehend the whole Law as binding on Israel.</i> <sup>33</sup>		
Treasury of Scriptural Knowledge <sup>34</sup>	<i>Statutes, every thing that concerned morals and the rites and ceremonies of religion</i>	<i>judgments, all matters of civil right and wrong</i>
Thomas Constable <sup>35</sup>	<i>"Statutes" (Deuteronomy 4:1) were the permanent basic rules of conduct</i>	<i>"judgments" (ordinances, Deuteronomy 4:1) were decisions God revealed in answer to specific needs. The judgments set precedent for future action (e.g., the case of Zelophehad's daughters)</i>
Schultz <sup>36</sup>	<i>"Statutes" were laws that were written down or inscribed on some suitable medium</i>	<i>"Ordinances" were the decisions of a judge</i>
Enter the Bible <sup>37</sup>	<i>"Statute" (hoq) is technically something inscribed or chiseled into stone. Statutes often establish death penalties and include curses uttered against the wicked</i>	<i>"Ordinance" (mishpat, vv. 1, 8) is the decision rendered by a judge (shofet) in regard to a dispute. Such decisions were remembered and eventually gathered into a body of law that effectively set precedent for similar cases.</i>
The Complete Jewish Bible	laws	rulings
The Expanded Bible	laws [statutes; ordinances; requirements]	commands
The Context Group Version New European Version Updated Bible Version	the statutes	the ordinances
English Standard Version	the statutes	the rules

<sup>33</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Deut. 4:1-2.

<sup>34</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Deut. 4:1.

<sup>35</sup> From <http://www.studydrive.org/commentaries/dcc/view.cgi?bk=4&ch=4> accessed May 15, 2015.

<sup>36</sup> From <http://www.studydrive.org/commentaries/dcc/view.cgi?bk=4&ch=4> accessed May 15, 2015.

<sup>37</sup> From [enterthebible.org](http://enterthebible.org) accessed May 15, 2015.

## Statutes and Judicial Decrees

Translation/Source	Statutes	Judicial Decrees
NASB/NKJV	the statutes	the judgments
The NET Bible suggests <sup>38</sup> that these are equivalent terms which can be used interchangeably. This may be true in some passages.		
Jamieson, Fausset and Brown gives a nice summation: <i>By statutes were meant all ordinances respecting religion and the rites of divine worship; and by judgments, all enactments relative to civil matters. The two embraced the whole law of God.</i> <sup>39</sup>		
Matthew Poole has a similar position: <i>The statutes; the laws which concern the worship and service of God. The judgments; the laws concerning your duties to men. So these two comprehend both tables, and the whole law of God.</i> <sup>40</sup>		
Moses will specifically name <i>statutes and judgments</i> together in Deut. 4:1, 8 5:1 6:1 11:32 (they are named together with other similar words in other passages—Deut. 4:45 11:1).		
Chapter Outline		Charts, Graphics and Short Doctrines

Moses originally led a group of adults (Gen X) and their children (the generation of promise) out of Egypt. They all saw great signs and wonders, both in Egypt and in the desert. However, when it came to crossing over into the land that God gave them, they refused to go—the spies themselves (10 of the 12) lobbied the people that night to *not* enter into the land—despite all they had seen. So there were 3 men who were clearly ready to enter into the land (Moses, Joshua and Caleb), and the rest of Israel opposed this. God told them what the Land of Promise would be like, and all of the spies confirmed that. But, the next step would have been to enter into the land and to take it, and 10 of the spies were afraid and they made the people afraid as well.

So God loathed that generation and He killed them in the desert. Psalm 95:10 *"For forty years I loathed that generation, And said they are a people who err in their heart, And they do not know My ways."* (NASB) So only their children remained—the generation of promise. That is the audience that Moses is speaking to.

I tend to differentiate the generations, which I believe helps in understanding the context. However, Moses does not generally differentiate between these generations, speaking to this younger generation as if they are no different from their parents, who have all died the **sin unto death** in the desert.

He calls them here, *Israel* (not *children of Israel*), which is their national name. When they go into the Land of Promise and take it, this will be the name that other nations know them by.

Moses has been teaching them recent history, but soon, he is going to teach them the laws that they must live by. He establishes his authority to teach these various laws based upon their recent history, and all that these people have seen and heard. Originally, the people heard the actual voice of God give them the Ten Commandments; and this frightened them greatly, and they told Moses, "Listen, you go up and you listen to God and then you come back and tell us what He said. Whatever God says, that we will do." (I am paraphrasing Deut. 5:23–27).

<sup>38</sup> From <https://bible.org/netbible/index.htm?deu4.htm> (footnote); accessed April 5, 2015.

<sup>39</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Deut. 4:1.

<sup>40</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Deut. 4:1.

## Deuteronomy 4:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
'ânôkîy (אֲנִי) [pronounced awn-oh-KEE]	<i>I, me; (sometimes a verb is implied)</i>	1 <sup>st</sup> person singular personal pronoun	Strong's #595 BDB #59
lâmad (לָמַד) [pronounced law-MAHD]	<i>training, making accustomed, teaching</i>	Piel participle	Strong's #3925 BDB #540
'êth (אֶת) [pronounced ayth]	<i>you; untranslated mark of a direct object; occasionally to you, toward you</i>	sign of the direct object affixed to a 2 <sup>nd</sup> person masculine plural suffix	Strong's #853 BDB #84
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	Qal infinitive construct	Strong's #6213 BDB #793

**Translation:** ...that I am teaching you [all] to do,... These are the laws that Moses is teaching the Israelites to do—to learn and to follow, and to obey.

J. Vernon McGee: *Obedience to God is the first law of life, friends. Man has a natural, innate hatred of God. Man doesn't want to obey God; in fact, he is very much opposed to God. All the way through the Word of God we find that there is a resistance on the part of man against God. We find that in man even today.*<sup>41</sup>

Essentially, Moses is providing a summary of what he has taught these people in the past. This is a new generation which has come up, and their understanding of the Law might be rather imperfect. Moses will combine what God has taught and what these people have seen and heard.

After the phrase *I am teaching you* is the lâmed preposition followed by the Qal infinitive construct of 'âsâh (עָשָׂה) [pronounced gaw-SAWH] which means *to do, to make, to construct*. Strong's #6213 BDB #793. Where it is found here, it acts just like our infinitive (I only mention this because Bullinger goes off on quite an unnecessary tangent about this phrase—unnecessary, because the correct translation clears up the rendering of the Authorized Version). This is followed by the lâmed prefixed preposition again and our often used 2<sup>nd</sup> person plural, Qal imperfect of châyâh (חַיֶּה) [pronounced khaw-YAW], a verb meanings *to live*. This word also means *to remain, to exist, to survive*. The lâmed preposition here denotes purpose and intent. The difference between listening intently to God's Word and obeying it and not is the difference between life and death. This is the secret of the Christian life which seems to have eluded the average believer. "You will walk in all the way which Y<sup>e</sup>howah your God has commanded you, that you may live, and that it may be well with you, and that you may prolong [your] days in the land which you will possess" (Deut. 5:33). "All the commandments that I am commanding you today, you will be careful to do, that you may live and multiply and go in and possess the land which Y<sup>e</sup>howah swore to your forefathers" (Deut. 8:1). "I call heaven and earth to witness against you today, that I have set before you life and death, the blessing and the curse. so choose life in order that you may live, you and your descendants." (Deut. 30:19). And he said to them, "Take to your heart all the words with which I am warning you today, which

<sup>41</sup> From [http://archive.org/stream/05\\_Deuteronomy/05-DEUTERONOMY\\_djvu.txt](http://archive.org/stream/05_Deuteronomy/05-DEUTERONOMY_djvu.txt) (chapter 4) accessed May 14, 2015.

you will command your sons to observe carefully—all the words of this law; for it [the Word of God] is not an idle word for you; indeed, it is your life. And by this word, you will prolong your days in the land, which you are about to cross the Jordan to possess." (Deut. 32:46–47). "Now fear Y<sup>e</sup>howah and serve Him in sincerity and truth; and put away the gods which your fathers served beyond the River and in Egypt and serve Y<sup>e</sup>howah. And if it is disagreeable in your sight to serve Y<sup>e</sup>howah, choose for yourselves today whom you will serve; whether the gods which your fathers served which were beyond the River, or the gods of the Amorites in whose land you are living; but, as for me and my house, we will serve Y<sup>e</sup>howah." (Joshua 24:14–15). "And I gave them My statutes and informed them of My ordinances, by which, if man observes them, he will live." (Ezek. 20:11). **Do all things without grumbling or disputing, that you may prove yourselves to be blameless and innocent, children of god above reproach in the midst of a crooked and perverse generation, among whom you appear as lights in the world, holding fast the word of life, so that in the day of Christ, I may have cause to glory because I did not run in vain nor toil in vain** (Phil. 2:16). See also Deut. 4:26, 40 16:20 30:16 1John 1:1

In fact, Deut. 4 might be considered the guidon or the point for the entire book of Deuteronomy. The key to this book is *listen [and obey] Y<sup>e</sup>howah, your God, O Israel*. As noted in the passages quoted, this is the key of the book of Deuteronomy. This continual enjoinder by Moses for Israel to listen to God's Word and to obey God's Word translates into the same message for the Christian today. We are not told to hide ourselves off to some camp, nor are we to tarry for the Spirit, nor are we to witness to ten people a day—we are to listen to and obey God's Word. Our primary advantage which we have over the people of Israel is that we have the assistance of God the Holy Spirit. In fact, God spent approximately 1500 years showing us in His Word that even with God's Word, one must be guided by the Holy Spirit—our imbedded old sin nature is too great an obstacle for any one of us. Without the filling of the Holy Spirit, God's Word, at best, condemns us. If we are not empowered by the Holy Spirit, we can do nothing; and if we have not God's Word, we are directionless.

If the president of a large corporation is lying in a coma, this is analogous to our service without the Holy Spirit. There is no true contact with life; his control of the company is meaningless because he can make no decisions which pertain directly to the corporation. Without the Holy Spirit, we are completely separated from the life of God and have zero impact in this world and in God's plan. Without God's Word in our souls—without Bible doctrine—we are like a year old child who has inherited a huge corporation. We have volition, we have life, we have control over this corporation—however, we have no direction whatsoever, other than our personal needs. The Age of Israel has shown us that God's Word is not enough; and the lives of the vast majority of Christians reveal that the filling of the Holy Spirit apart from God's direction, found in God's Word, gives us minimal impact in this life.

### Deuteronomy 4:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
l <sup>e</sup> ma'an (למען) [pronounced l <sup>e</sup> -MAH- gahn]	<i>for the sake of, on account of, to the intent of, to the intent that, to the purpose that, in order that, in view of, to the end that; so that</i>	compound preposition and substantive which acts like a preposition	Strong's #4616 BDB #775

This is the substantive ma'an (מֵאֵן) [pronounced MAH-gahn], which means *purpose, intent*, combined with the lamed preposition (which is the only way that it is found in Scripture).

From the NET Bible footnote for Psalm 51:4: The Hebrew term l<sup>e</sup>ma'an (למען) [pronounced l<sup>e</sup>-MAH-gahn] normally indicates purpose ("in order that"), but here it introduces a logical consequence of the preceding statement. (Taking the clause as indicating purpose here would yield a theologically preposterous idea - the psalmist purposely sinned so that God's justice might be vindicated!) For other examples of l<sup>e</sup>ma'an (למען) [pronounced l<sup>e</sup>-MAH-gahn] indicating result, see 2 Kings 22:17 Jer 27:15 Amos 2:7.

## Deuteronomy 4:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châyâh (חַיָּה) [pronounced khaw-YAW]	<i>to live, to have life, to revive, to recover health, to be healed, to be refreshed</i>	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #2421 & #2425 BDB #310

It means, ❶ *to live, to have life*; ❷ *to continue safe and sound* (Joshua 6:17 Num. 14:38); ❸ *to live again, to revive* (I King 17:22 Ezek. 37:5); ❹ *to recover health, to be healed* (Gen. 20:7 Joshua 5:8); ❺ *to be refreshed* when one is weary or sad (Gen. 45:27 Judges 15:19).

**Translation:** ...so that you will live [abundantly]... All of the people that Moses is speaking to are alive. But, their fathers and mothers all died the **sin unto death**. They needed to listen to what Moses was telling them, that they would continue living and that their lives would be abundant.

Peter Pett: *by following Yahweh's statutes and ordinance they would 'live', in contrast with those who had not listened and had died in the wilderness and at Baal-peor, and they would not only live, but would live lives of fullness. The emphasis is on quality of life.*<sup>42</sup>

Believers face all kinds of circumstances. God does not have a standard 10 things from this life which He gives all of us (marriage, a nice car, a nice house, etc.). We all have a set of spiritual blessings which we all receive, and it is the **portfolio of invisible assets** which makes our lives abundant, regardless of the circumstances.

Some face great persecution in Middle Eastern countries, which must come to pass, so that we are able to recognize just how vile and evil Islam is. Quite obviously, people in this category do not receive a standard set of earthly blessings (like a home, car, air conditioning, marriage, and children).

In the United States, we have been given a great many material and earthly blessings—things which are far and away greater than what most believers enjoy throughout the world. However, our happiness—our abundant life, if you will—is tied to the doctrine in our souls, not to the stuff that we own.

Some believers will be moved to bring the gospel and Bible doctrine to places throughout the world, and such is a great calling, to be supported and respected by believers here at home.

## Deuteronomy 4:1d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (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
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	2 <sup>nd</sup> person masculine plural, Qal perfect	Strong's #935 BDB #97
w <sup>e</sup> (or v <sup>e</sup> ) (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

<sup>42</sup> From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=4&ch=4> accessed May 12, 2015.

## Deuteronomy 4:1d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yârash (רָשָׁה) [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>	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #3423 BDB #439
'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
'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:** ...and go in and take possession of the land... The Israelites were given a very earthly sort of kingdom. God gave them a specific piece of land which they were to go into, take, and then enjoy.

What they needed to do was to go into the land and take it. They have been in the desert for nearly 40 years because their parents would not do this.

What kept the previous generation out of the land? They did not listen to and obey the Word of God. What kept Moses out of the land? He did not obey the Word of God. Although the land is real and, at that time, was a land of beauty and prosperity, this is also a metaphor for our lives. All we have to do is to listen to and obey the Word of God and God will bring us into that promised land—into a place of great blessing and prosperity. All we have to do is to listen to Him and we will receive blessing and prosperity beyond what we can imagine. In my own life, in the areas where I have been faithful to His Word, I have been blessed greatly; and, in the areas where I have disobeyed His commands, it is there I have lacked.

## Deuteronomy 4:1e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
'Ēlōhîym (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

## Deuteronomy 4:1e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾāb (אָב) [pronounced aw <sup>b</sup> v]	<i>father</i> , both as the head of a household, clan or tribe; <i>founder</i> , <i>civil leader</i> , <i>military leader</i>	masculine plural noun with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #1 BDB #3
nāthan (נָתַן) [pronounced naw-THAHN]	<i>is giving</i> , <i>granting</i> , <i>is placing</i> , <i>putting</i> , <i>setting</i> ; <i>is making</i>	Qal active participle	Strong's #5414 BDB #678
lāmed (ל) [pronounced l <sup>e</sup> ]	<i>to</i> , <i>for</i> , <i>towards</i> , <i>in regards to</i>	directional/relational preposition with the 2 <sup>nd</sup> person masculine plural suffix	No Strong's # BDB #510

**Translation:** ...which Y<sup>e</sup>howah, the Elohim of your fathers, has given you. God had given them this land. It was there before them, for the taking, just as it was for their fathers 38 years previously.

Moses, in the book of Deuteronomy, is preparing them to enter into the land. He is giving them the spiritual assets necessary in order to do what God is requiring of them.

I like quoting from J. Vernon McGee, because he addresses Scriptural doctrines simply and to the point. *If Israel had kept the Law, what a blessing it would have been. But we find here a demonstration in history of a people who were give the Law under favorable circumstances but who could not keep it. No flesh will be justified before God by the Law. Why not? Is it because God is arbitrary? No, it is because the flesh is radically wrong. That is the problem.*<sup>43</sup>

Obedience to God's Law did not provide salvation, but it would provide a prosperous nation with a happy people. It is this law of God which set the people of God apart from the other peoples of this area.

The Jews listening to Moses were to go into the land and take it, and then to live according to the laws which Moses has set forth (which laws he received directly from God). They know that they can trust God, because (1) He took care of them in the desert wilderness and (2) He defeated their enemies east of the Jordan. Therefore, if they can trust God's provisions in time, they should be able to trust His Law to guide them.<sup>44</sup> Similarly, if you are a person who has been a believer for 5–10 years (or more), and you have been taking in Bible doctrine, then you will understand from this that you can trust God. There will be enough evidence in your own life to review to give you confidence in the God of the Bible.

**You [all] will not add upon the word which I am commanding you and you will not diminish from him, to keep commandments of Y<sup>e</sup>howah your Elohim which I am commanding you.**

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**You [all] will not add to the word which I command you and you will not take from it, [that you may] keep the commandments of Y<sup>e</sup>howah your Elohim, which [word] I command you.**

**You are not to add to or take from the doctrines which I command you to do. You will keep the commandments of Jehovah your God; you will keep the commandments that I teach to you.**

Here is how others have translated this verse:

<sup>43</sup> J. Vernon McGee, *Deuteronomy*, p. 27.

<sup>44</sup> I am making similar points to Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 4:1.

**Ancient texts:**

Masoretic Text (Hebrew)	You [all] will not add upon the word which I am commanding you and you will not diminish from him, to keep commandments of Y <sup>e</sup> howah your Elohim which I am commanding you.
Targum of Onkelos	You [all] shall not add to the <u>words</u> that I teach you nor diminish <u>them</u> , but keep the commandments of the Lord your God which I command you.
Latin Vulgate	You shall not add to the word that I speak to you, neither shall you take away from it: keep the commandments of the Lord your God which I command you.
Peshitta (Syriac)	You shall not add to the commandment which I command you, neither shall you take from it, but you must keep the commandments of the LORD your God which I command you.
Septuagint (Greek)	You shall not add to the word which I command you, and you shall not take from it: keep the commandments of the Lord our God, all that I command you this day.
Significant differences:	The targum uses a plural noun to refer back to a plural <i>words</i> .

**Limited Vocabulary Translations:**

Bible in Basic English	Make no addition to the orders which I give you, and take nothing from them, but keep the orders of the Lord your God which I give you.
Easy English	Do not put anything new into these rules and do not remove anything from them. But obey the rules of the LORD your God that I am giving to you.
Easy-to-Read Version	You must not add to the things that I command you. And you must not take anything away. You must obey the commands of the Lord your God that I have given you.
<i>The Message</i>	Don't add a word to what I command you, and don't remove a word from it. Keep the commands of God, your God, that I am commanding you.
Names of God Bible	Never add anything to what I command you, or take anything away from it. Then you will be able to obey the commands of <b>Yahweh</b> your <b>Elohim</b> that I give you.
New Simplified Bible	»He is your God. I am telling you everything he has commanded. So do not add anything or take anything away.

**Thought-for-thought translations; paraphrases:**

The Living Bible	Do not add other laws or subtract from these; just obey them, for they are from the LORD your God.
New Berkeley Version	You are neither to add to the word that I command you, nor to take from it; these commands which I enjoin upon you are of the LORD your God; you must obey them. The importance of the Law is stressed everywhere in this Book. If Israel fails to keep it, all is lost. Keeping the Law is counted on to clear the land of all false worship.
New Century Version	Don't add to these commands, and don't leave anything out, but obey the commands of the LORD your God that I give you.
New Life Version	Do not add to the Word that I tell you, and do not take away from it. Keep the Laws of the Lord your God which I tell you.

**Partially literal and partially paraphrased translations:**

American English Bible	Don't add anything to or take anything away from these Commandments that I'm giving you today. just obey the Commandments of Jehovah our God and do everything that I'm commanding you!
Beck's American Translation	Don't add anything to what I order you to do or take anything away from it, but keep the commandments of the LORD your God that I order you to keep.

International Standard V	Do not add or subtract a thing to what I'm commanding you. Observe the commands of the LORD your God [Lit. <i>God that I'm commanding you</i> ].
New Advent (Knox) Bible	There must be no adding to this message of mine, no retrenching it; the commands I lay upon you are the commands of the Lord your God; keep them well.
Translation for Translators	Do not add anything to what I command you, and do not take anything away from what I tell you. Obey all the commands of Yahweh our God that I am giving to you.

### **Mostly literal renderings (with some occasional paraphrasing):**

Ancient Roots Translinear	Never add to the word which I commanded you, and never diminish it. Keep the commandments of the Lord your God which I commanded you.
Ferrar-Fenton Bible	You shall not add to the matter that I command you, nor shall you detract from it, but keep the commands of your EVER-LIVING GOD, as I have commanded you.
Jubilee Bible 2000	Ye shall not add unto the word which I command you, neither shall ye diminish <i>anything</i> from it, that ye may keep the commandments of the LORD your God which I command you.
Lexham English Bible	You must not add to the word that I <i>am</i> commanding you, and you shall not take away from it <i>in order</i> to keep [Or "observe"] the commands of Yahweh your God that I am commanding you <i>to observe</i> .

### **Catholic Bibles (those having the imprimatur):**

The Heritage Bible	You shall not add to the word which I command you, and you shall not scrape off from it, that you may hedge about the commandments of Jehovah, your God, which I command you.
New American Bible (2011)	In your observance of the commandments of the LORD, your God [Dt 13:1.], which I am commanding you, you shall not add to what I command you nor subtract from it.
New Jerusalem Bible	You must add nothing to what I command you, and take nothing from it, but keep the commandments of Yahweh your God just as I lay them down for you.
New RSV	You must neither add anything to what I command you nor take away anything from it, but keep the commandments of the Lord your God with which I am charging you.
Revised English Bible	You must not add anything to the charge I decree or take anything away from it; you must carry out the commandments of the LORD your God which I lay upon you.

### **Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	In order to obey the mitzvot of ADONAI your God which I am giving you, do not add to what I am saying, and do not subtract from it.
exeGeses companion Bible	...neither add to the word I misvah you, nor diminish from it - to guard the misvoth of Yah Veh your Elohim that I misvah you.
JPS (Tanakh—1985)	You shall not add anything to what I command you or take anything away from it, but keep the commandments of the Lord your God that I enjoin upon you.
Kaplan Translation	Do not add to the word that I am commanding you, and do not subtract from it. You must keep all the commandments of God your Lord, which I am instructing you.
Orthodox Jewish Bible	Ye shall not add unto the word which I command you, neither shall ye take anything from it, that ye may be shomer mitzvot of the commandments of Hashem Eloheichem which I command you.
<i>The Scriptures</i> 1998	"Do not add to the Word which I command you, and do not take away from it, so as to guard the commands of יהוה your Elohim which I am commanding you. See also 12:32, Prov. 30:6, Rev. 22:18-19.

**Expanded/Embellished Bibles:**

The Expanded Bible	Don't add to these commands [the word], and don't leave anything out, but obey the commands of the Lord your God that I give [command] you.
The Geneva Bible	Ye shall [Think not to be more wise than I am. ] not add unto the word which I command you, neither shall ye diminish [God will not be served by halves, but will have full obedience. ] [ought] from it, that ye may keep the commandments of the LORD your God which I command you.
Kretzmann's Commentary	Ye shall not add unto the Word which I command you, neither shall ye diminish aught from it, for in either case the force of the commandment would be weakened and the Word of God changed into the precepts of men, that ye may keep the commandments of the Lord, your God, which I command you. This does not merely mean keeping the wording intact and handing it down unchanged to posterity, but observing and doing what they enjoined. Cf Matt. 5:7.
NET Bible®	Do not add a thing to what I command you nor subtract from it, so that you may keep the commandments of the Lord your God that I am delivering to [Heb "commanding."] you.
The Voice	Don't add anything to what I command you, and don't take away anything from it; just follow the commands of the Eternal your God that I'm giving you now.

**Literal, almost word-for-word, renderings:**

Concordant Literal Version	You shall neither add to the word that I am enjoining on you, nor shall you subtract from it, but observe the instructions of Yahweh your Elohim that I am enjoining on you.
Context Group Version	You {pl} shall not add to the word which I command you {pl}, neither shall you {pl} diminish from it, that you {pl} may keep the commandments of YHWH your {pl} God which I command you {pl}.
Green's Literal Translation	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.
God's Truth (Tyndale)	You shall put nothing unto the word which I command you neither do anything therefrom, that you may keep the commandments of the Lord your God which I command you.
Updated Bible Version 2.11	You+ will not add to the word which I command you+, neither will you+ diminish from it, that you+ may keep the commandments of Yahweh your+ God which I command you+.
World English Bible	You shall not add to the word which I command you, neither shall you diminish from it, that you may keep the commandments of Yahweh your God which I command you.
Young's Updated LT	You [all] will not add to the word which I am commanding you, nor diminish from it, to keep the commands of Jehovah your God which I am commanding you.

**The gist of this verse:** Moses was going to teach them exactly what they needed to know. They were not to add to that nor were they to take from it.

**Deuteronomy 4:2a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לו' or לא) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

## Deuteronomy 4:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâçaph (יָצַף) [pronounced yaw-SAHPH]	<i>to add, to augment, to increase, to multiply; to add to do = to do again; to continue to</i>	2 <sup>nd</sup> person masculine plural, Hiphil imperfect	Strong's #3254 BDB #414
‘al (עַל) [pronounced gahl]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity	Strong's #5921 BDB #752
dâbâr (דָּבָר) [pronounced daw <sup>b</sup> -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
’âsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
’ânôkîy (אֲנִי) [pronounced awn-oh-KEE]	<i>I, me; (sometimes a verb is implied)</i>	1 <sup>st</sup> person singular personal pronoun	Strong's #595 BDB #59
tsâvâh (צָוָה) [pronounced tsaw-VAW]	<i>commanding, commissioning, mandating, appointing; ordaining; laying charge upon, giving charge to, charging, ordering; instructing [as in, giving an order]</i>	Piel participle	Strong's #6680 BDB #845
’êth (אֶת) [pronounced ayth]	<i>you; untranslated mark of a direct object; occasionally to you, toward you</i>	sign of the direct object affixed to a 2 <sup>nd</sup> person masculine plural suffix	Strong's #853 BDB #84

**Translation:** *You [all] will not add to the word which I command you...* Moses, in the Law, both gave the people exactly the words which God said to him; and, in the book of Deuteronomy, his own words, coming from a soul filled with Bible doctrine; and the people were not to add to these words. They were not to write additional laws which helped to explain how to keep the given laws. They were not to write in exceptions or modifications to the existing Law.

Jamieson, Fausset and Brown: *[You will not add to the word which I command you] by the introduction of any heathen superstition or forms of worship different from those which I have appointed.*<sup>45</sup>

This was not like the United States Constitution, which allows for amendments.

<sup>45</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Deut. 4:2.

The Rabbinical traditions did exactly the opposite of this. They added laws and burdens and a whole host of things which went far, far beyond the scope of the Law.

Deuteronomy 4:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (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 לוֹא) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
gâra' (גָּרַע) [pronounced <i>gaw-RAHÇ</i> ]	<i>to diminish, to restrain, to withdraw</i>	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #1639 BDB #175
It actually means <i>to shave off</i> [a beard], and therefore <i>to cut off, to take away, to detract, to withhold</i> . When followed by the preposition 'el (עַל), it means <i>to take in, to lay up, to put in store for oneself</i> . In Job 15:8, the NASB renders this verb <i>to limit</i> .			
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4480 BDB #577

**Translation:** ...and you will not take from it,... The Israelites were not to look at the Law of Moses and remove this or that law which did not suit them; or to take out something which was old fashioned.

The Pulpit Commentary: *Skepticism violates God's Law by subtracting from it; superstition, by adding to it.*<sup>46</sup>

Jamieson, Fausset and Brown: *[you will not take from it] by the neglect or omission of any of the observances, however trivial or irksome, which I have prescribed. The character and provisions of the ancient dispensation were adapted with divine wisdom to the instruction of that infant state of [Israel].*<sup>47</sup>

Peter Pett: *This principle of not meddling with sacred texts was a common one among the ancients. Similar guidance was given to scribes in ancient Egypt. It was also included in treaty covenants. An overlord's subjects were not permitted to alter his requirements.*<sup>48</sup>

Clarke: *Neither make new laws of their own, and join them to the law of God, and set them upon a level with it, or prefer them before it; as the Scribes and Pharisees did in Christ's time, who by their traditions made the word of God of none effect, as do the Papists also by their unwritten traditions; nor abrogate nor detract from the law of God, nor make void any part of it.*<sup>49</sup>

Matthew Henry (although I do not know who he is quoting): *"You shall not add by committing the evil which the law forbids, nor diminish by omitting the good which the law requires." ...so others: "You shall not add your own inventions, as if the divine institutions were defective, nor introduce, much less*

<sup>46</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Deut. 4:1–4.

<sup>47</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Deut. 4:2. They actually write *the infant state of the church*; but that is simply false.

<sup>48</sup> From <http://www.studylight.org/commentaries/pet/view.cgi?bk=4&ch=4> accessed May 12, 2015.

<sup>49</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Deut. 4:2.

*impose, any rites of religious worship other than what God has appointed; nor shall you diminish, or set aside, any thing that is appointed, as needless or superfluous.”*<sup>50</sup>

Keil and Delitzsch: *The observance of the law, however, required that it should be kept as it was given, that nothing should be added to it or taken from it, but that men should submit to it as to the inviolable word of God. Not by omissions only, but by additions also, was the commandment weakened, and the word of God turned into ordinances of men, as Pharisaism sufficiently proved. This precept is repeated in Deut. 13:1; it is then revived by the prophets (Jer. 26:2; Prov. 30:6), and enforced again at the close of the whole revelation (Rev. 22:18–19). In the same sense Christ also said that He had not come to destroy the law or the prophets, but to fulfil (Matt. 5:17); and the old covenant was not abrogated, but only glorified and perfected, by the new.*<sup>51</sup>

So far, Deut. 4:2 **You [all] will not add to the word which I command you and you will not take from it,...**

### **The Bible is Whole and Complete—Do not add to it or take from it**

1. At this point in time, God’s Word consisted of the Pentateuch (the first 5 books of the Bible) and the book of Job (which does not appear to be referenced anywhere in the Pentateuch).
2. To that point in time, everything that was necessary for man to know was in writing. The book of Job reveals to us that life is more complex than *do good and God will bless you*; or, *believe in the **Revealed God** and He will bless you*. That book adds a whole layer of complexity to our existence, and this, taken with the serpent of Gen. 3, provides that era with some notion of the Angelic Conflict.
3. With these few books, we have the creation of the earth, the restoration of earth, and the new population of the earth. Then we have the history of the patriarchs (recorded by the patriarchs themselves), and a history of how God took the people of Israel out of Egypt with great signs and wonders—something which had never been done before. Then God gave the people of Israel a land and He gave them laws by which to run their new nation and by which they would interrelate with Him.
4. Inherent in all of this is the concept of divine inspiration. That is, not all that is found in Exodus–Numbers are words directly said by God. And all of Deuteronomy is Moses speaking; and all of Genesis is the recording of history of perhaps 7 or 8 people. Yet God (through Moses) says not to add or subtract from these words. Interestingly enough, Moses, when saying this, knows that these are his words, but implies that they are God’s words.
5. Moses repeats this in Deut. 12:32 **"Everything that I command you, you shall be careful to do. You shall not add to it or take from it."** (ESV)
6. But what about Joshua? Joshua is likely the one who added the narrative of Moses’ death at the end of Deuteronomy; and Joshua wrote the book of Joshua; is this not adding to the Law? Joshua did not add new laws to the Mosaic Law. Joshua did not go back and correct anything that Moses had written, and put the *old Joshua spin* on it. In fact, if I were to guess, Joshua may not have realized that he was writing Scripture; just that he was providing Israel with some important history. Throughout the history of the nation Israel, no one added to the Law of Moses; no one changed the Law of Moses within the *confines* of Scripture. Scripture continued to be written; although it is my contention that many of those who wrote it did not realize that they were writing Scripture. That they wrote Scripture was recognized in a much more organic process—like that which occurred in the New Testament. So, this is a tricky thing to understand—the Talmud and the Mishna were commentaries of the Bible, but they were never accepted as having divine authority for the most part (although those writings have been accepted by many Jews as being authoritative—but not divinely inspired).
7. Prov. 30:5–6 provides a similar sentiment: **Every word of God proves true; He is a shield to those who take refuge in Him. Do not add to His words, lest He rebuke you and you be found a liar.** (ESV; capitalized)
8. Jesus explained that His purpose was to fulfill the Law; not to abolish it. Matt. 5:17–18 **"Do not think that I have come to abolish the Law or the Prophets [= Old Testament]; I have not come to abolish them but**

<sup>50</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Deut. 4:1–40.

<sup>51</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Deut. 4:2.

## The Bible is Whole and Complete—Do not add to it or take from it

to fulfill them. For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished." (ESV) Jesus fulfilled the Law in at least three ways:

- 1) There were prophecies about Him; and He fulfilled all of these prophecies.
  - 2) There were many types which looked forward to Jesus Christ; Jesus was the antitype to all of these. For instance, Isaac, in his birth and his being offered up by his father Abraham, was a type of Christ. Jesus, in His birth and place on the cross, fulfilled these types.
  - 3) The Law had certain requirements for every Israelite; and Jesus fulfilled all of these requirements.
9. You may ask, *didn't Jesus correct some of the legalism of the Mosaic Law?* For instance, Matt. 5:43–45a **You have heard that it was said, "You shall love your neighbor" and hate your enemy; but I say to you, Love your enemies; bless those cursing you, do well to those hating you; and pray for those abusing and persecuting you, so that you may become sons of your Father in Heaven.** (Green's literal translation; Lev. 19:18) Jesus did not make any corrections to the Law of Moses; He made corrections to the *additions* to the Law of Moses. He made corrections to the distorted teachings of the pharisees. In v. 43, what is in purple is the actual quotation from God. What comes after—*and hate your enemy*—was added, as if this were God's intent. It was not God's intent for us to hate our enemies—not in the Old or New Testament.
10. Jesus corrected the faulty teaching of the pharisees on many occasions. Matt. 15:2–6 **"Why do your disciples break the tradition of the elders? For they do not wash their hands when they eat."** He answered them, **"And why do you break the commandment of God for the sake of your tradition? For God commanded, 'Honor your father and your mother,' and, 'Whoever reviles father or mother must surely die.' But you say, 'If anyone tells his father or his mother, 'What you would have gained from Me is given to God,' he need not honor his father.' So for the sake of your tradition you have made void the word of God.** (ESV; capitalized; Ex. 20:12 21:17) There was the legalistic corban gimmick. If a son was successful, sometimes he did not want to give his money to his parents. So he would say, "This money is dedicated to God;" meaning the pharisees would take all or a part of his money when he died. Because it was *God's money*, he no longer had to use it to support his own parents. So the traditions of the pharisees made null and void the commandments of God. Jesus dealt with this particular abuse a second time in Matt. 7:1–13.
11. The Galatians, known for their legalism, believed in Jesus Christ, but began to incorporate the Law of Moses into their system of beliefs. Paul wrote to them: Gal. 3:13–15 **Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, "Cursed is everyone who is hanged on a tree"—so so that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promised Spirit through faith. To give a human example, brothers: even with a man-made covenant, no one annuls it or adds to it once it has been ratified.** (ESV; Deut. 21:23) This is a very tricky line to walk. God has not thrown out the Old Testament; but the Law of Moses curses us—it tells us that we are sinners. Jesus Christ redeemed us from the curse of the Law.
12. The Bible is finally closed out with these words: Rev 22:18–19 **For I testify together with everyone hearing the Words of the prophecy of this Book, if anyone adds to these things, God will add upon him the plagues having been written in this Book. And if anyone takes away from the Words of the Book of this prophecy, God will take away his part from the Book of Life, and out of the holy city, and of the things having been written in this Book.** And two more verses closes out the book of Revelation, which is the final book of the Bible.

Obviously, a pastor-teacher or a commentator or an evangelist is going to say things which are not directly taken from the Bible. The intent ought to be to best explain the Scriptures (or the gospel). The intent should be accuracy as well as making the message of Scripture relevant.

Chapter Outline

Charts, Graphics and Short Doctrines

The Wells of Living Water Commentary: *God means everything that He says, and we must not penknife anything which He has written. This was done by one of the Old Testament kings to his sorrow. We want no "shorter Bible." We want a whole Bible; not the Bible plus, nor the Bible less. "All*

*scripture is given by inspiration of God," and no words of any man may by any means be added unto God's holy revelation.*<sup>52</sup>

Deuteronomy 4:2c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâmar (שָׁמַר) [pronounced shaw-MAR]	<i>to keep, to guard, to protect, to watch, to preserve</i>	Qal infinitive construct	Strong's #8104 BDB #1036
'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
mits'ôwth (מִצְוָה) [pronounced mits'-OHTH]	<i>prohibitions, precepts, those things which are forbidden, constraints, proscriptions, countermands; commandments</i>	feminine plural construct	Strong's #4687 BDB #846
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</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 <sup>nd</sup> person masculine plural suffix	Strong's #430 BDB #43
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
'ânôkîy (אֲנִי) [pronounced awn-oh-KEE]	<i>I, me; (sometimes a verb is implied)</i>	1 <sup>st</sup> person singular personal pronoun	Strong's #595 BDB #59
tsâvâh (צִוָּה) [pronounced tsaw-VAW]	<i>commanding, commissioning, mandating, appointing; ordaining; laying charge upon, giving charge to, charging, ordering; instructing [as in, giving an order]</i>	Piel participle	Strong's #6680 BDB #845
'êth (אֶת) [pronounced ayth]	<i>you; untranslated mark of a direct object; occasionally to you, toward you</i>	sign of the direct object affixed to a 2 <sup>nd</sup> person masculine plural suffix	Strong's #853 BDB #84

**Translation:** ...[that you may] keep the commandments of Y<sup>e</sup>howah your Elohim, which [word] I command you. They were to keep the given commands of God; they were not to devise their own modified version of the Mosaic Law (which is what the pharisees did—after years of tradition).

<sup>52</sup> From <http://www.studydrive.org/commentaries/lwc/view.cgi?bk=4&ch=4> accessed May 15, 2015.

What Moses says here is quite amazing! First of all, this tells us that Moses recognized the importance of what he was teaching the Israelites—that is, he recognized that it was God's Word. I personally do my best to consider the different options and to give what I believe is the correct interpretation and reasonable application of any verse. However, this I see as my best attempt, when filled with the Holy Spirit, to communicate God's Word. However, I know that errors will occasionally creep in and sometimes there will be important elements of a passage left out. As an author, I don't expect my work to be changed; however, as a theologian, I would expect that those who learn from me will be able to take what I have given to them and to expand and contract as needed, with an eye toward accuracy.

*The Pulpit Commentary: The Law was to be kept as a complete whole; nothing was to be taken from it or added to it; it comprised the commandments of Jehovah, and therefore they were not only to do it as what Moses, their leader and lawgiver, had enjoined, but to keep it as a sacred deposit, not to be altered or tampered with, and to observe it as what God their Sovereign had enacted for them. The dignity and worth of the Law are here asserted, and also its completeness as given by Moses. Any addition to it, no less than any subtraction from it, would mar its integrity and affect its perfection. Altered circumstances in process of time might, indeed, lead to the desuetude of some parts of the Mosaic enactments, and new institutions or laws might be required to meet a new condition of things, or even in that new condition to fence and sustain the primitive code; but that code was to remain intact in the Statute-Book, and no alterations were to be made upon it that should affect its substance or nullify any of its principles.*<sup>53</sup>

V. 2 reads: **You [all] will not add to the word which I command you and you will not take from it, [that you may] keep the commandments of Y<sup>e</sup>howah your Elohim, which [word] I command you.**

Matthew Henry rephrases this: *You shall not add by committing the evil which the law forbids, nor diminish by omitting the good which the law requires...* “You shall not add your own inventions, as if the divine institutions were defective, nor introduce, much less impose, any rites of religious worship other than what God has appointed; nor shall you diminish, or set aside, any thing that is appointed, as needless or superfluous.” *God's work is perfect, nothing can be put to it, nor taken from it, without making it the worse.*<sup>54</sup>

*The Wells of Living Water Commentary: In after years the Children of Israel were very prone to do this very thing. They were continually making additions to what the Lord had said. We read something of this in Matthew 23:1-39.*<sup>55</sup>

*The Easy English Bible Commentary: If they obeyed those laws, they would go into the country. They would enjoy their lives there. The \*LORD promised to their \*ancestors that he would give that country to \*Israel. However, he would only do it if they obeyed his commands.*<sup>56</sup>

Moses recognizes that this is God's Word that he is giving to the Jews and therefore he tells them not to add to it nor to take from it. He knows what he says here is the Word of God. **"Whatever I command you, you will be careful to do; you will not add to nor take away from it."** (Deut. 12:32). What is the Mishna and the Talmud? They are Jewish additions to God's Word. The Jews obey these far more carefully than they obey God's Word. This has placed the Jewish people under a great curse, a curse that we read about in Lev. 26 and will be given again in this chapter. **Every word of God is tested; He is a shield to those who take refuge in Him Do not add to His words, so that he will not reprove you and you be proven a liar** (Prov. 30:5–6). God's Word has been completed: **I testify to everyone who hears the words of prophecy of this book; if anyone adds to them, God will add to him the plagues which are written in this book; and if anyone takes away from the words of the book of this prophecy,**

<sup>53</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Deut. 4:1–8.

<sup>54</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Deut. 4:1–40.

<sup>55</sup> From <http://www.studylight.org/commentaries/lwc/view.cgi?bk=4&ch=4> accessed May 15, 2015.

<sup>56</sup> From <http://www.easyenglish.info/bible-commentary/deuteronomy-im-1-11-lbw.htm> accessed May 15, 2015.

God will take away his part from the tree of life and from the holy city, which are written in this book (Rev. 22:18–19).

Your [two] eyes their seeing what has done Y<sup>e</sup>howah in Baal Peor for each of the man who followed after Baal Peor; destroyed him Y<sup>e</sup>howah your Elohim from among you. And you [all] those holding fast in Y<sup>e</sup>howah your Elohim [are] alive all of you the day.

Deuteronomy  
4:3–4

You have seen what Y<sup>e</sup>howah has done in Baal Peor, because every man who followed after Baal Peor, Y<sup>e</sup>howah your Elohim destroyed him from among you. Furthermore, those of you who held fast to Y<sup>e</sup>howah your Elohim, you [are] all [still] alive today.

You yourselves have seen what Jehovah your God has done in Baal Peor. He destroyed every single person who followed after Baal Peor, completely removing all idolaters from your midst. Furthermore, all of you who held fast to Jehovah your God, you are still alive today.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	Your [two] eyes their seeing what has done Y <sup>e</sup> howah in Baal Peor for each of the man who followed after Baal Peor; destroyed him Y <sup>e</sup> howah your Elohim from among you. And you [all] those holding fast in Y <sup>e</sup> howah your Elohim [are] alive all of you the day.
Targum of Onkelos	Your eyes have seen what the Word of the Lord has done to <u>the worshippers of the idol</u> Peor: for all the men who went astray after the idol Peor, the Lord your God has destroyed from among you; but you who have cleaved to the worship of the Lord your God are alive all of you this day.
Latin Vulgate	Your eyes have seen all that the Lord has done against Beelphegor, how he has destroyed all his worshippers from among you. But you that adhere to the Lord your God, are all alive until this present day.
Peshitta (Syriac)	Your eyes have seen what the LORD did because of Baal-peor; for every man who followed Baal-peor, the LORD your God has destroyed him from among you. But you who did cleave to the LORD your God are all alive this day.
Septuagint (Greek)	Your eyes have seen all that the Lord our God did in Baal Peor; for every man that went after Baal of Peor, the Lord your God has utterly destroyed him from among you. But you that kept close to the Lord your God are all alive this day.
Significant differences:	The targum has an inserted phrase as their second phrase. The Latin leaves out the second phrase found in the Hebrew. However, the Latin speaks of destroying the <i>worshippers</i> , which would be referencing that missing phrase.

#### Limited Vocabulary Translations:

Bible in Basic English	Your eyes have seen what the Lord did because of Baal-peor: for destruction came from the Lord on all those among you who went after Baal-peor. But you who kept faith with the Lord are living, every one of you, today.
Easy English	You saw with your own eyes what the LORD did at Baal-Peor. The LORD your God killed every one of you who obeyed Baal there.

At Shittim in the country called Moab, the men of Israel had sex with the women from Moab. These women taught the Israelites to kill animals for their own gods. The *Israelites* ate meals with the people from Moab and they obeyed Baal, the god of Peor. God was very angry. He told Moses to kill all the leaders of the Israelites. They had taught the *Israelites* to do bad things. We can read about this in Numbers 25:1-9.

Easy-to-Read Version	But every one of you who obeyed the rules of the LORD your God is still alive today. "You have seen what the Lord did at Baal Peor. The Lord your God destroyed all your people who followed the false god Baal [A false god that the Canaanite people worshiped.] at that place. But all of you who stayed with the Lord your God are alive today.
<i>The Message</i>	You saw with your own eyes what God did at Baal Peor, how God destroyed from among you every man who joined in the Baal Peor orgies. But you, the ones who held tight to God, your God, are alive and well, every one of you, today.
Names of God Bible	With your own eyes you saw what <b>Yahweh</b> did at Baal Peor. <b>Yahweh</b> your <b>Elohim</b> destroyed everyone among you who worshiped the god Baal while you were at Peor. But you were loyal to <b>Yahweh</b> your <b>Elohim</b> and are still alive today.
NIRV	Your own eyes saw what the Lord your God did at Baal Peor. He destroyed every one of your people who worshiped the Baal that was worshiped at Peor. But all of you who remained true to the Lord your God are still alive today.
New Simplified Bible	»You saw how he killed everyone who worshiped the god Baal at Peor. »But all of you who were faithful to Jehovah your God are still alive today.

### Thought-for-thought translations; paraphrases:

Common English Bible	You saw with your own eyes what the Lord did concerning the Baal of Peor. The Lord your God destroyed everyone who followed the Baal of Peor, but all of you who stayed true to the Lord your God are alive today.
Contemporary English V.	You saw how he killed everyone who worshiped the god Baal Peor. But all of you that were faithful to the LORD your God are still alive today.
The Living Bible	You have seen what the Lord did to you at Baalpeor, where he destroyed many people for worshiping idols. But all of you who were faithful to the Lord your God are still alive today.
New Berkeley Version	You saw with your own eyes what the LORD did regarding Baal-Peor [See Num. 25:1–5, cited here to reinforce the statement that obedience means life; for the disobedient the end is death.], how the LORD your God purged from your midst every man who followed after the Baal of Peor, and how those of you who remained true to the LORD your God are still alive today.
New Life Version	Your eyes saw what the Lord did because of Baal-peor. The Lord your God destroyed from among you all the men who followed the Baal of Peor. But you who stayed faithful to the Lord your God are all alive today.

### Partially literal and partially paraphrased translations:

American English Bible	'Why, you've seen everything that Jehovah our God did to the men [who started worshiping] Beel Phegor. Jehovah destroyed them all from among you! And it's only because you stayed close to your God that you're all still alive today!
Beck's American Translation	"With your own eyes you saw what the LORD did at Baal-peor, how the LORD your God destroyed everyone who went after Baal at Peor and He rid you of them. But you who were loyal to the LORD your God are all alive today.
International Standard V	You saw with your own eyes what he did in Baal Peor. The LORD your God exterminated from among you every man who followed Baal of Peor. But all of you who are clinging to the LORD your God are alive today.

New Advent (Knox) Bible	Your own eyes have witnessed what sentence the Lord passed against Beelphegor, purging out from among you all that worshipped at his shrine, while you, who remain faithful to the Lord, have lived to remember it.
Translation for Translators	You have seen what Yahweh did at Baal-Peor <i>Mountain</i> . He got rid of all the people who worshiped <i>the god</i> Baal there, but you who faithfully <i>continued to worship</i> Yahweh our God are still alive today.

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Your eyes saw what Yahweh did to Baal in Peor. For Yahweh your God annihilated from your center all the men that went after Baal in Peor. But any of you joined to Yahweh your God lived to today.
Ferrar-Fenton Bible	Your eyes saw what the Ever-living did because of Bal-peor, - how the EVER-LIVING destroyed every man who went after Bal-peor among you. But you who kept fast to your EVER-LIVING God are all of you alive today!
Lexham English Bible	Your eyes have seen [Literally "your eyes the seeing what"] what Yahweh did with [Or "in"] the case of Baal Peor, for each [Literally "every one of"] man that followed after Baal Peor Yahweh your God destroyed from your midst. But you, the ones holding fast to Yahweh your God, are all alive today [Literally "the day"].
NIV – UK	You saw with your own eyes what the Lord did at Baal Peor. The Lord your God destroyed from among you everyone who followed the Baal of Peor, but all of you who held fast to the Lord your God are still alive today.

### Catholic Bibles (those having the imprimatur):

The Heritage Bible	Your eyes have seen what Jehovah did in Baal Peor, because every man who walked after Baal Peor, Jehovah, your God, has desolated him from your midst. And you, all of you clinging to Jehovah, your God, are alive today.
New American Bible (2011)	You have seen with your own eyes what the LORD did at Baal-peor [Nm 25:1-13; Ps 106:28; Hos 9:10.]: the LORD, your God, destroyed from your midst everyone who followed the Baal of Peor; but you, who held fast to the LORD, your God, are all alive today.
New Jerusalem Bible	You can see for yourselves what Yahweh has done about the Baal of Peor; Yahweh your God has destroyed all those of you who followed the Baal of Peor; but those of you who stayed faithful to Yahweh your God are all alive today.
New RSV	You have seen for yourselves what the Lord did with regard to the Baal of Peor-how the LORD your God destroyed from among you everyone who followed the Baal of Peor, while those of you who held fast to the LORD your God are all alive today.
Revised English Bible	You saw for yourselves what the LORD did at Baal-peor; the LORD your God destroyed from among you everyone who went over to the Baal of Peor, but you who held fast to the LORD your God are all alive today.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	You saw with your own eyes what ADONAI did at Ba'al-P'or, that ADONAI destroyed from among you all the men who followed Ba'al-P'or; but you who stuck with ADONAI your God are still alive today, every one of you.
exeGesés companion Bible	Your eyes saw what Yah Veh worked because of Baal Peor: for all the men who went after Baal Peor, Yah Veh your Elohim destroyed from your midst. But you who adhered to Yah Veh your Elohim - every one of you is alive this day.

JPS (Tanakh—1985)	You saw with your own eyes what the Lord did in the matter of Baal-peor, that the Lord your God wiped out from among you every person who followed Baal-peor; while you, who held fast to the Lord your God, are all alive today.
Kaplan Translation	You have seen with your own eyes what God did at the Baal Peor episode. God your Lord annihilated every person among you who followed Baal Peor [See Numbers 25:3 ff.]. Only you, the ones who remained attached to God your Lord, are all alive today.
Orthodox Jewish Bible	Your eyes have seen what Hashem did because of Baal Peor; for all the men that followed Baal Peor, Hashem Eloheicha hath destroyed them from among you. But ye that did have deveykus (cleaving) unto Hashem Eloheichem are alive every one of you today.
Restored Names Version	Your eyes have seen what Yahuwah did at Ba'al Pe'owr for Yahuwah your Eloah has destroyed from among you all the men who followed Ba'al Pe'owr. And you who held fast to Yahuwah your Eloah are alive today, every one of you.
<i>The Scriptures</i> 1998	"Your eyes have seen what הוה did at Ba'al Pe'or, for הוה your Elohim has destroyed from your midst all the men who followed Ba'al Pe'or. But you who are clinging to הוה your Elohim are alive today, every one of you.

### Expanded/Embellished Bibles:

The Expanded Bible	·You [ <sup>l</sup> Your eyes] have seen for yourselves what the Lord did at Baal Peor, how the Lord your God destroyed everyone among you who ·followed [ <sup>l</sup> walked after] Baal in Peor [Num. 25:1-18]. But all of you who ·continued following [clung to] the Lord your God are still alive today.
The Geneva Bible	Your eyes have seen what the LORD did [Gods judgments executed on other idolaters ought to serve for our instruction, read ( Numbers 25:3 Numbers 25:4 ). ] because of Baalpeor: for all the men that followed Baalpeor, the LORD thy God hath destroyed them from among you. But ye that did cleave [And were not idolaters.] unto the LORD your God [are] alive every one of you this day.
Kretzmann's Commentary	Your eyes have seen what the Lord did because of Baal-peor, when the Midianites succeeded in introducing whoredom and idolatry into the ranks of Israel, Numbers 25; for all the men that followed Baal-peor, the Lord, thy God, hath destroyed them from among you. But ye that did cleave unto the Lord, your God, are alive, every one of you, this day. The reward of faithfulness and the punishment of unfaithfulness were thus plainly before their eyes.
NET Bible®	You have witnessed what the Lord did at Baal Peor [The LXX and Syriac read "to Baal Peor," that is, the god worshiped at that place.] [This is probably the spot near Pisgah where Balaam attempted to curse the nation Israel (Num 23:28). The Moabites also worshiped Baal there by the name "Baal [of] Peor" (Num 25:1-5).], how he [Heb "the Lord your God." The pronoun has been used in the translation for stylistic reasons to avoid redundancy.] eradicated from your midst everyone who followed Baal Peor. [Or "followed the Baal of Peor" (so NAB, NIV, NRSV), referring to the pagan god Baal.] But you who remained faithful to the Lord your God are still alive to this very day, every one of you.
The Voice	You saw with your own eyes what the Eternal did about your immorality at Baal-peor, the mountain-god. When some of you followed after the Baal god, the Eternal your God killed them right in front of you—not one of them survived! [Numbers 25:1-5] But all of you who remained loyal to the Eternal your God are still alive today.

### Literal, almost word-for-word, renderings:

Context Group Version	Your {pl} eyes have seen what YHWH did because of Baal-peor; for all the men that followed Baal-peor, YHWH your God has destroyed them from the midst of you.
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	But you {pl} that did cling to YHWH your {pl} God are alive every one of you {pl} this day.
God's Truth (Tyndale)	Your eyes have seen what the Lord did unto Baal Peor: for all the men that followed Baal Peor, the Lord your God has destroyed from among you. But you that cleaved unto the Lord your God, are alive every one of you this day.
NASB	Your eyes have seen what the Lord has done in the case of Baal-peor, for all the men who followed Baal-peor, the Lord your God has destroyed [a]them from among you. But you who held fast to the Lord your God are alive today, every one of you.
New European Version	Your eyes have seen what Yahweh did because of Baal Peor; for all the men who followed Baal Peor, Yahweh your God has destroyed them from the midst of you. But you who were faithful to Yahweh your God are all alive this day.
Updated Bible Version 2.11	Your+ eyes have seen what Yahweh did because of Baal-peor; for all the men who followed Baal-peor, Yahweh your God has destroyed them from the midst of you. But you+ who stuck to Yahweh your+ God are alive every one of you+ this day.
Webster's Bible Translation	Your eyes have seen what the LORD did because of Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you. But ye who adhered to the LORD your God, [are] alive every one of you this day.
Young's Updated LT	Your eyes are seeing that which Jehovah has done in Baal-Peor, for every man who has gone after Baal-Peor, Jehovah your God has destroyed him from your midst; and you [all] who are cleaving to Jehovah your God, are alive, all of you, today.

**The gist of this verse:** Moses urges the people to remember what they saw occur in Baal-Peor. Those who abandoned the Lord died the sin unto death; and those who clung to the LORD were saved.

Like much of the chapter, this refers to what the Israelites have seen and heard; this is a part of their history. Moses will use what they observed to teach the principle that God can preserve those who are faithful to Him and destroy those who chase after other gods.

Deuteronomy 4:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿēynayim (עֵינַיִם) [pronounced <i>gay-nah-YIM</i> ]	eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface	feminine dual noun with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #5869 (and #5871) BDB #744
râ'âh (רָאָה) [pronounced <i>raw-AWH</i> ]	those seeing; the ones observing; those with understanding; seers, those who perceive	feminine plural, Qal active participle	Strong's #7200 BDB #906
ʾêth (אֶת) [pronounced <i>ayth</i> ]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i> ]	that, which, when, who, whom; where	relative pronoun	Strong's #834 BDB #81
Together, they mean <i>how, that which, what, whatever; whom, whomever</i> .			
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]	to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #6213 BDB #793

## Deuteronomy 4:3a

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<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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
Ba'al P <sup>e</sup> ôwr (לַעֲבֹר רוֹעַפ) [pronounced <i>BAH-ğahl</i> <i>p<sup>e</sup>-ĞOHR</i> ]	<i>lord of the open mouth, lord of appetite, lord of voracious greed; and is transliterated Baal Peor</i>	proper noun	Strong's #1187 BDB #128

There is a separate listing for the proper noun *Peor* in Scripture, and the verb *peor* means *to open wide [the mouth or other chasm]*; figuratively, *to have voracious greed, to have an eager desire*. Strong's #6473 BDB #822. It is unclear whether *Baal Peor* is simply a place where Baal is worshiped; or whether this is a title for this particular god, or whether this is a reference to *Baal [worshiped at] Peor*.

This appears to be equivalent to Beth-Peor. However, if men *follow after* Baal-Peor, that sounds more like a deity.

**Translation:** You have seen what Y<sup>e</sup>howah has done in Baal Peor,... As throughout this chapter, what is key is, the people to whom Moses is speaking have observed with their own eyes what Moses is telling them about. “You saw [with your own eyes] what God did in Baal Peor,...”

It appears that *Baal Peor* will be used in two ways—first as a place or situation and secondly as a person, deity or concept which was followed.

These final two years of Israel, before they cross over into Canaan, were filled with a lot of stuff going on. Moses spends a great deal of time going over these past 2 years (actually, more like a year and a half).

## Deuteronomy 4:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
kôl (כֹּל) [pronounced <i>kohl</i> ]	<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
îysh (אִישׁ) [pronounced <i>eesh</i> ]	<i>a man; a husband; one of virile age; an inhabitant of, a citizen of</i> [when followed by a genitive of a place]; <i>companion of, soldier of, follower of</i> [when followed by a genitive of king, leader, etc.]; <i>anyone, someone, a certain one, each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural); with the definite article	Strong's #376 BDB #35

## Deuteronomy 4:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăšher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
hâlak <sup>e</sup> (הָלַךְ) [pronounced haw-LAHK <sup>e</sup> ]	<i>to go, to come, to depart, to walk; to advance</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #1980 (and #3212) BDB #229
ʾachĕrêy (אַחֲרָי) [pronounced ah-kuh-RAY]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form	Strong's #310 BDB #29
baʿal (לַעֲבָד) [pronounced BAH-ġahl]	<i>owner, lord, husband; transliterated Baal when referencing the heathen god</i>	masculine singular proper noun	Strong's #1167 BDB #127
P <sup>e</sup> ôwr (פְּעוֹר) [pronounced peh-ĠOHR]	<i>cleft; transliterated Peor</i>	masculine singular proper noun	Strong's #6465 BDB #822
Or this has a single Strong's designation as follows:			
Baʿal P <sup>e</sup> ôwr (לַעֲבָד פְּעוֹר) [pronounced BAH-ġahl p <sup>e</sup> -ĠOHR]	<i>lord of the open mouth, lord of appetite, lord of voracious greed; and is transliterated Baal Peor</i>	proper noun	Strong's #1187 BDB #128
There is a separate listing for the proper noun <i>Peor</i> in Scripture, and the verb <i>peor</i> means <i>to open wide [the mouth or other chasm]</i> ; figuratively, <i>to have voracious greed, to have an eager desire</i> . Strong's #6473 BDB #822. It is unclear whether <i>Baal Peor</i> is simply a place where Baal is worshiped; or whether this is a title for this particular god, or whether this is a reference to <i>Baal [worshiped at] Peor</i> .			
This appears to be equivalent to Beth-Peor. However, if men <i>follow after</i> Baal-Peor, that sounds more like a deity.			
shâmad (שָׁמַד) [pronounced shaw-MAHD]	<i>to destroy, to lay waste, to annihilate, to exterminate</i>	3 <sup>rd</sup> person masculine singular, Hiphil perfect, with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #8045 BDB #1029
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
ʾĒlōhîym (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 <sup>nd</sup> person masculine plural suffix	Strong's #430 BDB #43
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577

## Deuteronomy 4:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qereb (קֶרֶב) [pronounced KEH-re <sup>b</sup> v]	<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 with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #7130 BDB #899

This appears to mean, *from among you, from your midst*.

**Translation:** ...because every man who followed after Baal Peor, Y<sup>e</sup>howah your Elohim destroyed him from among you. Baal Peor is not well defined, but it appears that the Israelites went after the gods of Moab. The men were enticed by the beautiful Moabite women, and those Moabite women demanded that their men submit themselves to their gods in what appears to be worship that involved sexual activity. As a result, 24,000 Israelites died the sin unto death there.

The Pulpit Commentary: *Baal (Bal, Be"cf., Bel, Lord) was the common name of the supreme deity among the northern of the Semitic-speaking people, the Canaanites, the Phoenicians, the Aramaeans, and the Assyrians. There were thus many Baals.*<sup>57</sup>

Peter Pett: *He makes them think back to what had been the result of Baal-peor when some of their number had been led astray by the Moabite women into idol worship with its accompanying sexual misbehaviour (see Numbers 25:1-3), eating food 'provided' by the god and bowing down to it, and indulging in its excesses. Baal-peor may have been Baal as associated with Peor, or a god known as 'the Lord (baal) of Peor'. But it certainly shared the propensities of the Canaanite gods. They will remember that such people had been destroyed from the midst of them. Their Overlord had dealt with them severely for their breach of covenant.*<sup>58</sup> Again, the key here is the covenant and keeping God's covenant.

In any case, what was clearly involved was religion being associated with sexual activity, as one Israelite was caught bringing a Midianite woman right outside in full view of the Tent of Meeting for the purposes of having sexual relations with her.

## Numbers 25:1–9 (World English Bible)

<sup>25:1</sup> Israel abode in Shittim; and the people began to play the prostitute with the daughters of Moab: <sup>25:2</sup> for they called the people to the sacrifices of their gods; and the people ate, and bowed down to their gods. <sup>25:3</sup> Israel joined himself to Baal Peor: and the anger of Yahweh was kindled against Israel. <sup>25:4</sup> Yahweh said to Moses, Take all the chiefs of the people, and hang them up to Yahweh before the sun, that the fierce anger of Yahweh may turn away from Israel. <sup>25:5</sup> Moses said to the judges of Israel, Kill you everyone his men who have joined themselves to Baal Peor.

<sup>25:6</sup> Behold, one of the children of Israel came and brought to his brothers a Midianite woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, while they were weeping at the door of the tent of meeting. <sup>25:7</sup> When Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from

<sup>57</sup> The Pulpit Commentary; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Deut. 4:3.

<sup>58</sup> From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=4&ch=4> accessed May 12, 2015.

### Numbers 25:1–9 (World English Bible)

the midst of the congregation, and took a spear in his hand; <sup>25:8</sup> and he went after the man of Israel into the pavilion, and thrust both of them through, the man of Israel, and the woman through her body. So the plague was stayed from the children of Israel. <sup>25:9</sup> Those who died by the plague were twenty-four thousand.

Balaam had been called upon to curse Israel and he was unable to do so; however, he had suggested a different tactic of war be taken against Israel—he suggested a cold war, so to speak, where the overtures toward Israel seemed friendly, yet the intention was to disrupt Israel internally. Those who were lured into the degenerate religion of Baal-Peor died the sin unto death.

The women of Moab (and apparently of Midian as well) used their beauty and their sexuality to seduce the men of Israel, requiring them to bow to their gods in order to enjoy sexual gratification.

This had to be stopped; the sexual acts were destroying nation Israel.

#### Chapter Outline

#### Charts, Graphics and Short Doctrines

It ought to be clear that, Abraham's God took care of the Israelites for the past 40 years, and perhaps half of the people who were alive lived through all of those 40 years, seeing everything. And yet, after all that, a considerable number of men pursued the gods of Moab.

Interestingly enough, 24,000 died because of this idolatry; but, in a war with Midian, no Israeli lives were lost (Num. 31:49).<sup>59</sup>

**Application:** We face the same thing in our nation, where the sexually addictive behavior of homosexuals is being used to redefine our society and even marriage. However, a redefinition of marriage will change *everything*, including the freedom of religion.

### Deuteronomy 4:4

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (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>ah-TEM</i> ]	<i>you all, you guys, you</i> (often, the verb <i>to be</i> is implied)	2 <sup>nd</sup> person masculine plural, personal pronoun	Strong's #859 BDB #61
dâbêq (דָּבַק) [pronounced <i>daw-BAKE</i> ]	<i>clinging, cleaving, adhering to</i>	masculine plural adjective with the definite article	Strong's #180 BDB #1695
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></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
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

<sup>59</sup> From Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 4:4.

## Deuteronomy 4:4

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿĒlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim	masculine plural noun with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #430 BDB #43
chayyîym (חַיִּים) [pronounced khay-YEEM]	life, lives; a life of long duration, immortality; living, alive; sustenance; refreshment; prosperity, welfare, happiness	masculine plural adjective with the definite article	Strong's #2416 BDB #311
kôl (כָּל) [pronounced kohl]	all of you, every one of you, each one of you, anyone of you	masculine singular noun with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #3605 BDB #481
yôwm (יוֹם) [pronounced yohm]	day; time; today or this day (with a definite article); possibly immediately	masculine singular noun with the definite article	Strong's #3117 BDB #398

**Translation:** Furthermore, those of you who held fast to Y<sup>e</sup>howah your Elohim, you [are] all [still] alive today. God destroyed those who followed the gods of Moab (Baal Peor) and those who did not, God kept alive.

There were those who went in for the phallic cult worship and those who held fast to God. The relationship between God and believers in His Son Jesus Christ is closely akin to the correct perspective of a marriage. God loves, provides for and protects those who are His. Just as a right man and a right woman are to cling to one another (Gen. 2:24), so a believer is to cling to God, his Savior. Those who held fast to God remained alive and those who did not died the sin unto death, the final end for almost everyone of gen X. This older generation became an object lesson. God destroyed them for their disloyalty to Him—for prostituting themselves to another god—and the remaining generation, the generation of promise, were to remember these things and tell their children these things (see Deut. 4:9).

*The Wells of Living Water Commentary: The bones of the disobedient were strewn through the wilderness, but the obedient, who did cleave unto the Lord, did live. Not only did they live, but they went in to possess the land. God gives His best in life and in possessions to those who faithfully follow Him and wholly obey Him... We asked a great soldier one day, the colonel of his regiment, "What is the chief asset of a soldier?" Immediately he said, "Obedience." "To obey is better than sacrifice."*<sup>60</sup>

Deut. 4:3–4 You have seen what Y<sup>e</sup>howah has done in Baal Peor, because every man who followed after Baal Peor, Y<sup>e</sup>howah your Elohim destroyed him from among you. Furthermore, those of you who held fast to Y<sup>e</sup>howah your Elohim, you [are] all [still] alive today. Moses is telling those standing before him, "You saw this with your own eyes. You saw those who went after Baal Peor, and How God destroyed them; yet preserved those faithful to Himself." (Clearly a paraphrase of these two verses)

**Application:** God is able to differentiate between believers and unbelievers. He is able to differentiate between positive and growing believers, and those who have rejected His Word.

<sup>60</sup> From <http://www.studyight.org/commentaries/lwc/view.cgi?bk=4&ch=4> accessed May 15, 2015.

This was a very odd comment made by J. C. Blumhardt (in The Bible Illustrator): *The special regard of Jehovah for those who cleave to Him...He watches over their temporal existence, and does not permit it to be snatched away like that of many stoners, unexpectedly and before the times.*<sup>61</sup>

As I began to exegete these verses word-by-word, I had that feeling that *I have been here before*. There are so many words that I have seen thrown together here that I have seen elsewhere. Then I realized, this is very much like the first few chapters of Proverbs.

Look, I have taught you statutes and ordinances as which commanded me Y<sup>e</sup>howah my Elohim to do so in a midst of the land which you are entering there to possess her. And you have kept and you have done, for that [is] your wisdom and your discernment to eyes of the peoples who will listen to all the statutes the these and they have said, 'See a people wise and discerning the nation the great the this.'

Deuteronomy  
4:5-6

Listen, I have taught you the statutes and ordinances which Y<sup>e</sup>howah my Elohim commanded me to [teach you to] do [them] in the midst of the land which you are entering to take possession of it. And [when] you have kept and have done [that which I am teaching you], that [will be] your wisdom and your discernment before the eyes of the peoples [around you], who will hear all these statutes and say, 'Undoubtedly, this great nation [is made up of] a wise and discerning population.'

Listen, I have taught you the statutes and ordinances with Jehovah my God commanded me to teach you, so that you would do them after going into the land to take possession of it. And when you have kept and done those things which I am teaching you, that will be seen as wise and discerning by the peoples around you. They will hear these statutes and they will remark, 'Undoubtedly, this great nation is made up of a wise and discerning population.'

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

Look, I have taught you statutes and ordinances as which commanded me Y<sup>e</sup>howah my Elohim to do so in a midst of the land which you are entering there to possess her. And you have kept and you have done, for that [is] your wisdom and your discernment to eyes of the peoples who will listen to all the statutes the these and they have said, 'See a people wise and discerning the nation the great the this.'

Targum of Onkelos

See, I teach you statutes and judgments, as the Lord God has taught me, that you may so do in the land which you are entering to possess it. So will you observe and perform the law; for it is your wisdom and understanding in the sight of the peoples, who will hear all these statutes, and will say: How wise and intelligent is this great people!

Latin Vulgate

You know that I have taught you statutes and justices, as the Lord my God has commanded me: so will you do them in the land which you will possess: And you will observe, and fulfil them in practice. For this is your wisdom, and understanding in the sight of nations, that hearing all these precepts, they may say: Behold a wise and understanding people, a great nation.

Peshitta (Syriac)

Behold, I have taught you statutes and judgments, as the LORD my God has commanded me, that you should do them in the land which you are entering, to possess it. And you shall keep them, therefore, and do them; for this is your

<sup>61</sup> From <http://www.studylight.org/commentaries/tbi/view.cgi?bk=4&ch=4> accessed May 14, 2015. It is quite rare in Biblical commentary that I find references to *stoners*.

Septuagint (Greek)	wisdom and your understanding in the sight of the nations which shall hear all these statutes, and will say, Surely this great nation is a wise and understanding people. Behold, I have shown you the statutes and judgments as the Lord has commanded me, that you should do so in the land into which you go, to <u>inherit</u> it. And you shall keep and do them: for this is your wisdom and understanding before all nations, as many as shall hear all these ordinances; and they shall say, <u>Behold</u> , this great nation is a wise and understanding people.
Significant differences:	The Hebrew word for <i>command</i> can also mean <i>instruct</i> ; and the Hebrew word <i>possess</i> can also mean <i>inherit</i> . The word translated see could be reasonably translated <i>behold</i> .
<b>Limited Vocabulary Translations:</b>	
Bible in Basic English	I have been teaching you laws and decisions, as I was ordered to do by the Lord my God, so that you might keep them in the land to which you are going to take it for your heritage. So keep these laws and do them; for so will your wisdom and good sense be clear in the eyes of the peoples, who hearing all these laws will say, Truly, this great nation is a wise and far-seeing people.
Easy English	Look! I have taught you the decrees and rules as the LORD my God told me to. Now you must obey them when you go into your country.
	At Shittim in the country called Moab, the men of Israel had sex with the women from Moab. These women taught the Israelites to kill animals for their own gods. The <i>Israelites</i> ate meals with the people from Moab and they obeyed Baal, the god of Peor. God was very angry. He told Moses to kill all the leaders of the Israelites. They had taught the <i>Israelites</i> to do bad things. We can read about this in Numbers 25:1-9.
Easy-to-Read Version	Obey them carefully. They will show people in other countries that you understand right and good ways. These people will hear about all your rules. Then they will say, "These great people really do understand right and good ways." "I taught you the laws and rules that the Lord my God commanded me. I taught you these laws so that you could obey them in the land you are ready to enter and take for your own. Obey these laws carefully. This will show the people of the other nations that you are wise and understanding. The people of those nations will hear about these laws. Then they will say, 'Truly, the people of this great nation (Israel) are wise and understanding.'
Good News Bible (TEV)	"I have taught you all the laws, as the LORD my God told me to do. Obey them in the land that you are about to invade and occupy. Obey them faithfully, and this will show the people of other nations how wise you are. When they hear of all these laws, they will say, 'What wisdom and understanding this great nation has!'"
<i>The Message</i>	Pay attention: I'm teaching you the rules and regulations that God commanded me, so that you may live by them in the land you are entering to take up ownership. Keep them. Practice them. You'll become wise and understanding. When people hear and see what's going on, they'll say, "What a great nation! So wise, so understanding! We've never seen anything like it."
Names of God Bible	I have taught you laws and rules as <b>Yahweh</b> my <b>Elohim</b> commanded me. You must obey them when you've entered the land and taken possession of it. Faithfully obey these laws. This will show the people of the world your wisdom and insight. When they hear about all these laws, they will say, "What wise and insightful people there are in this great nation!"
New Simplified Bible	»I have taught you laws and rules as Jehovah my God commanded me. You must obey them when you enter the land and take possession of it.

»Carefully obey the laws. For this will show your wisdom and your understanding in the sight of the nations. They will hear all these statutes and say: 'Surely this great nation is a wise and understanding people.'

### Thought-for-thought translations; paraphrases:

Common English Bible	So pay attention! I am teaching all of you the regulations and the case laws exactly as the Lord my God commanded me. You must do these in the land you are entering to possess. Keep them faithfully because that will show your wisdom and insight to the nations who will hear about all these regulations. They will say, "Surely this great nation is a wise and insightful people!"
Contemporary English V.	No other nation has laws that are as fair as the ones the Lord my God told me to give you. If you faithfully obey them when you enter the land, you will show other nations how wise you are. In fact, everyone that hears about your laws will say, "That great nation certainly is wise!" And what makes us greater than other nations? We have a God who is close to us and answers our prayers. These are vv. 5–8.
The Living Bible	"These are the laws for you to obey when you arrive in the land where you will live. They are from the Lord our God. He has given them to me to pass on to you. If you obey them, they will give you a reputation for wisdom and intelligence. When the surrounding nations hear these laws, they will exclaim, 'What other nation is as wise and prudent as Israel!'"
New Berkeley Version	See! The laws and ordinances I m teaching you are those with the LORD my God commanded me, so that you should practice them in the land which you are entering to possess. So, observe and practice them; for this will show how wise and intelligent a nation you are and the people who hear about all these laws will say, 'What a great people this is, a people of wisdom and understanding!'
New Life Version	See, I have taught you Laws just as the Lord my God told me. So you are to live by them in the land you are going to have for your own. Keep them and do them. For this will show how wise and understanding you are. The people who will hear all these Laws will say, 'For sure this great nation is a wise and understanding people.'
New Living Translation	"Look, I now teach you these decrees and regulations just as the Lord my God commanded me, so that you may obey them in the land you are about to enter and occupy. Obey them completely, and you will display your wisdom and intelligence among the surrounding nations. When they hear all these decrees, they will exclaim, 'How wise and prudent are the people of this great nation!'"

### Partially literal and partially paraphrased translations:

American English Bible	'{Look} I've shown you all the rules and decisions, just as Jehovah gave them to me; so you must follow them in the land that you're traveling to and which you will inherit. Obey them and do them, because this is what will brand you as a wise and understanding people to the nations. For when they hear all these rules they will say, <i>Look; They're a great nation of wise and understanding people!</i>
International Standard V	See! I taught you the statutes and the ordinances, just as the LORD God commanded. Therefore, observe them [The Heb. lacks them] when you enter the land you are about to possess. Observe them carefully, because this will show your wisdom and discernment in the eyes of people who'll listen to all these decrees. Then they'll say: 'Surely this great nation is a wise and discerning people.'
New Advent (Knox) Bible	Be well assured that the laws and decrees I have given you come from the Lord himself, and must still be observed when you have taken possession of the land that is to be yours. Keep them in honour and live by them; these are to be the arts, this the wisdom, that you teach the world, as men come to hear of these laws, and say to themselves, Surely they must be wise, surely they must be discerning folk, that belong to so great a nation as this!

Today's NIV	See, I have taught you decrees and laws as the LORD my God commanded me, so that you may follow them in the land you are entering to take possession of it. Observe them carefully, for this will show your wisdom and understanding to the nations, who will hear about all these decrees and say, "Surely this great nation is a wise and understanding people."
Translation for Translators	Note that I have taught you all the rules and regulations, just like Yahweh our God told me to do. He wants you to obey them <i>when you are living</i> in the land that you are about to enter and occupy. Obey them faithfully because, <i>if you do that</i> , you will show the people of other nations that you are very wise. When they hear about all these laws, they will say, 'The people of this great nation <i>of Israel</i> are certainly very wise [DOU]!'

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	See, I taught you the decrees and verdicts that Yahweh my God commanded me to do. So possess the center of the land as you come there. Keep and do them, for your wisdom and your understanding in the eyes of the people which heard all these decrees, to say, "Only wise and understanding people are in this great nation!"
Ferrar-Fenton Bible	Attend to me as I teach you the constitutions and decrees which the EVER-LIVING, my God, commands you to practise when you arrive in the country which you are going to possess, and guard them, and practise them ; - for they will make you wise and intelligent in the eyes of the Peoples who hear of all these constitutions, who will say; "This is a wise and intelligent People - this Great Nation ! "
Jubilee Bible 2000	Behold, I have taught you statutes and rights, even as the LORD my God commanded me, that ye should do thus in the midst of the land where ye are about to enter in to possess it. Keep <i>them</i> , therefore, and do <i>them</i> , for this is your wisdom and your understanding in the sight of the peoples, who shall hear all these statutes and say, Surely this great nation is a wise and understanding people.
Lexham English Bible	See, I now teach [Or "I have taught" (compare NASB, NEB)] you rules and regulations just as Yahweh my God has commanded me, to observe them just so in the midst of the land where you are going, to take possession of it. And <i>you must observe them diligently</i> , [Literally "you must observe and you must do"] for that is your wisdom and your insight before the eyes of the people, who will hear all of these rules, and they will say, 'Surely this great nation is a wise and discerning people.'
NIV, ©2011	See, I have taught you decrees and laws as the Lord my God commanded me, so that you may follow them in the land you are entering to take possession of it. Observe them carefully, for this will show your wisdom and understanding to the nations, who will hear about all these decrees and say, 'Surely this great nation is a wise and understanding people.'

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	See, as Yahweh, my God, ordered me, I am teaching you the norms and the laws that you may put them into practice in the land you are going to enter and have as your own. If you observe and practice them, other peoples will regard you as wise and intelligent. When they come to know of all these laws, they will say, <sup>i</sup> °There is no people as wise and as intelligent as this great nation.±
The Heritage Bible	See, I have taught you enactments and judgments, what Jehovah my God commanded me, that you should do so in the midst of the land where you go to possess it. And you shall hedge about and do <i>them</i> , because this is your wisdom and your understanding in the eyes of the peoples who shall attentively hear all these enactments, and say, Surely this great people is a wise and understanding

	people, Because what people <i>is</i> so great, whose God is so near to them as Jehovah, our God, in all we call upon him?
New American Bible (2002)	Therefore, I teach you the statutes and decrees as the LORD, my God, has commanded me, that you may observe them in the land you are entering to occupy. Observe them carefully, for thus will you give evidence of your wisdom and intelligence to the nations, who will hear of all these statutes and say, 'This great nation is truly a wise and intelligent people.'
New American Bible (2011)	See, I am teaching you the statutes and ordinances as the LORD, my God, has commanded me, that you may observe them in the land you are entering to possess. Observe them carefully, for this is your wisdom and discernment in the sight of the peoples, who will hear of all these statutes and say, "This great nation is truly a wise and discerning people." Dt 26:5; Gn 12:2; 18:18; 46:3; Ex 32:10.
New Jerusalem Bible	Look: as Yahweh my God commanded me, I have taught you laws and customs, for you to observe in the country of which you are going to take possession. Keep them, put them into practice, and other peoples will admire your wisdom and prudence. Once they know what all these laws are, they will exclaim, "No other people is as wise and prudent as this great nation!"
New RSV	See, just as the LORD my God has charged me, I now teach you statutes and ordinances for you to observe in the land that you are about to enter and occupy. You must observe them diligently, for this will show your wisdom and discernment to the peoples, who, when they hear all these statutes, will say, 'Surely this great nation is a wise and discerning people!'
Revised English Bible	I have taught you statutes and laws, as the LORD my God commanded me; see that you keep them when you go into and occupy the land. Observe them carefully, for thereby you will display your wisdom and understanding to other peoples. When they hear about all these statutes, they will say, "What a wise and understanding people this great nation is!"

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Look, I have taught you laws and rulings, just as ADONAI my God ordered me, so that you can behave accordingly in the land where you are going in order to take possession of it. Therefore, observe them; and follow them; for then all peoples will see you as having wisdom and understanding. When they hear of all these laws, they will say, 'This great nation is surely a wise and understanding people.'
exeGeses companion Bible	See, I taught you statutes and judgments, even as Yah Veh my Elohim misvahed me, to work thus midst the land you go to possess. Guard and work; for this is your wisdom and your discernment in the eyes of the people who hear all these statutes; and say, Surely this great goyim is a wise and discerning people!
JPS (Tanakh—1985)	See, I have imparted to you laws and rules, as the Lord my God has commanded me, for you to abide by in the land that you are about to enter and occupy. Observe them faithfully, for that will be proof of your wisdom and discernment to other peoples, who on hearing of all these laws will say, "Surely, that great nation is a wise and discerning people."
Kaplan Translation	See ! I have taught you rules and laws as God my Lord has commanded me, so [that you] will be able to keep them in the land to which you are coming and which you will be occupying. Safeguard and keep [these rules], since this is your wisdom and understanding in the eyes of the nations. They will hear all these rules and say, 'This great nation is certainly a wise and understanding people.'

Orthodox Jewish Bible	Behold, I have taught you chukkim and mishpatim, even as Hashem Elohai commanded me, that ye should do so in ha'aretz where ye go to possess it. Be shomer therefore and do them; for this is your chochmah and your binah in the sight of the peoples, which shall hear all these chukkim, and say, Surely HaGoy HaGadol is a wise and understanding people.
Restored Names Version	Surely I have taught you statutes and judgments, just as Yahuwah my Eloah commanded me, that you should act according to them in the land that you go to possess. And be careful to observe them, for this is your wisdom and your understanding in the eyes of the peoples who will hear all these statutes and say, 'Surely this great nation is a wise and understanding people.'
<i>The Scriptures</i> 1998	<p>"See, I have taught you laws and right-rulings, as יהוה my Elohim commanded me, to do thus in the land which you go to possess.</p> <p>"And you shall guard and do them, for this is your wisdom and your understanding before the eyes of the peoples who hear all these laws, and they shall say, 'Only a wise and understanding people is this great nation!'</p>

### Expanded/Embellished Bibles:

The Expanded Bible	Look, I have taught you the ·laws [statutes; ordinances; requirements] and rules the Lord my God commanded me. Now you can obey the laws in the land you are entering, in the land you will ·take [possess]. ·Obey these laws carefully [Keep/Guard and do/obey], in order to show the other nations that you have wisdom and ·understanding [discernment]. When they hear about these laws, they will say, "This great nation of Israel is wise and ·understanding [discerning]."
Kretzmann's Commentary	Behold, I have taught you statutes and judgments, even as the Lord, my God, commanded me, that ye should do so in the land where ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, a matter of ordinary sound common sense, which shall hear all these statutes, the precepts as they governed the covenant relations of Israel, and say, Surely this great nation is a wise and understanding people. It is an Old Testament form of the New Testament injunction that believers should let their light shine before men, Matt. 5:16, These facts cause Moses to exclaim in a fervent, ecstatic appeal.
NET Bible®	Look! I have taught you statutes and ordinances just as the Lord my God told me to do, so that you might carry them out in [Heb "in the midst of" (so ASV).] the land you are about to enter and possess. So be sure to do them, because this will testify of your wise understanding [Heb "it is wisdom and understanding."] to the people who will learn of all these statutes and say, "Indeed, this great nation is a very wise [Heb "wise and understanding."] people."
The Voice	So pay attention-I'm teaching you the rules and judgments the Eternal my God has given me <i>for you</i> . You're to follow them when you enter the land and settle there. If you obey them carefully, all the nations around you will marvel at your wisdom and understanding. They'll hear about these rules and say, "This is a great nation-its people are so wise and understanding!"

### Literal, almost word-for-word, renderings:

Concordant Literal Version	See! I have taught you statutes and judgments just as Yahweh my Elohim had instructed me, for you to do thus within the land where you are entering to tenant it. And you must observe and obey them, for that is your wisdom and your understanding in the eyes of all the peoples who shall hear of all these statutes and will say: Surely this great nation is a people wise and understanding.
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Context Group Version	Look, I have taught you {pl} statutes and ordinances, even as YHWH my God commanded me, that you {pl} should do so in the midst of the land { or earth } where you {pl} go in to possess it. Keep therefore and do them; for this is your {pl} wisdom and your {pl} understanding in the sight of the peoples, that shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.
English Standard V. – UK	See, I have taught you statutes and rules, as the Lord my God commanded me, that you should do them in the land that you are entering to take possession of it. Keep them and do them, for that will be your wisdom and your understanding in the sight of the peoples, who, when they hear all these statutes, will say, 'Surely this great nation is a wise and understanding people.'
God's Truth (Tyndale)	Behold, I have taught you ordinances and laws, such as the Lord my God commanded me, that you should do even so in the land where [=what ever place, result, or condition.] you go to possess it. Keep them therefore and do them, for that is your wisdom and understanding in the sight of the nations: which when they have heard all these ordinances, shall say: O' what a wise and understanding people is this great nation.
New European Version	Behold, I have taught you statutes and ordinances as Yahweh my God commanded me, that you should do so in the midst of the land where you go in to possess it. Keep therefore and do them, for this is your wisdom and your understanding in the sight of the nations who shall hear all these statutes and say, Surely this great nation is a wise and understanding people!
New King James Version	"Surely I have taught you statutes and judgments, just as the Lord my God commanded me, that you should act according to them in the land which you go to possess. Therefore be careful to observe them; for this is your wisdom and your understanding in the sight of the peoples who will hear all these statutes, and say, 'Surely this great nation is a wise and understanding people.'
Webster's Bible Translation	Behold, I have taught you statutes, and judgments, even as the LORD my God commanded me, that ye should do so in the land where ye go to possess it. Keep therefore and do [them]; for this [is] your wisdom and your understanding in the sight of the nations, which will hear all these statutes, and say, Surely this great nation [is] a wise and understanding people.
Young's Updated LT	See, I have taught you statutes and judgments, as Jehovah my God has commanded me—to do so, in the midst of the land where ye are going in to possess it; and ye have kept and done them (for it is your wisdom and your understanding) before the eyes of the peoples who hear all these statutes, and they have said, Only, a people wise and understanding is this great nation.

**The gist of this verse:** Their understanding and practice of the laws of God would reveal the Israelites to be a wise and understanding people before the gentiles.

### Deuteronomy 4:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
râ'âh (רָאָה) [pronounced raw-AWH]	<i>look, see, watch; behold, view, see here, listen up; observe</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #7200 BDB #906
lâmad (לָמַד) [pronounced law-MAHD]	<i>to train, to accustom, to teach</i>	1 <sup>st</sup> person singular, Piel perfect	Strong's #3925 BDB #540
'êth (אֵת) [pronounced ayth]	<i>you; untranslated mark of a direct object; occasionally to you, toward you</i>	sign of the direct object affixed to a 2 <sup>nd</sup> person masculine plural suffix	Strong's #853 BDB #84

## Deuteronomy 4:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chuqqîym (חֻקִּים) [pronounced <i>khook-KEEM</i> ]	<i>decrees, those things which are decreed; statutes; boundaries, defined limitations; appointed portions of labor, tasks</i>	masculine plural noun with the definite article	Strong's #2706 BDB #349
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
mîsh <sup>e</sup> pâṭîym (מִשְׁפָּטִים) [pronounced <i>mîsh<sup>e</sup>-paw-TEEM</i> ]	<i>laws; judgements; appeals; responsibilities; privileges; customs; justice; verdicts rendered by a judge, judicial decisions, judicial sentences</i>	masculine plural noun with the definite article	Strong's #4941 BDB #1048
kaph or k <sup>e</sup> (כ) [pronounced <i>k<sup>e</sup></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; where</i>	relative pronoun	Strong's #834 BDB #81
Together, kaʾăsher (כְּאֲשֶׁר) [pronounced <i>kah-uh-SHER</i> ] means <i>as which, as one who, as, like as, as just; because; according to what manner, in a manner as, when, about when</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> .			
tsâvâh (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 <sup>rd</sup> person masculine singular, Piel perfect, 1 <sup>st</sup> person singular suffix	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
ʾĒlôhîym (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 <sup>st</sup> person singular suffix	Strong's #430 BDB #43

**Translation:** Listen, I have taught you the statutes and ordinances which Y<sup>e</sup>howah my Elohim commanded me... Throughout the books of the Law, God speaks the Law to Moses and he then teaches it to the people. Originally, God began by speaking directly to the people, and it frightened them. They asked for Moses to be a go between (a mediator, as it were), to hear the Law and then to teach them. So he did.

So, throughout the first few years, and probably on many occasions after that, Moses has been teaching the Law to this people. They are to retain this law in their hearts, preserve it for future generations, and practice it.

Moses could not teach the people God's Law just once, and let it go. All of these laws could not be taught in one session; and the people would not have retained all that teaching in one session. Furthermore, even though the people were supposed to be teaching their children, Moses would teach them as well, presumably, when they became of age.

Recall that Moses and the people were in the desert wilderness for over 38 years after the Law had been received. Moses did not get up each morning, see that there was no leading from God to go anywhere, and then announce, “Okay, let’s look at this sand all day.” This verse reads (so far): **Listen, I have taught you the statutes and ordinances which Y<sup>e</sup>howah my Elohim commanded me...** The perfect tense refers back to a past event; or, in this case, to many past events of teaching (similar to the iterative aorist tense in the Greek). The imperfect tense, in a situation like this, would look forward to a future event. Well, Moses is teaching them right then and there; but they would cross over the Jordan River and he would remain—meaning no more teaching from Moses. So, this teaching logically is occurring right now and at various times in the past.

Deuteronomy 4:5b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
‘âsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	Qal infinitive construct	Strong's #6213 BDB #793
kên (כֵּן) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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 (קֶרֶב) [pronounced KEH-re <sup>b</sup> v]	<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 <i>in the midst of, among, into the midst of</i> (after a verb of motion).			
‘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:** ...to [teach you to] do [them] into do in the midst of the land... This Law is what they were to do while in the Land of Promise which God had given them. Moses was to teach it and they were to do it. The only way for them to do this would be to preserve the words of God and learn the words of God. As believers, we must do the same.

## Deuteronomy 4:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
'attem (אַתֶּם) [pronounced aht-TEM]	<i>you all, you guys, you (often, the verb to be is implied)</i>	2 <sup>nd</sup> person masculine plural, personal pronoun	Strong's #859 BDB #61
bôw' (בֹּוֹ) [pronounced boh]	<i>entering [coming, going, advancing] [in]; those entering [going, coming (in)]</i>	Qal active participle	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 <i>there</i> ; hê acts almost like a demonstrative.			
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
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>	Qal infinitive construct with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #3423 BDB #439

**Translation:** ...which you are entering to take possession of it. The land, of course, is Canaan, which land the Jews were about to enter and take.

God had specific behavior that the Israelites were to obey, behavior and laws and statutes which would set them apart from the heathen of the land. The laws were given to Moses for the sons of Israel, as we read: [These are the statutes and ordinances and laws which Y<sup>e</sup>howah established between Himself and the sons of Israel by the hand of Moses at Mount Sinai \(Lev. 26:46; also see 27:34\).](#)

Interestingly enough, most commentators begin a new paragraph with v. 9.

[“Keep them and do them, for that will be your wisdom and your understanding in the sight of the peoples, who, when they hear all these statutes, will say, 'Surely this great nation is a wise and understanding people.' For what great nation is there that has a god so near to it as the LORD our God is to us, whenever we call upon him? And what great nation is there, that has statutes and rules so righteous as all this law that I set before you today? Only take care, and keep your soul diligently, lest you forget the things that your eyes have seen, and lest they depart from your heart all the days of your life. Make them known to your children and your children's children--...” \(Deut. 4:6–9\)](#)

This kind of organization is known as a **chiasm**.

## Peter Pett's Organization of Deuteronomy 4:6–9

- a They are to keep (shamar) Yahweh's statutes and judgments and do them for in doing so the nations will recognise that they are wise and understanding (Deuteronomy 4:6).
- b For no other nation, however great, has a God so near to them as Yahweh is when they call on Him

### Peter Pett's Organization of Deuteronomy 4:6–9

(Deuteronomy 4:7).

- b No other nation has statutes and judgments so righteous as this Instruction (torah) that Yahweh has set before them at this time (Deuteronomy 4:8).
- a They are to take heed to themselves (shamar and keep (shamar) themselves diligently in case they forget what they have seen and lest those things depart from their heart all the days of their lives, and are to make them known to their children and their children's children (Deuteronomy 4:9).

Pett: Note that in 'a' they are to keep (shamar) His statutes and judgments and do them, and in the parallel are to keep (shamar) themselves with greatest care in case they forget them, and forget what they have seen, and so as to ensure that they make them known to their children and their children's children. In 'b' no nation has a God like theirs Who is so near to them when they call on Him and in the parallel no nation has such righteous statutes and judgments as Yahweh has given them.

From <http://www.studylight.org/commentaries/pet/view.cgi?bk=4&ch=4> accessed May 12, 2015.

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### Deuteronomy 4:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (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
shâmar (שָׁמַר) [pronounced shaw-MAR]	<i>to keep, to guard, to protect, to watch, to preserve</i>	2 <sup>nd</sup> person masculine plural, Qal perfect	Strong's #8104 BDB #1036
w <sup>e</sup> (or v <sup>e</sup> ) (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
ʿâsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 <sup>nd</sup> person masculine plural, Qal perfect	Strong's #6213 BDB #793

**Translation:** And [when] you have kept and have done [that which I am teaching you],... The Israelites were to follow what Moses has been teaching them. They were to preserve this Law and they were to follow it.

### Deuteronomy 4:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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>that; this; same</i>	masculine singular, demonstrative pronoun	Strong's #1931 BDB #214
châk <sup>e</sup> mâh (חָכְמָה) [pronounced khawk <sup>e</sup> -MAW]	<i>wisdom [in all realms of life], doctrine in the soul; skill [in war]</i>	feminine singular noun with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #2451 BDB #315

## Deuteronomy 4:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (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
bîynâh (בִּינָה) [pronounced <i>bee-NAW</i> ]	<i>understanding, discernment; intelligence, insight; skill; act; faculty; object; personified</i>	feminine singular noun with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #998 BDB #108
This is the first occurrence of this word (but it does occur many times in Job, which was probably written prior to Deuteronomy).			
lâmed (ל) [pronounced <i>le</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʿêynayim (עֵינַיִם) [pronounced <i>gay-nah-YIM</i> ]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine plural construct	Strong's #5869 (and #5871) BDB #744
The lâmed preposition + ʿayin mean, literally <i>to [for] [one's] eyes; before [one's] eyes</i> . The sense is <i>before any one, in the sight of [someone], in view of [someone]</i> .			
ʿammîym (עַמִּיִּם) [pronounced <i>gahm-MEEM</i> ]	<i>peoples, nations; tribes [of Israel]; relatives of anyone</i>	masculine plural collective noun with the definite article	Strong's #5971 BDB #766

**Translation:** ...that [will be] your wisdom and your discernment before the eyes of the peoples [around you],... Preserving the Law and doing it would indicate to the peoples around them that they had wisdom and discernment. Although there would be openly hostile nations to Israel (and, therefore, to God), there would be some nations which would interact with Israel and be impressed with their system of law.

## Deuteronomy 4:6c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i> ]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
shâmaʿ (שָׁמַע) [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 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #8085 BDB #1033
ʾêth (אֶת) [pronounced <i>ayth</i> ]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i> ]	<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

Deuteronomy 4:6c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chuqqîym (חֻקִּים) [pronounced <i>khook-KEEM</i> ]	<i>decrees, those things which are decreed; statutes; boundaries, defined limitations; appointed portions of labor, tasks</i>	masculine plural noun with the definite article	Strong's #2706 BDB #349
ʾēlleh (אֵלֶּה) [pronounced <i>ALE-leh</i> ]	<i>these, these things</i>	demonstrative plural adjective with the definite article (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41

**Translation:** *...who will hear all these statutes...* They (the peoples in the surrounding lands) would hear the statutes and this would be impressive. They would recognize the greatness of this law.

During this same times period, kings had risen up all over the Middle East, and many of them would strive to put together a set of laws that would guide their people. Nations had existed for several hundred years, but even that was somewhat of a new thing. People were clumped together in groups, and these groups must be managed and organized, so that disputes can be settled, so that a group of people do not destroy themselves through lawlessness.

**Application:** We take so many things for granted in the United States. In most cities and towns, we can walk around safely. We can have businesses and cars and homes, and, for the most part, we do not expect them to be broken into and defiled. When I want to pick up milk and eggs, this is not any sort of a big deal to me. I put a few dollars in my pocket (or pack my debit card), drive 2 miles to a store and pick these things up. I have no concern for my safety; I don't expect much to happen between here and there. In fact, in many places, I can do this in the middle of the night, if I am so disposed. This is all based upon law and order, which local governments provide; this is all based upon a set of laws and a system of law to deal with those who break the social code of lawful behavior.

Groups of people knew that; they knew that they needed a life like this. They wanted to travel from point A to point B safely. If they had crops or sheep, they wanted to be able to raise these things up, consume and sell them, without facing threats of violence and theft. Nations evolved and great kings tried to establish laws to make their nation work.

A great and wise king was a king who could provide the greatest amount of safety and freedom to his people.

So, these laws, for that day and time, revealed great wisdom and foresight. Insofar as I know, this was one of the most complex systems of law for that time period; a system of law which covered so many different aspects of life, including law and order, the worship of God, inheritance—even building codes. And all of this was enforced by appropriate punishments.

Today, we have people who demean this great set of laws, and say things like, "Homosexuality is wrong? Well, then so is mixing cotton and polyester and so is eating shellfish." When you hear this (or read it in some meme), it reveals the ignorance of the person saying it (or posting it). The Mosaic Law was very clear on these things. A person who committed a homosexual act could be put to death. A person was *advised* not to mix cotton and wool (they have different shrinkage rates); and a person was told not to eat certain things because they were unclean (in an age where there was no refrigeration and sewage in the nearby water supplies was not necessarily unusual—those things which were proclaimed unclean were more likely to carry parasites and harmful bacteria).

Therefore, honest peoples could examine this magnificent system of law that the Jews adhered to, and they would be impressed.

### Deuteronomy 4:6d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (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
'amar (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; to decide; to answer</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #559 BDB #55
raq (רַק) [pronounced <i>rahk</i> ]	<i>only, provided, altogether, surely; in any case; but; nevertheless</i>	adverb of restrictive force	Strong's #7534 & #7535 BDB #956
'am (עַם) [pronounced <i>gahm</i> ]	<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
châkâm (חָכָם) [pronounced <i>khah-KAWM</i> ]	<i>capable of knowing [judging]; intelligent, wise; skillful, adept, proficient; subtle, crafty</i>	masculine singular adjective	Strong's #2450 BDB #314
This word tends to be applied in a very positive way, even when those being spoken of might not be highly regarded in God's eyes. The Pharaoh of Egypt called in wise men in Ex. 7:11, just as the pharaoh of Joseph's day called in wise men in his era (Gen. 41:8). However, Joseph is proclaimed wise by the pharaoh in Gen. 41:39. This word can be applied to craftsmen who are well-skilled in their craft (Ex. 35:10). This word is used over and over again in the book of Proverbs (Prov. 3:5–7, 35) in a very positive sense. However, in 2Sam. 13:3, it is clearly used of a man who is intelligent, whose advice is accurate, but the intention is evil.			
w <sup>e</sup> (or v <sup>e</sup> ) (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
bîyn (בֵּינִי) [pronounced <i>bean</i> ]	<i>one with intelligence, a perceptive person; a prudent man, the skillful one; a well-instructed person; discerning</i>	masculine singular, Niphal participle	Strong's #995 BDB #106
Clarke: <i>Understanding [is the Niphal participle] מִיִּבְנֵי nebonim, persons of discernment, judicious men.</i> <sup>62</sup>			
gôwy (גּוֹי) [pronounced <i>GOH-ee</i> ]	<i>people, nation</i>	masculine singular noun with the definite article	Strong's #1471 BDB #156

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

## Deuteronomy 4:6d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gâdôwl (גָּדוֹל) [pronounced gaw-DOHL]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud; elder, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	masculine singular adjective with a definite article	Strong's #1419 BDB #152
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:** ...and say, 'Undoubtedly, this great nation [is made up of] a wise and discerning population.' Out of nowhere, suddenly appears this nation of Israel. They do not experiment with this or that law over periods of hundreds of years—they start out with and stay with one complex set of laws, and this reveals to the peoples around them that they are a wise and discerning people.

For people who have positive volition, they recognize the wisdom of nation Israel. For stupid heathen, there is no convincing them. You generally get an idea whether a person is positive toward the God of the Bible or not depending upon how they feel about Israel. I recently saw a fb posting when Israel is called a *blood-thirsty nation*. This tells me that the person who posted this has no idea what is true and what is false; and, furthermore, does not care.

God chose, at this point in time, to work through a particular nation, the nation Israel. The laws which it had, coming directly from God, were be fair and just—to those from outside Israel as well as those in Israel. The reasonableness of their laws and the inherent justice was beyond what the heathen knew. This would stand as a witness to all other peoples who came into contact with the nation Israel. Moses calls out to the people and says, "I call heaven and earth to witness against you today, that I have set before you life and death, the blessing and the curse. So choose life in order that you may live, you and your descendants. By loving Y<sup>e</sup>howah your God, by obeying His voice, and by holding fast to Him—this is your life and the length of your days, that you may live in the land which Y<sup>e</sup>howah swore to your fathers, to Abraham, Isaac and Jacob, to give them" (Deut. 30:19–20). "Take to your heart all the words with which I am warning you today, which you will command your sons to observe [and] to do—all the words of this law. For it is not an idle word for you; indeed, it is your life. And by this word you will prolong your days in the land, which you are about to cross the Jordan to possess." (Deut. 31:46–47).

Jamieson, Fausset and Brown: *Moses predicted that the faithful observance of the laws given them would raise their national character for intelligence and wisdom. In point of fact it did do so; for although the heathen world generally ridiculed the Hebrews for what they considered a foolish and absurd exclusiveness, some of the most eminent philosophers expressed the highest admiration of the fundamental principle in the Jewish religion--the unity of God; and their legislators borrowed some laws from the constitution of the Hebrews.*<sup>63</sup>

Clarke: *Almost all the nations in the earth showed that they had formed this opinion of the Jews, by borrowing from them the principal part of their civil code. Take away what Asia and Europe, whether*

<sup>63</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Deut. 4:5–6.

*ancient or modern, have borrowed from the Mosaic laws, and you leave little behind that can be called excellent.*<sup>64</sup>

When the founders of the United States discussed and debated the constitution of the United States, the book most often quoted was the Bible. Many Biblical principles are to be found in the United States constitution.

The method of evangelism of Israel and the church are quite different. We have been commanded by God to go out into the world and proclaim the good news of Jesus Christ. Israel was not regularly enjoined by God to send out missionaries (there are exceptions to this). They were to obey God's laws and the wisdom of these laws combined with the great blessing that they would receive, would draw people to them.

One of the prime examples was the Queen of Sheba McGee wrote: *She came from the ends of the earth. There were no jet planes at that time. She made a long, arduous hard trip. If a woman would come that distance under such circumstances, don't you think some men would come to see? And they did. That was the way Israel witnessed to the world.*<sup>65</sup>

Peter Pett: *This claim is quite remarkable. Every nation thought that its wisdom and its laws were superior to those of all others, as Hammurabi makes clear in his law code. But here it is pointed out that when it comes to the Instruction of Yahweh all else will be seen as secondary and will be conceded to be so by the nations. This superiority was in fact actually recognised by many Greeks (and others) who would later become God-fearers because of the superiority of the Instruction (Torah). The same was true of the Christian world when it responded to Christ. Both were a declaration of the superiority of the teaching of Yahweh.*<sup>66</sup>

This verse does not mean that every nation around Israel and all the peoples therein loved and admired Israel. This means that the discerning of the land would recognize the wisdom of their laws and their ways. There are religious concepts which would appeal to some. The unbeliever can be quite sharp. A discerning unbeliever can wander into the average church and discount it immediately because (1) they have their hand out all of the time; (2) the church is corny and the pastor is corny; the church, the pastor and the congregation are all phoney; (3) the pastor and the congregation are not particularly bright or discerning; (4) a majority of what is spoken from the pulpit sounds like rehashed fundamentalist slogans; (5) there is no convincing ministry of the Holy Spirit; (6) people running around the church putting their hands on others, calling aloud for the power of Jesus, speaking in tongues, claiming miraculous healings every few minutes either unnerves or serves to amuse the discerning unbeliever; (7) the males sound as though they are carbon copies of the pastor and the females sound as though they are carbon copies of the pastor's wife. I recall being in one church where the females said *praise the Lord* in exactly the same vocal inflection as the pastor's wife. I don't recall where I was a discerning believer or unbeliever at the time, but I found that to be quite amusing and completely separate from anything to do with spiritual matters. Even as an unbeliever, I clearly recognized that there was no spiritual impact or meaning in religious people imitating the personality of their charismatic leader. I thought it foolish at the time and regard it as somewhat sadly neurotic today.

Now, don't misunderstand me, a pastor does not need to sound as though he is a scholar of the languages and a Harvard graduate, although he should have some in depth training in the former. J. Vernon McGee was one of the outstanding pastors of the 20<sup>th</sup> century, and he sounded like a hick from the sticks. His thick southern drawl belied his great theological training, his background in the original languages and his knowledge of God's Word. He was rarely asked to *put that into layman's terms* because he spoke in layman's terms, yet still conveyed the great truth of the Scripture, as can be attested to by anyone who was heard him or studied under him.

If an unbeliever happens to wander into a church today, for whatever reason, the pastor should be teaching God's Word carefully, with respect, from the pulpit. That is, it should not sound as though the pastor just thought this

<sup>64</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Deut. 4:6.

<sup>65</sup> J. Vernon McGee, *Deuteronomy*, p. 30.

<sup>66</sup> From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=4&ch=4> accessed May 12, 2015.

up after watching some inspiring movie; it should sound as though He has complete respect for God's Word and has spent the last eight hours trying to discern what is being conveyed in the passage he is teaching. The congregation should be allowed their own speech patterns and personality traits, outside of overt sinful behavior, of course. And if an outgoing person in the congregation wants to say *hello* to the newcomer without intruding on their privacy, fine; and if a shy member of the congregation does not want to even make eye contact with them, that's fine. When it comes to the gospel, the convincing should be in the hands of the Holy Spirit. There are well over a hundred ways to convey the gospel, there is no pattern that should be adhered to other than the basic truth that Jesus Christ paid for our sins, taking the penalty for them upon Himself, thereby purchasing us from the slave market of sin. The only response required to achieve eternal salvation is to believe in Him. No believer should think that there is a requirement to raise his hand, walk forward to the front part of the church in a gush of emotion (very few shy people were ever saved if this were a tenet of salvation), to join the church, to be baptized, or to give any public indication whatsoever that believing in Jesus Christ has taken place. Furthermore, no unbeliever should be made to think that he must, right at the moment, dedicate the rest of his life to serving Jesus Christ, as His Lord and Savior. What a person does after salvation is strictly between him and God at that point. If the pastor is teaching solid, correct doctrine, then there is a good chance that a former unbeliever will return. However, progress in the Christian life following salvation is not an immediate transformation, but sometimes a very gradual spiritual growth. Although some people are seemingly transformed overnight, their devotion to God's Word that follows is the key to their true spiritual growth. In short, the unbeliever walking into a church, for whatever reason, should not be struck by the notion that he is in a roomful of idiots from which he can hardly wait to extricate himself. Simple rules of courtesy and standing back and allowing God the Holy Spirit to do His job is all that is required from you, the congregation.

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This translation of the next verse is a bit tricky, when taken literally:

<i>The Amplified Bible</i>	For what great nation is there who has a god so near to them as the Lord our God is to us in all things for which we call upon Him?
<i>The Emphasized Bible</i>	For what great nation is there which hath gods nigh unto it,—like Yahweh our god, whensoever we have cried out unto him?
KJV	For what nation <i>is there</i> so great, that hath God so nigh unto them, as the LORD our God <i>is</i> in all <i>things that</i> we call upon him <i>for</i> ?
NASB	For what great nation is there that has a god so near to it as is the LORD our God whenever we call on Him?
NIV	What other nation is so great as to have their gods near them the way the LORD our God is near us whenever we pray to him?
<i>Young's Lit. Translation</i>	For which <i>is</i> the great nation that hath God near unto it, as Jehovah our God, in all we have called unto him?

Surprisingly, there is no definite article with *great nation* (Young is usually very literal about this).

<b>And what nation great who to him an elohim near unto him like Y<sup>e</sup>howah our Elohim, in all our calling upon Him?</b>	Deuteronomy 4:7	<b>What great nation [is there] which has an elohim [= <i>gods or god</i>] near to it like Y<sup>e</sup>howah our Elohim, with all our calling upon Him?</b>
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**What other nation has a god like Jehovah our God, to Whom we call for help?**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	And what nation great who to him an elohim near unto him like Y <sup>e</sup> howah our Elohim, in all our calling upon Him?
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Targum of Onkelos	For what people so great, to whom the Lord is so high in the Name of the Word of the Lord? <u>But the custom of (other) nations is to carry their gods upon their shoulders, that they may seem to be nigh them; but they cannot hear with their ears, (be they nigh or) be they afar off; but the Word of the Lord sits upon His throne high and lifted up, and hears our prayer what time we pray before Him and make our petitions.</u>
Jerusalem targum	For what people is so great, who has God so near to it as the Lord our God is, in every hour that we cry unto Him, <u>and He answers us?</u>
Latin Vulgate	Neither is there any other nation so great, that has gods so near them, as our God is present to all our petitions.
Peshitta (Syriac)	For what nation is there so great, whose god is so near to it as the LORD our God is in all things that we call upon him for?
Septuagint (Greek)	For what <u>manner of</u> nation is so great, which has God so near to them as the Lord our God is in all things in whatsoever we may call upon Him?
Significant differences:	The Targum of Onkelos has a lot of additional text; and even the text not underlined does not match the Hebrew text. The Jerusalem targum adds some text, which one might argue is implied by this verse. The final phrase in the Latin is slightly different from the Hebrew.

### Limited Vocabulary Translations:

Bible in Basic English	For what great nation has a god so near to them as the Lord our God is, whenever we are turned to him in prayer?
Easy English	But the LORD our God is always near to us when we pray to him. It is not like that for the people in other countries.
Easy-to-Read Version	"The Lord our God is near when we ask him to help us. No other nation has a god like that!
Good News Bible (TEV)	"No other nation, no matter how great, has a god who is so near when they need him as the LORD our God is to us. He answers us whenever we call for help.
<i>The Message</i>	Yes. What other great nation has gods that are intimate with them the way God, our God, is with us, always ready to listen to us?
NIRV	The LORD our God is near us every time we pray to him. What other nation is great enough to have its gods that close to them?
New Simplified Bible	»What great nation is there, who has God so near to them? For we call on Jehovah our God for all things!

### Thought-for-thought translations; paraphrases:

Common English Bible	After all, is there any great nation that has gods[a] as close to it as the Lord our God is close to us whenever we call to him?
The Living Bible	For what other nation, great or small, has God among them, as the Lord our God is here among us whenever we call upon him?
New Berkeley Version	For what great nation is there, which Holy Spirit gods so near as the LORD our God is to us, every time we implore Him?
New Century Version	No other nation is as great as we are. Their gods do not come near them, but the Lord our God comes near when we pray to him.

### Partially literal and partially paraphrased translations:

American English Bible	'Why, what other nation is so great that they have a God as close to them as our God Jehovah is [to us], so that we may call to Him about everything?
New Advent (Knox) Bible	And indeed no other nation is so great; no other nation has gods that draw near to it, as our God draws near to us whenever we pray to him

Today's NIV	What other nation is so great [ver 32-34; 2Sa 7:23] as to have their gods near [S Nu 23:21 ; S Ps 46:1 ; Isa 55:6 Ac 17:27 ] them the way the LORD our God is near us whenever we pray to him?
Translation for Translators	Even if other nations are great, there is none [RHQ] of them that has a god who is as near to them as Yahweh our God is to us! Whenever we call out to him <i>to help us, he answers/helps us!</i>

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	For whose great nation <i>has</i> a God as near to them, as Yahweh our God for any-thing we call to him?
Ferrar-Fenton Bible	" For what nation is so great as to possess gods in its breast? As our EVER-LIVING God is to us in all we ask of Him ?
Jubilee Bible 2000	For what nation <i>is there</i> so great who <i>has</i> God so nigh unto them, as the LORD our God is in all <i>things that</i> we call upon him <i>for</i> ?
Lexham English Bible	For what great nation has for it a god near to it as Yahweh our God, whenever [Literally "in every matter/every time we call "] we call <i>upon</i> him?
NIV – UK	What other nation is so great as to have their gods near them the way the Lord our God is near us whenever we pray to him?

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	For in truth, is there a nation as great as ours, whose gods are as near to it as Yahweh, our God, is to us whenever we call upon him?
The Heritage Bible	For what great nation is there that has Elohiym so near to it, as Yahuwah our Eloah is to us, for whatever reason we may call upon Him?
New Jerusalem Bible	And indeed, what great nation has its gods as near as Yahweh our God is to us whenever we call to him?

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	For what great nation is there that has God as close to them as ADONAI our God is, whenever we call on him?
exeGesés companion Bible	For what goyim, so great, who has Elohim so nigh them, as Yah Veh our Elohim, for all we call on him?
JPS (Tanakh—1985)	For what great nation is there that has a god so close at hand as is the Lord our God whenever we call upon Him?
Judaica Press Complete T.	For what great nation is there that has God so near to it, as the Lord our God is at all times that we call upon Him?
Kaplan Translation	What nation is so great that they have God close to it, as God our Lord is, whenever we call Him?
Orthodox Jewish Bible	For what nation is there so great, who hath elohim so near unto them, as Hashem Eloheinu is in all things for which we call upon Him?
Restored Names Version	For what great nation is there that has Elohiym so near to it, as Yahuwah our Eloah is to us, for whatever reason we may call upon Him?

### Expanded/Embellished Bibles:

The Expanded Bible	·No [ <sup>L</sup> What.?] other nation is as great as we are. Their gods do not come near them, but the Lord our God comes near when we pray to him.
The Geneva Bible	For what nation [is there so] great, who [hath] God [so] nigh unto them, as the LORD our God [is] in all [things that] we call upon him [for]? Helping us, and delivering us out of all dangers, as in ( 2 Samuel 7:23 ).

Kretzmann's Commentary	For what nation is there so great, who hath God so nigh unto them, in whose midst God has revealed Himself in so open and definite a manner, <b>as the Lord, our God, is in all things that we call upon Him for?</b> Israel was the only nation with which Jehovah had entered into such a covenant relation, which was sure at all times of His almighty assistance, Psalm 34:19; Psalm 145:18.
NET Bible®	In fact, what other great nation has a god so near to them like the Lord our God whenever we call on him?
The Voice	Indeed, what other nation is so great that it has a god that compares to the Eternal our God as He is near to us whenever we call on Him?

### Literal, almost word-for-word, renderings:

Concordant Literal Version	For what great nation is there which has elohim so near to it as Yahweh our Elohim is in all that we call to Him?
Darby Translation	For what great nation is there that hath God near to them as Jehovah our God is in everything we call upon him for?
Emphasized Bible	For what great nation is there which hath gods nigh unto it,—like Yahweh our God, whensoever we have cried out unto him.
English Standard Version	For what great nation is there that has a god so near to it as the LORD our God is to us, whenever we call upon him?
Green's Literal Translation	For who is a great nation whose God <i>is</i> coming near to them, as Jehovah your God <i>is</i> , in all our calling on Him?
God's Truth (Tyndale)	For what nation is so great that has gods so near unto him: as the Lord our God is near unto us, in all things, when we call unto him?
New King James Version	"For what great nation <i>is there</i> that has God so near to it, as the LORD our God <i>is</i> to us, for whatever reason we may call upon Him?
Webster's Bible Translation	For what nation [is there so] great, which [hath] God [so] nigh to them, as the LORD our God [is] in all [things that] we call upon him [for]?
Young's Updated LT	For which is the great nation that has God near unto it, as Jehovah our God, in all we have called unto Him?

<b>The gist of this verse:</b>	Moses asks these people, <i>is there any other nation that can call upon God (their god) and He (he) answers them?</i>
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## Deuteronomy 4:7

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
mîy (מִי) [pronounced mee]	<i>who, whom; whose, whomever; what; occasionally rendered how, in what way</i>	pronominal interrogative; the verb <i>to be</i> may be implied	Strong's #4310 BDB #566
Under some circumstances, the mîy pronominal interrogative can express a wish or a desire, as in 2Sam. 15:4 or 23:15. <sup>67</sup>			
gôwy (גוֹי) [pronounced GOH-ee]	<i>people, nation</i>	masculine singular noun	Strong's #1471 BDB #156

<sup>67</sup> The Brown-Driver-Briggs Hebrew and English Lexicon; Hendrickson Publishers; ©1996; p. 566.

## Deuteronomy 4:7

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gâdôwl (גִּדּוֹל) [pronounced gaw-DOHL]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud; elder, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	masculine singular adjective	Strong's #1419 BDB #152
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510
'ēlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated elohim, Elohim</i>	masculine plural noun	Strong's #430 BDB #43
Context inevitably tells us whether this is the God, the Creator of the Universe, or foreign gods, which are the result of fertile imagination at best and representative of demons at worst. They are distinguished in a variety of ways (1) there will be the word <i>other</i> associated with the Hebrew word (Ex. 20:3 23:13 Joshua 24:2); (2) there will be a modifying word to indicate that <i>gods</i> is different from the God (Ex. 18:11); (3) the word <i>gods</i> is specifically differentiated from Y <sup>e</sup> howah in the immediate context (Ex. 22:19); (4) God would be associated with a singular verb (Deut. 4:34) and gods with plural verbs (Ex. 32:1, 23); (5) or gods will be modified by <i>foreign</i> or <i>of the Gentiles</i> (Gen. 35:2, 4 Deut. 31:16 2Kings 18:33).			
qârôb (בָּרֵךְ) or qârôwb (בֹּרֵךְ) [pronounced kaw-RO <sup>B</sup> V]	<i>near [in place or time], contiguous, imminent, within a short pace; short, shortness; near in relation, intimate acquaintance; that which is familiar to us; one who brings aide to another; soon, presently</i>	masculine plural adjective; can be used as a substantive	Strong's #7138 BDB #898
'el (לָא) [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 <sup>rd</sup> person masculine singular suffix	Strong's #413 BDB #39
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

## Deuteronomy 4:7

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 <i>Elohim</i>	masculine plural noun with the 1 <sup>st</sup> person plural suffix	Strong's #430 BDB #43
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	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
kôl (כָּל) [pronounced <i>kohl</i> ]	every, each, all of, all; any of, any	masculine singular construct not 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> .			
qârâ' (אָרָא) [pronounced <i>kaw-RAW</i> ]	to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lamed]	Qal infinitive construct with the 1 <sup>st</sup> person plural suffix	Strong's #7121 BDB #894
ʿel (אֶל) [pronounced <i>ehl</i> ]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied) with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #413 BDB #39

**Translation:** *What great nation [is there] which has an elohim [= gods or god] near to it like Y<sup>e</sup>howah our Elohim, with all our calling upon Him [for help]? We will interpret this to reference a god (or, gods) of some random nation. Is there some great nation that those in Moses' audience could cite who have a god or gods upon whom they can call for help?*

The Israelites have gone through the desert for 40 years. There are some things which God has done for them that they do not even realize is extraordinary. Their clothing and sandals did not wear out. Now, if you are a young person or born in the desert, this is all you have known. Therefore, you take it for granted.

The meaning is clear—the earth is filled with great nations, those with a large number of people, an impressive culture, great education, a strong military—but none of these nations had Y<sup>e</sup>howah God. They had their national gods, all of whom had demons lurking behind in the shadows, but Israel was led by the real thing, the Creator of the Universe. God was close enough to call to Him and He would answer them. This nearness of Y<sup>e</sup>howah is testified to throughout Scripture: "Am I a God Who is near," declares Y<sup>e</sup>howah, "And not a God far off? Can a man hide himself in hiding places, so that I do not see him?" declares Y<sup>e</sup>howah. "Do I not fill the heavens and the earth?" declares Y<sup>e</sup>howah (Jer. 23:23–24). Y<sup>e</sup>howah is near to all who call upon Him. To all who call upon Him in truth. He will fulfill the desire of those who fear Him; He will also hear their cry and will deliver them (Psalm 145:18–19; see also Psalm 148:14). The tabernacle was the visible presence of God in the camp, as was the pillar of fire and the cloud; however, any one of Israel could call upon Him. God is our refuge and strength, a very present help in trouble. Therefore, we will not fear, though the earth should change, and though the mountains slip into the heart of the sea (Psalm 46:1–2). "The God Who made the world and all things in it, since He is Lord of heaven and earth, does not dwell in temples made with hands; and He made from one every nation

of mankind to live on all the face of the earth, having determined appointed times and the boundaries of their habitation, that they should seek God, if perhaps they might grope for Him and find Him, though He is not far from each one of us. For in Him we live and move and exist, as even some of your own poets have said, 'For we also are His offspring.' " (Acts 27:24, 26–28). That the Jews could call upon God is testified to in Deut. 33:29 Psalm 34:17–20 145:18 1Kings 2:7.

*The Easy English Bible Commentary: The \*Israelites could pray to the \*LORD at any time. Always the \*LORD was with his people. In other nations, their gods were distant. Those gods were false and not real. Therefore, they could not hear and they could not answer prayer. But \*Israel's God showed that he was with them. There was the special tent in the centre of the camp. God met with Moses there and he spoke with Moses. All through their journey in the \*desert, the \*LORD led them. There was a cloud by day and a fire at night to show that the \*LORD was with them. When they moved, the cloud and the fire went ahead of them to guide them.<sup>68</sup>*

One of the wonderful passages in the Word of God, is where Elijah chides those who believe in false gods, and Elijah wants to give the false prophets of his day some time for their gods to respond. 1Kings 18:25–29 *Then Elijah said to the prophets of Baal, "Choose for yourselves one bull and prepare it first, for you are many, and call upon the name of your god, but put no fire to it." And they took the bull that was given them, and they prepared it and called upon the name of Baal from morning until noon, saying, "O Baal, answer us!" But there was no voice, and no one answered. And they limped around the altar that they had made. And at noon Elijah mocked them, saying, "Cry aloud, for he is a god. Either he is musing, or he is relieving himself, or he is on a journey, or perhaps he is asleep and must be awakened." And they cried aloud and cut themselves after their custom with swords and lances, until the blood gushed out upon them. And as midday passed, they raved on until the time of the offering of the oblation, but there was no voice. No one answered; no one paid attention. But Elijah's God heard him and answered him.*

V. 7 reads: *What great nation [is there] which has an elohim [= gods or god] near to it like Y<sup>e</sup>howah our Elohim, with all our calling upon Him [for help]? There is no nation in human history where the people have a god they can call upon, as Israel could call upon Y<sup>e</sup>howah.*

*Thomas Constable: "The theology of the nations at large taught that the supreme gods were remote and inaccessible [a form of deism]. Though they were perceived in highly anthropomorphic terms, they also were thought to be so busy and preoccupied with their own affairs that they could scarcely take notice of their devotees except when they needed them. [Note: M. Eliade, The Sacred and the Profane, pp. 27-31.] It was in contrast to these notions, then, that Moses drew attention to the Lord, God of Israel, who, though utterly transcendent and wholly different from humankind, paradoxically lives and moves among them." [Note: Merrill, Deuteronomy, p. 117.] "In this exposition of the way of the covenant as the way of wisdom, the foundation was laid in the Torah for the Wisdom literature which was afterwards to find its place in the sacred canon." [Note: Kline, "Deuteronomy," p. 161.].<sup>69</sup>*

*Peter Pett: [This] verse is not saying that Israel believed in the existence of other gods. It is rather making clear that the gods other nations believed in were far off and unreal. We equally today speak of the gods of other religions without believing in them. But the history of Moses demonstrates that he certainly believed and knew that there was only one God Who was totally irresistible and unique. And this will be demonstrated further when he declares that the true God has no form or shape. (Deuteronomy 4:12; Deuteronomy 4:15). The corollary is that those with form or shape are no gods, but are of the earth.<sup>70</sup>*

**Application:** Life in the United States is pretty much a dream because of our relationship to God as a nation. We have no idea how great our lives are. We have good cleaning water coming to every house; we have sewage

<sup>68</sup> From <http://www.easyenglish.info/bible-commentary/deuteronomy-im-1-11-lbw.htm> accessed May 15, 2015.

<sup>69</sup> From <http://www.studydrive.org/commentaries/dcc/view.cgi?bk=4&ch=4> accessed May 15, 2015.

<sup>70</sup> From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=4&ch=4> accessed May 12, 2015.

systems which take the waste away; we have electricity, air conditioning, heating, etc. All of this stuff is not normal for the world. Even the poor of our land enjoy much greater conveniences than even kings of a hundred or more years ago. There are far more people who lack 1 or more of these things than have them all. So we take them for granted. If our water or AC goes out, some of us have a canipion fit, as if our world is going to end.

What our government does out for free is quite remarkable.

## **The Facts About Poverty in America By Robert Rector (the Heritage Foundation)**

February 7, 2012

Mitt Romney declared last week that, if elected president, he would focus on restoring the fortunes of the middle class, not the poor. In a widely circulated remark, Romney said in an interview on CNN: "I'm not concerned about the very poor. We have a safety net there. If it is broke, I'll fix it."

Undoubtedly, Romney would like to rephrase his comment. On Friday, he said he misspoke. The facts about poverty, however, are clear: America's poor are supported by an enormous and expensive government safety net.

The federal government operates more than 70 means-tested welfare or anti-poverty programs, among them Temporary Assistance to Needy Families (TANF), the earned income credit, Supplemental Security Income, Food Stamps, the Women Infants and Children (WIC) food program, Medicaid, public housing, low-income energy assistance and the Social Service Block Grant. These programs provide cash, food, housing, medical care and targeted services to poor and near-poor Americans.

In fiscal year 2011, federal and state government spent \$910 billion on these programs. (This sum does not include Social Security, Medicare or Unemployment Insurance.) How much is \$910 billion? Well, that comes to around \$9,000 for each lower-income American.

Federal means-tested welfare spending has jumped 40 percent since President Obama took office. Of course, it is not unreasonable for welfare spending to rise during a recession. But the big secret is that, under Obama's budget plans, this spending will not go back down when the recession ends.

According to the president's budget documents, federal and state spending on means-tested programs will rise to \$1.2 trillion per year by 2017. In that year, the United States will spend two dollars on welfare for every dollar spent on national defense. By 2021, welfare spending will hit \$1.5 trillion per year.

If Obama has his way, taxpayers will pay \$11.9 trillion for means-tested welfare programs over the next decade, financing the president's goal to perpetually "spread the wealth." That's about \$350,000 in anti-poverty aid for each lower-income household in the U.S.

Discussions about welfare and poverty in America often are confused by a lack of understanding about what it means to be "poor" in the U.S.

Last year the Census Bureau reported that 46 million Americans were poor. For most Americans, the word "poverty" suggests near destitution: an inability to provide one's family with nutritious food, clothing and reasonable shelter. However, only a small number of the millions classified as "poor" by the government fit that description. Although real material hardship does occur, it is limited in scope and severity.

Here are some facts about persons defined as "poor" by the Census Bureau, taken from various government reports:

- 80 percent of poor households have air conditioning.
- Nearly three-fourths have a car or truck, and 31 percent have two or more cars or trucks.

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- Nearly two-thirds have cable or satellite television.
- Half have a personal computer, and one in seven have two or more computers.
- 43 percent have Internet access.
- One-third have a wide-screen plasma or LCD television.
- One-fourth have a digital video recorder system, such as a TiVo.
- More than half of poor families with children have a video game system, such as an Xbox or PlayStation.

Although the mainstream media spread alarming stories about widespread hunger in the nation, in reality most of the poor do not experience hunger or food shortages. The U.S. Department of Agriculture tells us that 96 percent of poor parents report their children were never hungry at any time during the year because they couldn't afford food.

Government surveys show the average consumption of protein, vitamins and minerals is virtually the same for poor and middle-class children and well above recommended norms in most cases. Even during the current recession, four out of five poor adults reported never being hungry anytime in the prior year due to lack of money for food.

Television newscasts about poverty generally portray the poor as homeless individuals or as a destitute family living in an overcrowded, dilapidated trailer. The actual facts are far different: Over the course of a year, just 4 percent of poor persons in the U.S. become temporarily homeless.

Only 9.5 percent of the poor live in mobile homes or trailers. By contrast, 90 percent live in single-family detached houses, townhouses or apartments. The homes of the poor are generally in good repair and rarely overcrowded. In fact, the typical poor American has a larger house or apartment than does the average non-poor person in Sweden, Germany, France or the United Kingdom.

Does the relative absence of material deprivation among the poor show that welfare state has been successful? The answer is a qualified yes. After all, not even the government can spend \$9,000 per person annually without having some short-term impact on living conditions.

But to truly assess the welfare state, we need to remember Lyndon B. Johnson's original goal in launching the War on Poverty in 1964. President Johnson said his objective was to remove "the causes, not just the consequences of poverty." He proclaimed: "Our aim is not only to relieve the symptom of poverty, but to cure it and, above all, to prevent it."

LBJ wasn't proposing a massive system of ever-increasing welfare benefits, doled out to an ever-growing population of beneficiaries. His actual goal was to increase self-sufficiency in future generations, to enable Americans to lift themselves out of poverty without government handouts. He actually promised to reduce, not increase, welfare dependence. He sought to transform the dependent poor by removing their need for aid and making "taxpayers out of tax-eaters."

Judged by those standards, the War on Poverty has been an astonishing failure. Taxpayers have spent over \$17 trillion on means-tested welfare, but the poor are less capable of Johnson's original aim of self-sufficient prosperity than when the War on Poverty began nearly 50 years ago.

The American work ethic has eroded. Even in the best of economic times, the poor work very little. Worse, marriage has collapsed in low-income communities. At the outset of the War on Poverty, 7 percent of children were born outside marriage; today, the annual rate is 42 percent. The disappearance of marriage is the principal cause of child poverty and welfare dependence today.

Tragically, the welfare system is more like a "safety bog" than a safety net. Serving as an alternative to self-support, welfare has eroded work and crushed family structure. Rather than lifting up the poor, the welfare

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state has pushed them down into intergenerational dependence and social marginality.

What is to be done? The answer is to resurrect Johnson's original goal. Welfare's aim should not be to provide ever greater government hand-outs. Instead, we should focus on promoting prosperous self-sufficiency, increasing the number of Americans who can support themselves above poverty without welfare.

Work is key. When the economy revives, able-bodied recipients of means-tested welfare aid should be required to work or prepare for work as a condition of receiving aid. Even more important is the restoration of strong, healthy families. Our nation should eliminate penalties against marriage in welfare programs and launch a proactive campaign to restore marriage in communities where it has vanished.

The current welfare system has served neither the poor nor the taxpayer well. The answer is not to spend more, but to completely overhaul the system.

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From [Heritage.org](http://Heritage.org); and a more complete article is found [here](#). Accessed May 3, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

I have personally done work in a house where the people were being supported by welfare. These were able-bodied young people—half my age, with normal physical capabilities. I was there doing work in the middle of a work day, and there were several adults and near adults gathered around the television at this time. Some of the problems they were unable to repair were, light fixtures that did not work because the light bulb had burned out. I assume that this is something that they had the ability to repair (i.e., buying a new light bulb and replacing the old one), but there was no need to do that. They had me, a person who worked for a living, to do it for them for free. They had an abundance of food, a very nice house, cable television, the internet, cell phones—so what was their motivation to work? They had none. In fact, work would represent possibly a loss in lifestyle coupled with 40 hours devoted to working, when they could be watching television instead. I have observed this with a number of families, of varying ages; none of whom lacked the ability to work—but they lacked the drive or motivation to work.

Work is fundamental to any society; and it is fundamental to the walk of the believer in Jesus Christ. Work is found in perfect environment; in a fallen world, and in the Millennium. It is a basic institution devised by God.

We make a grave error in our society making life easy for those who do not work. Personally, I am not against a safety net for those who actually need it. However, for the most part, NO ONE in their 20's, 30's or 40's, unless they are severely disabled, should be on any kind of welfare assistance. The federal government spends about a trillion dollars a year toward various welfare benefits. Our federal government should spend \$0/year on welfare benefits; and every city and state ought to make such decisions on a more local level. Many times, there will be private solutions to welfare needs (Christian organizations often provide food, housing, clothing and even counseling for those who are without). For some believers in Jesus Christ, this is their calling in life. If this can be done apart from tax dollars, that is what should be done. Let each community decide for themselves.

So, there is no misunderstanding, do I believe that this common sense approach will ever occur? Highly unlikely. I see a continued downward spiral for the United States (based on historical trends; not based upon some gift of prophecy).

**And what nation great which to him statutes and ordinances righteous one as all the law the this which I am giving to your faces the day?**

Deuteronomy  
4:8

**And what [other] great nation had righteous statutes and ordinances like all this Law which I set before you this day?**

**And what other great nation is there which has such righteous statutes and ordinances like those of this Law which I have put before you this day?**

Here is how others have translated this verse:

#### **Ancient texts:**

Masoretic Text (Hebrew)	And what nation great which to him statutes and ordinances righteous one as all the law the this which I am giving to your faces the day?
Targum of Onkelos	And what people have statutes and right judgments according to all this law which I order before you this day?
Latin Vulgate	For what other nation is there so renowned that has ceremonies, and just judgments, and all the law, which I will set forth this day before our eyes?
Peshitta (Syriac)	And what nation is there so great, that has laws and judgments so righteous as all this law which I set before you this day?
Septuagint (Greek)	And what manner of nation is so great, which has righteous statutes and judgments according to all this law, which I set before you this day?

Significant differences: None.

#### **Limited Vocabulary Translations:**

Bible in Basic English	And what great nation has laws and decisions so right as all this law which I put before you today?
Easy English	And people from other countries do not have the good rules that you have in this Law. This is the Law that I am putting in front of you today.
Easy-to-Read Version	And no other nation is great enough to have laws and rules as good as the teachings I give you today.
Good News Bible (TEV)	No other nation, no matter how great, has laws so just as those that I have taught you today.
<i>The Message</i>	And what other great nation has rules and regulations as good and fair as this Revelation that I'm setting before you today?
Names of God Bible	Or what other great nation has such fair laws and rules as all these teachings I am giving you today?
NIRV	I'm giving you the laws of the LORD today. What other nation is great enough to have rules and laws as fair as these?
New Simplified Bible	»And what great nation is there that has statutes and judgments so righteous as the law I present to you this day?

#### **Thought-for-thought translations; paraphrases:**

Common English Bible	Or does any great nation have regulations and case laws as righteous as all this Instruction that I am setting before you today?
The Living Bible	And what nation, no matter how great, has laws as fair as these I am giving you today?
New Century Version	And no other nation has such good teachings and commands as those I am giving to you today.
New Living Translation	And what great nation has decrees and regulations as righteous and fair as this body of instructions that I am giving you today?

**Partially literal and partially paraphrased translations:**

American English Bible	And what other nation has rules and decisions that are as righteous as all these laws that I'm setting before you today?
International Standard V	And what great nation has all the decrees and righteous ordinances like all this teaching that I'm giving you today?
New Advent (Knox) Bible	What other nation can boast that it has observances and decrees so rightly ordered as we have in this law of ours, this law which I am setting before your eyes to-day?
Today's NIV	And what other nation is so great as to have such righteous decrees and laws [Psalm 89:14 ; 97:2 ; 119:7,62,144,160,172 ; Ro 3:2] as this body of laws I am setting before you today?
Translation for Translators	And there is no [RHQ] other nation, even if it is a great nation, that has laws that are as just/fair as the laws that I am telling to you today.

**Mostly literal renderings (with some occasional paraphrasing):**

Ancient Roots Translinear	Whose great nation, has any decree and righteous verdict as this Torah, which I give in front of you this day?
Ferrar-Fenton Bible	And what nation is so great possessing institutions and decrees like these laws that I put before you to-day ?
Lexham English Bible	And what <i>other</i> great nation has for it [Literally "which/that is for him it"] just rules and regulations just like [Literally "as"] <i>this whole</i> [Literally "all of"] law that I <i>am</i> setting <i>before</i> [Literally "to the face of"] <i>you today</i> [Literally "the day"]?
NIV – UK	And what other nation is so great as to have such righteous decrees and laws as this body of laws I am setting before you today?

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	And is there a nation as great as ours whose norms and laws are as just as this Law which I give you today?
The Heritage Bible	And who <i>is</i> a people so great, whose enactments and judgments are so righteous as all this law, which I give before your face this day?
New American Bible (2011)	Or what great nation has statutes and ordinances that are as just as this whole law which I am setting before you today? Dt 4:44.
New Jerusalem Bible	And what great nation has laws and customs as upright as the entirety of this Law which I am laying down for you today?
Revised English Bible	What great nation is there whose statutes and laws are so just, as is all this code of laws which I am setting before you today?

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	What great nation is there that has laws and rulings as just as this entire Torah which I am setting before you today?
exeGesés companion Bible	And what goyim, so great, whose statutes and judgments as just as all this torah, which I set at your face this day?
JPS (Tanakh—1985)	Or what great nation has laws and rules as perfect as all this Teaching that I set before you this day?
Kaplan Translation	What nation is so great that they have such righteous rules and laws, like this entire Torah that I am presenting before you today?
Orthodox Jewish Bible	And what nation is there so great, that hath chukkim and mishpatim tzaddikim as all this torah, which I set before you today?
<i>The Scriptures</i> 1998	“And what great nation is there that has such laws and righteous right-rulings like all this Torah which I set before you this day?

**Expanded/Embellished Bibles:**

<i>The Amplified Bible</i>	And what large <i>and</i> important nation has statutes <i>and</i> ordinances so upright and just as all this law which I set before you today?
The Expanded Bible	·And no [‘What.?’] other nation has such good ·teachings [statutes; ordinances; requirements] and commands as those I am giving to you today.
Kretzmann’s Commentary	And what nation is there so great that hath statutes and judgments so righteous as all this Law which I set before you this day? All true righteousness of life has its roots in God, and the more the knowledge of the true God is darkened, the more is the foundation of all true law and order shaken to its very depths.
NET Bible®	And what other great nation has statutes and ordinances as just [Or "pure"; or "fair"; Heb "righteous."] as this whole law that I am about to share with [Heb "place before."] you today?
The Voice	What other nation is so great that it has rules and judgments as just as the ones contained in this whole law I'm presenting to you today?

The Lord chooses Israel from among all the nations to be His own people; but that choice, paradoxically, is for the sake of all the other nations too. Israel is supposed to create a model society, following His laws, and this is supposed to attract other nations to true faith in Him. Most of the Old Testament describes how the Lord is at work in close relationship with one nation. But it also provides continual glimpses, like this one, of the way that relationship is designed to be a vehicle to reach all nations. The "law" is a complex legal code designed to build a new society out of former desert wanderers.

**Literal, almost word-for-word, renderings:**

Concordant Literal Version	And what great nation is there which has statutes and judgments so righteous as all this law that I am putting before you today?
Context Group Version	And what great nation is there, that has statutes and ordinances so vindicated as all this law, which I set before you {pl} this day?
<i>Emphasized Bible</i>	Or what great nation which hath righteous statutes and regulations, like all this law, which, I, am setting before you to-day?
English Standard V. – UK	And what great nation is there, that has statutes and rules so righteous as all this law that I set before you today?
God’s Truth (Tyndale)	Yea, and what nation is so great that has ordinances and laws so righteous, as all this law which I set before you this day.
NASB	Or what great nation is there that has statutes and judgments as righteous as this whole law which I am setting before you today?
New King James Version	And what great nation is there that has such statutes and righteous judgments as are in all this law which I set before you this day?
World English Bible	What great nation is there, that has statutes and ordinances so righteous as all this law, which I set before you this day?
Young’s Updated LT	And which <i>is</i> the great nation which has righteous statutes and judgments according to all this law which I am setting before you today?

**The gist of this verse:** Moses asks the Israelites, *what other nation has such wise statutes and judgments as you have?*

## Deuteronomy 4:8

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (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
mîy (מִי) [pronounced <i>mee</i> ]	<i>who, whom; whose, whomever; what; occasionally rendered how, in what way</i>	pronominal interrogative; the verb <i>to be</i> may be implied	Strong's #4310 BDB #566
gôwy (גוי) [pronounced <i>GOH-ee</i> ]	<i>people, nation</i>	masculine singular noun	Strong's #1471 BDB #156
gâdôwl (גדול) [pronounced <i>gaw-DOHL</i> ]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud; elder, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	masculine singular adjective	Strong's #1419 BDB #152
ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i> ]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510
chuqqîym (חֻקִּים) [pronounced <i>khook-KEEM</i> ]	<i>decrees, those things which are decreed; statutes; boundaries, defined limitations; appointed portions of labor, tasks</i>	masculine plural noun	Strong's #2706 BDB #349
w <sup>e</sup> (or v <sup>e</sup> ) (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
mîsh'pâṭîym (מִשְׁפָּטִים) [pronounced <i>mish<sup>e</sup>-paw-TEEM</i> ]	<i>laws; judgements; appeals; responsibilities; privileges; customs; justice; verdicts rendered by a judge, judicial decisions, judicial sentences</i>	masculine plural noun	Strong's #4941 BDB #1048
tsaddîyq (צַדִּיק) [pronounced <i>tsahd-DEEK</i> ]	<i>just, righteous, justified, vindicated; absolute or perfect righteousness [if applied to God]</i>	masculine plural adjective, often used as a substantive	Strong's #6662 BDB #843
kaph or k <sup>e</sup> (כ) [pronounced <i>k<sup>e</sup></i> ]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
kôl (כָּל) [pronounced <i>kohl</i> ]	<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

## Deuteronomy 4:8

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tôwrah (תּוֹרָה or הֲרֹט) [pronounced TOH-rah]	<i>instruction, doctrine; [human and divine] law, direction, regulations, protocol; custom; transliterated Torah</i>	feminine singular noun with the definite article	Strong's #8451 and #8452 BDB #435
zô'th (זֹאת) [pronounced zoth]	<i>here, this, thus</i>	feminine singular of zeh; demonstrative pronoun, adverb; with the definite article	Strong's #2063 (& 2088, 2090) BDB #260
The NET Bible: <i>The Hebrew phrase תּוֹרָה הַזֹּאת (hattorah hazzo't), in this context, refers specifically to the Book of Deuteronomy. That is, it is the collection of all the מִשְׁפָּטִים (mishpatim, "ordinances," 4:1) to be included in the covenant text. In a full canonical sense, of course, it pertains to the entire Pentateuch or Torah.</i> <sup>71</sup>			
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
'ânôkîy (אֲנִי) [pronounced awn-oh-KEE]	<i>I, me; (sometimes a verb is implied)</i>	1 <sup>st</sup> person singular personal pronoun	Strong's #595 BDB #59
nâthan (נָתַן) [pronounced naw-THAHN]	<i>is giving, granting, is placing, putting, setting; is making</i>	Qal active participle	Strong's #5414 BDB #678
lâmed (ל) [pronounced l <sup>ə</sup> ]	<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 <sup>nd</sup> person masculine plural suffix	Strong's #6440 BDB #815
Together, they literally translate to, <i>to your faces</i> . However, they properly 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> .			
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398

**Translation:** And what [other] great nation had righteous statutes and ordinances like all this Law which I set before you this day? Moses has given them this extensive system of laws which are designed both to reveal the Lord Jesus Christ as well as to provide them with law and order as well as laws which would preserve them as a people. What Moses is giving them is unlike anything that had been given before. There are millions of Jews alive today because of the wisdom of these laws.

This was originally placed in **Genesis 17** ([HTML](#)) ([PDF](#)) ([WPD](#)).

<sup>71</sup> From <https://bible.org/netbible/index.htm?deu4.htm> accessed April 6, 2015 (footnote).

These are the codes which we actually have records of, which suggests that there were many legal codes from this era.

Ancient Law Codes		
Codes	Date	Information
The Code of Urukagina	2,380–2,360 B.C.	Urukagina was a ruler of the city-state Lagash in Mesopotamia circa 2380–2360 B.C.
The Code of Ur-Nammu	circa 2100–2050 B.C.	This is the oldest known tablet which contains a law code that survives today. It was written in the Sumerian language.
The Laws of Eshnunna	1930 B.C.	These laws are inscribed on two cuneiform tablets discovered in Baghdad, Iraq. This law code is named after a city, rather than after a person. This apparently governed an area north of Ur. These laws are written in the Akkadian language.
The Codex of Lipit-Ishtar	1934–1924 B.C.	Lipit-Ishtar was the fifth ruler of the first dynasty of Isin. He is partially known for the legal code written in his name. This is apparently written in Sumerian, and the laws were a legal code, defining specific penalties for specific crimes and acts of wrongdoing.
The Code of Hammurabi	circa 1780 B.C.	The Code of Hammurabi is a Babylonian law code written by the sixth Babylonian king, Hammurabi

This suggests that during this time period, there was a profound concern with law, morality and legal consequences. This is the time period during which Abram lived.

These references are taken out of Wikipedia, accessed November 16, 2011, and linked below:

[The Code of Urukagina](#)  
[The Code of Ur-Nammu](#)  
[The Laws of Eshnunna](#)  
[The Codex of Lipit-Ishtar](#)  
[The Code of Hammurabi](#)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The code which sparks the most discussion is the [code of Hammurabi](#), which was, in many ways, reasonable and would have provided law and order. There was a great amount of time spend on personal possessions, land, inheritances; as well as relationships and a variety of crimes.

What was completely ignored by the code of Hammurabi were religious laws (insofar as we know; some of their laws are missing). Some have claimed that these laws were a basis for the Mosaic Law, but there is not enough similarity between then to make such a claim. Given the time frame, it is likely that Moses, as a young man, might have studied these laws, but it is clear from a simple reading that he did not copy them.

*The Easy English Bible Commentary: No other nation had such advantages as the \*Israelites had. They had real contact with their God. Their God was with them. Also, they had the benefit of very clear and wise laws. Those laws showed the \*Israelites how they must live. They were the rules that showed them how to please God.<sup>72</sup>*

These two lines make up somewhat of a stanza, both of them carrying within them the same sentence structure even though this sentence structure does not fit the sentence exactly (which is why they sound stilted when

<sup>72</sup> From <http://www.easyenglish.info/bible-commentary/deuteronomy-im-1-11-lbw.htm> accessed May 15, 2015.

translated literally). For what great nation which it gods near for Y<sup>e</sup>howah our God in all our calling unto Him? And what great nation which it righteous statutes and judgements as all the law—this [law]—which I am setting before you today? I underlined the portions which were the exact same words in the exact same morphology, attempting to give as literal of a translation as possible. God had set up a system of laws which were both fair and just, reflecting His perfect character. Furthermore, within these laws was a complete Christology, revealing the gospel to millions of people, while keeping it a secret from Satan. See **Satan did not know about the cross** ([HTML](#)) ([PDF](#)) ([WPD](#)).

And besides this, there were laws of sanitation and quarantine which we have studied which would protect the nation Israel from an internal destruction due to disease (note that this is both practical and symbolic). These is no nation which had laws of this caliber, laws which could be instituted in any nation today which would result in an improvement over whatever system of law that they have.

Let's sum these reasons up.

### The Wisdom of the Law of God

1. The Law of Moses gave Israel law and order which lasted for hundreds of years. It defined crimes against society as well as punishments to be meted out against those committing such crimes in order to discourage these actions in nation Israel.
2. A complete Christology is provided in the animal sacrifices, which both exposes the sons of Israel to the gospel while, at the same time, keeping the exact nature of Christ's sacrifice hidden from Satan. As a result, millions of people believed in the God of Israel while participating in animal sacrifices, yet Satan did not recognize the purpose of Jesus going to the cross until it was too late.
3. There were a variety of dietary laws which preserved the health of the Israelites in a world before refrigeration. Many foods were described as clean and unclean; and this preserved the people of Israel because they did not eat unclean foods (which could be more disease ridden without refrigeration). Here is where many critics make mistakes at criticizing the Bible (along the lines of, "You oppose homosexuality! Well then, you can't eat shellfish either!"). Engaging in a homosexual act was punishable by death under the Law of Moses. If someone came in contact with some unclean or ate food that was unclean, they would be ceremonially unclean for a week or so. People were not executed for eating shrimp, as there was no moral problem with shrimp.
4. One fascinating area of the Law of Moses are the practical hints found in the book of Deuteronomy. Moses was presiding over a people who had grown up in the desert-wilderness under unrealistic conditions. They were about to go in and take the land of promise, but they had never farmed before or built houses. Moses will give them practical advice, some of which is seized by Paul in the New Testament and given spiritual application (like allowing, for instance, the ox treading the grain the ability to put his nose down and to eat some of that grain). Again, like the previous set of laws, critics of reveal their ignorance when they make statements like, "You don't like homosexuals? Well, you had better not wear cotton/polyester blends!" The Jews to whom Moses spoke lived where God preserved their clothing and their footwear. When they took the land of promise, they would be subject to normal living conditions again. Therefore, they were told not to mix wool fibers with cotton fibers (as they would shrink at different rates, leaving the person with unuseable clothing).
5. Therefore, Moses asks the question: And what great nation is there, that has statutes and rules so righteous as all this law that I set before you today? (Deut. 4:8; ESV)

Gill writes: *Now there was not any nation then in being, nor any since, to be compared with the nation of the Jews, for the wise and wholesome laws given unto them; no, not the more cultivated and civilized nations, as the Grecians and Romans, who had the advantage of such wise lawgivers as they were accounted, as Solon, Lycurgus, Numa, and others; and indeed the best laws that they had seem to be borrowed from the Jews.*<sup>73</sup>

<sup>73</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 4:8.

Matthew Poole: *the true greatness of a nation does not consist in pomp or power, or largeness of empire, as commonly men think, but in the righteousness of its laws.*<sup>74</sup>

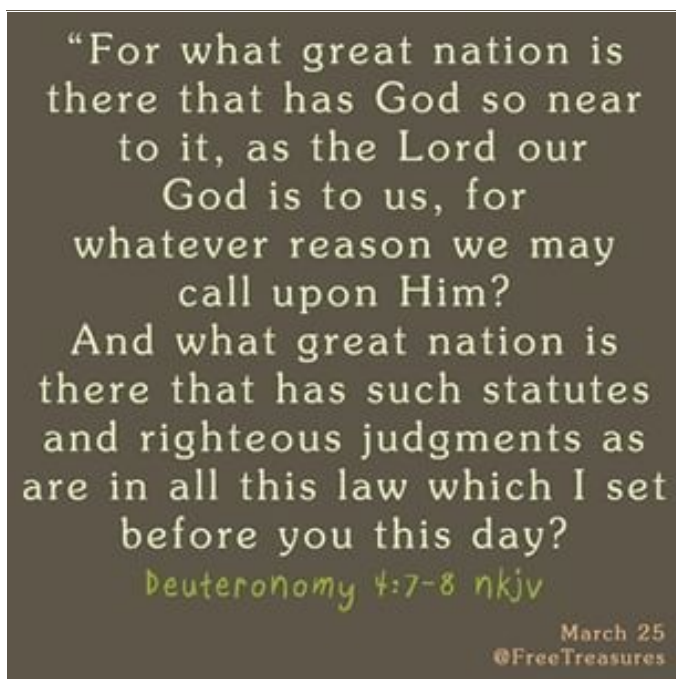
## Chapter Outline

## Charts, Graphics and Short Doctrines

It is clearly and continually emphasized throughout God's Word that He and all that He does is righteous: Righteousness and justice are the foundation of Your throne. Grace and truth go before You (Psalm 89:14). Your testimonies are righteous forever; give me understanding that I may live...the sum of Your Word is truth, and every one of Your righteous ordinances is everlasting (Psalm 119:144, 160). See also Psalm 97:2 119:172.

**Deuteronomy 4:7–8** (graphic); from [Pinsta.me](https://www.pinsta.me); accessed May 17, 2015.

Matthew Henry sums up vv. 7–8: *This mighty and attractive force of the wisdom of Israel consisted in the fact, that in Jehovah they possessed a God who was at hand with His help when they called upon Him (cf. Deut. 33:29 Psalm 34:19 Psalm 145:18 1Kings 2:7), as none of the gods of the other nations had ever been; and that in the law of God they possessed such statutes and rights as the heathen never had. True right has its roots in God; and with the obscuration of the knowledge of God, law and right, with their divinely established foundations, are also shaken and obscured (cf. Rom. 1:26–32).*<sup>75</sup>



Psalm 19:7–11 The law of the LORD is perfect, reviving the soul; the testimony of the LORD is sure, making wise the simple; the precepts of the LORD are right, rejoicing the heart; the commandment of the LORD is pure, enlightening the eyes; the fear of the LORD is clean, enduring forever; the rules of the LORD are true, and righteous altogether. More to be desired are they than gold, even much fine gold; sweeter also than honey and drippings of the honeycomb. Moreover, by them is Your servant warned; in keeping them there is great reward. (ESV; capitalized) Psalm 78:1–8 Give ear, O my people, to my teaching; incline your ears to the words of my mouth! I will open my mouth in a parable; I will utter dark

sayings from of old, things that we have heard and known, that our fathers have told us. We will not hide them from their children, but tell to the coming generation the glorious deeds of the LORD, and His might, and the wonders that He has done. He established a testimony in Jacob and appointed a law in Israel, which He commanded our fathers to teach to their children, that the next generation might know them, the children yet unborn, and arise and tell them to their children, so that they should set their hope in God and not forget the works of God, but keep His commandments; and that they should not be like their fathers, a stubborn and rebellious generation, a generation whose heart was not steadfast, whose spirit was not faithful to God.

Rom. 7:12–14 So the law is holy, and the commandment is holy and righteous and good. Did that which is good, then, bring death to me? By no means! It was sin, producing death in me through what is good, in order that sin might be shown to be sin, and through the commandment might become sinful beyond measure. For we know that the law is spiritual, but I am of the flesh, sold under sin. (ESV)

<sup>74</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Deut. 4:8 (slightly edited).

<sup>75</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Deut. 4:7–8.

## Chapter Outline

## Charts, Graphics and Short Doctrines

## Do not forget what you have seen and heard at Horeb

Only take heed and guard your soul greatly, lest you forget the words which have seen your [two] eyes and lest depart from your heart all days of your lives. And make them known to your sons and to sons of your sons, a day which you stood to faces of Y<sup>e</sup>howah your Elohim in Horeb, in a saying Y<sup>e</sup>howah unto me, ‘Gather to Me the people and I will make them hear My words which they will learn to fear Me all the days that they [are] living upon the ground; and their sons they will teach.’

Deuteronomy  
4:9–10

Only be careful and carefully [lit., *greatly*] guard your soul, so that you do not forget what your eyes have seen and so that [these things] do not depart from your heart throughout your entire life [lit., *all days of your lives*]. Make [these things] known to your sons and to your sons’ sons—the day when you stood before Y<sup>e</sup>howah your Elohim in Horeb, and [lit., *when*] Y<sup>e</sup>howah said to me, ‘Gather the people to Me and I will make them hear My words so [lit., *that*] they will learn to fear Me all the days that they [are] living upon the earth. Furthermore, they will teach [this] to their sons.’

Only, be careful in your lives and guard your soul so that you do not forget what your eyes have seen, so that these things do not depart from your thinking throughout your entire life. Make these things known to your sons and to their sons. Tell them about the day that you stood before Jehovah your God in Horeb, when He said to me, ‘Gather the people to Me and I will make them hear My words so that they will learn to fear Me all the days that they live on this earth. Furthermore, they will teach all of this to their sons.’

Here is how others have translated this verse:

## Ancient texts:

Masoretic Text (Hebrew)

Only take heed and guard your soul greatly, lest you forget the words which have seen your [two] eyes and lest depart from your heart all days of your lives. And make them known to your sons and to sons of your sons, a day which you stood to faces of Y<sup>e</sup>howah your Elohim in Horeb, in a saying Y<sup>e</sup>howah unto me, ‘Gather to Me the people and I will make them hear My words which they will learn to fear Me all the days that they [are] living upon the ground; and their sons they will teach.’

Targum of Onkelos

Only take heed to yourselves and diligently keep your souls, lest you forget the things which you beheld with your eyes at Sinai, and that they depart not from your heart all the days of your life, and you may teach them to your children, and to your children’s children; and that you may make yourselves pure in your transactions thereby, as in the day when you stood before the Lord your God at Horeb, at the time when the Lord said to me: Gather the people before Me, that they may hear My words, by which they will learn to fear before Me all the days that they remain upon the earth, and may teach their children.

Latin Vulgate

Keep yourself therefore, and your soul carefully. Forget not the words that your eyes have seen, and let them not go out of your heart all the days of your life. You will teach them to your sons and to your grandsons, From the day in which you stood before the Lord your God in Horeb, when the Lord spoke to me, saying: Call together the people unto me, that they may hear my words, and may learn to fear me all the time that they live on the earth, and may teach their children.

Peshitta (Syriac)

Only take heed for yourselves, and keep your soul diligently, lest you forget the things which your eyes have seen, and lest they depart from your heart all the days of your life; but declare them to your children and your children’s children. The day that you stood before the LORD your God in Horeb, when the LORD said to me,

Gather the people together before me, and I will make them hear My words, that they may learn to worship me all the days that they shall live upon the earth, and that they may teach their children.

Septuagint (Greek)

Take heed to yourself, and keep your heart diligently: forget not any of the things, which your eyes have seen, and let them not depart from your heart all the days of your life; and you shall teach your sons and your sons' sons, *even the things that happened in the day in which you stood before the Lord our God in Horeb in the day of the assembly*; for the Lord said to me, Gather the people to Me, and let them hear My words, that they may learn to fear Me all the days which they live upon the earth, and they shall teach their sons.

Significant differences:

Some extra text is found in both the targum and the LXX.

### Limited Vocabulary Translations:

Bible in Basic English

Only take care, and keep watch on your soul, for fear that the things which your eyes have seen go from your memory and from your heart all the days of your life; but let the knowledge of them be given to your children and to your children's children; That day when you were waiting before the Lord your God in Horeb, and the Lord said to me, Make all the people come together, so that hearing my words they may go in fear of me all the days of their life on earth and give this teaching to their children.

Easy English

But be careful. Always think about what you do. Do not forget the things that your eyes have seen. Remember these things for as long as you live. Tell your children and your grandchildren about the things that God has done. Remember when you stood in front of the LORD your God at Mount Horeb. He said to me, "Bring all the people to me to hear what I say. Then they will learn to think and speak well about me. They will do this as long as they live in their country. And they will teach my words to their children."

Easy-to-Read Version

But you must be careful! Be sure that as long as you live you never forget the things you have seen. You must teach those things to your children and grandchildren. Remember the day you stood before the Lord your God at Mount Horeb (Sinai). The Lord said to me, 'Gather the people together to listen to the things I say. Then they will learn to respect me as long as they live on earth. And they will teach these things to their children.'

Good News Bible (TEV)

Be on your guard! Make certain that you do not forget, as long as you live, what you have seen with your own eyes. Tell your children and your grandchildren about the day you stood in the presence of the LORD your God at Mount Sinai, when he said to me, 'Assemble the people. I want them to hear what I have to say, so that they will learn to obey me as long as they live and so that they will teach their children to do the same.'

The Message

Just make sure you stay alert. Keep close watch over yourselves. Don't forget anything of what you've seen. Don't let your heart wander off. Stay vigilant as long as you live. Teach what you've seen and heard to your children and grandchildren. That day when you stood before God, your God, at Horeb, God said to me, "Assemble the people in my presence to listen to my words so that they will learn to fear me in holy fear for as long as they live on the land, and then they will teach these same words to their children."

Names of God Bible

However, be careful, and watch yourselves closely so that you don't forget the things which you have seen with your own eyes. Don't let them fade from your memory as long as you live. Teach them to your children and grandchildren. Never forget the day you stood in front of **Yahweh** your **Elohim** at Mount Horeb. **Yahweh** had said to me, "Assemble the people in front of me, and I will let them hear my

words. Then they will learn to fear me as long as they live on earth, and they will teach their children the same thing."

NIRV

Don't be careless. Instead, be very careful. Don't forget the things your eyes have seen. As long as you live, don't let them slip from your mind. Teach them to your children and their children after them. Remember the day you stood at Mount Horeb. The Lord your God was there. He said to me, "Bring the people to me to hear my words. I want them to learn to have respect for me as long as they live in the land. I want them to teach my words to their children."

New Simplified Bible

»Be on your guard! Make sure you do not forget, as long as you live, what you have seen with your own eyes. Teach them to your children and your grandchildren.  
»Do you remember the day you stood in the presence of Jehovah your God at Mount Sinai (Horeb)? He said to me: 'assemble the people. I want them to hear what I have to say, so that they will learn to obey me as long as they live. Then they will teach their children to do the same.'

### Thought-for-thought translations; paraphrases:

Common English Bible

But be on guard and watch yourselves closely so that you don't forget the things your eyes saw and so they never leave your mind as long as you live. Teach them to your children and your grandchildren. Remember that [Heb lacks *remember that.*] day when you stood before the Lord your God at Horeb, when the Lord said to me: "Gather the people to me. I will declare my words to them so that they will learn to fear me every day of their lives on the fertile land, and teach their children to do the same."

Contemporary English V.

You must be very careful not to forget the things you have seen God do for you. Keep reminding yourselves, and tell your children and grandchildren as well. Do you remember the day you stood in the LORD's presence at Mount Sinai? The LORD said, "Moses, bring the people of Israel here. I want to speak to them so they will obey me as long as they live, and so they will teach their children to obey me too."

The Living Bible

"But watch out! Be very careful never to forget what you have seen God doing for you. May his miracles have a deep and permanent effect upon your lives! Tell your children and your grandchildren about the glorious miracles he did. Tell them especially about the day you stood before the Lord at Mount Horeb, and he told me, 'Summon the people before me and I will instruct them, so that they will learn always to reverence me, and so that they can teach my laws to their children.'

New Berkeley Version

"Still you must be on your guard and watch our step, lest you forget the things you have seen [Continuously this is stressed in Deuteronomy, because so much in Israel's world continued to lure away from the one true God. See 1John 2:15, 16 5:21.]. Never let them fade from your memory all the days of your life but make them known to your children and to your grandchildren, (especially) that day at Horeb, when you stood in the presence of the LORD your God, and the LORD said to me: Assemble the people here in My presence, and I will make them hear My word, that they may learn to revere Me as long as they shall live on the earth, and that they may teach the same to their children.

New Century Version

But be careful! Watch out and don't forget the things you have seen. Don't forget them as long as you live, but teach them to your children and grandchildren. Remember the day you stood before the Lord your God at Mount Sinai. He said to me, "Bring the people together so I can tell them what I have to say. Then they will respect me as long as they live in the land, and they will teach these things to their children."

New Life Version

"Only be careful. Keep watch over your life. Or you might forget the things you have seen. Do not let them leave your heart for the rest of your life. But teach them to your children and to your grandchildren. Remember the day you stood before the

Lord your God at Mount Sinai. The Lord said to me, 'Gather the people together before Me, so I may let them hear My words. Then they may learn to fear Me all the days they live on the earth, and they may teach their children.'

New Living Translation "But watch out! Be careful never to forget what you yourself have seen. Do not let these memories escape from your mind as long as you live! And be sure to pass them on to your children and grandchildren. Never forget the day when you stood before the Lord your God at Mount Sinai [Hebrew Horeb, another name for Sinai; also in 4:15.], where he told me, 'Summon the people before me, and I will personally instruct them. Then they will learn to fear me as long as they live, and they will teach their children to fear me also.'

### Partially literal and partially paraphrased translations:

American English Bible 'Keep an eye on yourselves and carefully guard your hearts. Don't forget any of the things that you've seen, and keep them in your hearts throughout your lives! You must teach your sons and your grandsons 10 the things that happened when you gathered before Jehovah our God at Horeb. when the Lord said to me, *Gather the people to Me and have them listen to My words, so they can learn to fear Me for as long as they live in the land, and then teach this to their sons.*

Beck's American Translation *Our God and Others*  
 "Only be on your guard and watch yourselves carefully, so that as long as you live you don't forget or fail to keep in mind, but tell your children and grandchildren, what you saw when you stood before the LORD your God at Horeb. The LORD had told me: 'Gather the people before Me, and I will let them hear what I say so they can learn to fear Me as long as they live on the earth and so teach their children.'

International Standard V Only guard yourselves carefully so you won't forget the things that you saw and let them slip from your mind for the rest of your life. Tell them to your children and to your grandchildren. The day you stood in the presence of the LORD your God in Horeb, the LORD told me, 'Gather the people before me so they may hear my words, learn to revere me the whole time that they live in the land, and teach them [The Heb. lacks *them*] to their children."

New Advent (Knox) Bible Keep anxious guard, then, Israel, as thou lovest thy own life. Never let the memory of what thy own eyes have seen fade from thy heart, as long as thou livest; hand it on to thy sons, and thy sons' sons, the memory of that day when thou didst stand in the Lord's presence at mount Horeb. Summon the whole people, the Lord said to me, so that they may hear these words of mine, and learn, and teach their children after them, to fear me all their life long.

Translation for Translators But be very careful! [DOU, IDI] Do not forget what you [SYN] have seen God do. Remember those things as long as you are alive. Tell them to your children and your grandchildren. Tell them about the day that your ancestors stood in the presence of Yahweh our God at Sinai Mountain, when he said to me, 'Gather the people together, in order that they can hear what I say. I want them to learn to have an awesome respect for me as long as they are alive, and I want them to teach their children to do that also.'

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Only keep to yourself, and keep your soul a hundredfold all the days of your life that your sons know them, and your sons' sons. Otherwise you will forget the words which your eyes saw, and otherwise they will turn your heart. The day that you stood in front of Yahweh your God in Horeb, Yahweh said to me, "Assemble the people for me to hear my words, to teach their sons to fear me all the days they live over the property."

Ferrar-Fenton Bible	Only guard yourselves, and guard your lives carefully, from forgetting the events that your eyes have seen, and from turning your heart away all the days of your life; and teach them to your children, and to your children's children. Upon the day when you stood before your Ever-living God at Horeb, when the Ever-living commanded me, "Collect the People to Me, and I will let them hear what they must learn, so that they may fear Me all the time they live on the earth, and teach their children."
Lexham English Bible	"However, take care [Literally "watch"] for yourself and watch your inner self [Or "soul"] closely, so that you do not forget the things that your eyes have seen, so that they do not slip from your mind all the days of your life; and you shall make them known to your children and to your grandchildren [Literally "the children of your children"]. Remember the day that you stood before [Literally "to the face of"] Yahweh your God at Horeb when Yahweh said to me [Literally "when to say Yahweh"], 'Summon for me the people so that I can tell them my words, that they may learn to fear me all of the days they are alive on the earth and so that they may teach their children.'
NIV – UK	Only be careful, and watch yourselves closely so that you do not forget the things your eyes have seen or let them fade from your heart as long as you live. Teach them to your children and to their children after them. Remember the day you stood before the Lord your God at Horeb, when he said to me, 'Assemble the people before me to hear my words so that they may learn to revere me as long as they live in the land and may teach them to their children.'

#### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	But be careful and be on your guard. Do not forget these things which your own eyes have seen nor let them depart from your heart as long as you live. But on the contrary, teach them to your children and to your children's children. You were in the presence of Yahweh at Mount Horeb when he spoke to me, 'Gather the people before me that they may hear my words. Thus they will fear me as long as they live in that land and will teach these words to their children.'
The Heritage Bible	Only hedge yourself about, and exceedingly hedge about your soul, lest you forget the words which your eyes have seen, and lest they depart from your heart all the days of your life, and you shall make them known to your children, and your children's children; The day that you stood before the face of Jehovah, your God, in Horeb, Jehovah said to me, Assemble to me the people, and I will make them attentively hear my words, that they may learn to fear me all the days that they are alive upon the land, and they shall teach their children.
New American Bible (2002)	"However, take care and be earnestly on your guard not to forget the things which your own eyes have seen, nor let them slip from your memory as long as you live, but teach them to your children and to your children's children. There was the day on which you stood before the LORD, your God, at Horeb, and he said to me, 'Assemble the people for me; I will have them hear my words, that they may learn to fear me as long as they live in the land and may so teach their children.' Beginning here and continuing on for several verses (at least to the end of v ? Deut. 4:14) is the "reminiscence," the account of the things that the Israelites should recall and teach their children.
New American Bible (2011)	<i>Revelation at Horeb.</i> However, be on your guard and be very careful not to forget the things your own eyes have seen, nor let them slip from your heart as long as you live, but make them known to your children [Dt 6:7, 20-25; 11:19-21; 29:29; 31:12-13; Ps 78:3-6.] and to your children's children, that day you stood before the LORD, your God, at Horeb, when the LORD said to me: Assemble the people for me, that I may let them hear my words, that they may learn to fear [Fear: not in the sense of "be terrified,"

	but rather "manifest reverence or awe."] me as long as they live in the land and may so teach their children.
New Jerusalem Bible	'But take care, as you value your lives! Do not forget the things which you yourselves have seen, or let them slip from your heart as long as you live; teach them, rather, to your children and to your children's children. The day you stood at Horeb in the presence of Yahweh your God, Yahweh said to me, "Summon the people to me; I want them to hear me speaking, so that they will learn to fear me all the days they live on earth, and teach this to their children."
New RSV	But take care and watch yourselves closely, so as neither to forget the things that your eyes have seen nor to let them slip from your mind all the days of your life; make them known to your children and your children's children- how you once stood before the Lord your God at Horeb, when the Lord said to me, 'Assemble the people for me, and I will let them hear my words, so that they may learn to fear me as long as they live on the earth, and may teach their children to do so'; you approached and stood at the foot of the mountain while the mountain was blazing up to the very heavens, shrouded in dark clouds. V. 11 is included for context.
Revised English Bible	But take care: keep careful watch on yourselves so that you do not forget the things that you have seen with your own eyes; do not let them pass from your minds as long as you live, but teach them to your children and to your children's children. You must never forget the day when you stood before the LORD your God at Horeb, and the LORD said to me, "Assemble the people for me; I shall make them hear my words and they will learn to fear me all their lives in the land, and they will teach their children to do so."

#### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Only be careful, and watch yourselves diligently as long as you live, so that you won't forget what you saw with your own eyes, so that these things won't vanish from your hearts. Rather, make them known to your children and grandchildren - the day you stood before ADONAI your God at Horev, when ADONAI said to me, 'Gather the people to me, and I will make them hear my very words, so that they will learn to hold me in awe as long as they live on earth, and so that they will teach their children.'
exeGeses companion Bible	Only guard yourself and guard your soul mightily, lest you forget the words your eyes saw; and lest they turn aside from your heart all the days of your life: but teach them to your sons and the sons of your sons. The day you stood at the face of Yah Veh your Elohim in Horeb, when Yah Veh said to me, Congregate the people to hear my words - to learn to awe me all the days they live on the soil and to teach their sons.
JPS (Tanakh—1985)	But take utmost care and watch yourselves scrupulously, so that you do not forget the things that you saw with your own eyes and so that they do not fade from your mind as long as you live. And make them known to your children and to your children's children: The day you stood before the Lord your God at Horeb, when the Lord said to Me, "Gather the people to Me that I may let them hear My words, in order that they may learn to revere Me as long as they live on earth, and may so teach their children."
Judaica Press Complete T.	But beware and watch yourself very well, lest you forget the things that your eyes saw, and lest these things depart from your heart, all the days of your life, and you

Kaplan Translation	<p>shall make them known to your children and to your children's children, the day you stood before the Lord your God at Horeb, when the Lord said to me, "Assemble the people for Me, and I will let them hear My words, that they may learn to fear Me all the days that they live on the earth, and that they may teach their children.</p> <p>Only take heed and watch yourself very carefully, so that you do not forget the things that your eyes saw. Do not let [this memory] leave your hearts, all the days of your lives. Teach your children and children's children about the day you stood before God your Lord at Horeb.</p>
Orthodox Jewish Bible	<p>It was then that God said to me, 'Congregate the people for Me, and I will let them hear My words. This will teach them to be in awe of Me as long as they live on earth, and they will also teach their children.'</p> <p>Only be shomer over thyself, and be shomer over thy nefesh diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy lev kol yamim of thy life; but teach them to thy banim, and the banim of thy banim; Specially the yom that thou stoodest before Hashem Eloheicha in Chorev, when Hashem said unto me, Gather Me the people together, and I will make them hear My words, that they may learn to fear Me kol hayamim that they shall live upon ha'adamah and that they may teach their children.</p>
Restored Names Version	<p>Only take heed to yourself and diligently keep yourself lest you forget the things your eyes have seen and lest they depart from your heart all the days of your life. And teach them to your sons and your grandsons concerning the day you stood before Yahuwah your Eloah in Choreb when Yahuwah said to me, 'Gather the people to Me and I will let them hear My words that they may learn to fear Me all the days they live on the earth and that they may teach their sons.'</p>
The Scriptures 1998	<p>"Only, guard yourself, and guard your life diligently, lest you forget the Words your eyes have seen, and lest they turn aside from your heart all the days of your life. And you shall make them known to your children and your grandchildren.</p> <p>"The day when you stood before יהוה your Elohim in חֹרֶב, יהוה said to me, 'Assemble the people to Me and I make them hear My Words, so that they learn to fear Me all the days they live on the earth and teach them to their children.'</p>

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>Only take heed, and guard your life diligently, lest you forget the things which your eyes have seen and lest they depart from your [mind and] heart all the days of your life. Teach them to your children and your children's children—Especially how on the day that you stood before the Lord your God in Horeb, the Lord said to me, Gather the people together to Me and I will make them hear My words, that they may learn [reverently] to fear Me all the days they live upon the earth and that they may teach their children.</p>
The Expanded Bible	<p>But be ·careful [on guard]! Watch out and don't forget the things ·you [·your eyes] have seen. Don't ·forget them [·let them turn aside/slip from your heart/mind] ·as long as you live [·all the days of your life], but ·teach them [make them known] to your children and grandchildren. 10 Remember the day you stood before the Lord your God at ·Mount Sinai [·Horeb; <sup>c</sup>another name for Sinai]. He said to me, "·Bring the people together [Assemble the people] so I can ·tell them [·let them hear] what I have to say. Then they will ·respect [fear] me ·as long as [·all the days] they live in the land, and they will teach these things to their children."</p>
Kretzmann's Commentary	<p>Only take heed to thyself and keep thy soul diligently, lest thou forget the things which thine eyes have seen, the miracles and the many evidences of God's presence during the years of the wilderness journey, and lest they depart from thy heart all the days of thy life, that is, for so much as one minute; but teach them thy sons, thy children, and thy sons' sons, thy grandchildren, the command thus including three points: to remember, to observe, and to transmit in its integrity;</p>

specially the day that thou stoodest before the Lord, thy God, in Horeb, when the Law was given from Mount Sinai, when the Lord said unto me, Gather Me the people together, and I will make them hear my words, that they may learn to fear Me all the days that they shall live upon the earth, and that they may teach their children.

NET Bible®

*Reminder of the Horeb Covenant*

Again, however, pay very careful attention [*Heb* "watch yourself and watch your soul carefully."], lest you forget the things you have seen and disregard them for the rest of your life; instead teach them to your children and grandchildren. You [The text begins with "(the) day (in) which." In the Hebrew text v. 10 is subordinate to v. 11, but for stylistic reasons the translation treats v. 10 as an independent clause, necessitating the omission of the subordinating temporal phrase at the beginning of the verse.] stood before the Lord your God at Horeb and he [*Heb* "the Lord." See note on "he" in 4:3.] said to me, "Assemble the people before me so that I can tell them my commands [*Heb* "my words." See v. 13; in Hebrew the "ten commandments" are the "ten words."]. Then they will learn to revere me all the days they live in the land, and they will instruct their children."

The Voice

**Moses:** So watch what you do! Be careful with your very life! Don't forget the things you saw with your own eyes, and don't let them fade from your memory. Remember them your whole life; teach them to your children and your grandchildren. Remember the day you stood before the Eternal, your True God, at Horeb when He called you to come close. He told me, "Bring all the people to Me. I want them to hear My words, so that they will learn to fear Me as long as they live on this earth and will teach their children to do the same."

#### Literal, almost word-for-word, renderings:

Context Group Version

Only you be careful and keep your life { soul } diligently, or else you will forget the things which your eyes saw, and they will depart from your heart all the days of your life; but make them known to your sons and the sons of your sons; the day that you stood before YHWH your God in Horeb, when YHWH said to me, Assemble the people to me, and I will make them hear my words, that they may learn to fear me all the days that they live on the land { or earth }, and that they may teach their sons.

English Standard V. – UK

"Only take care, and keep your soul diligently, lest you forget the things that your eyes have seen, and lest they depart from your heart all the days of your life. Make them known to your children and your children's children—how on the day that you stood before the Lord your God at Horeb, the Lord said to me, 'Gather the people to me, that I may let them hear my words, so that they may learn to fear me all the days that they live on the earth, and that they may teach their children so.'

God's Truth (Tyndale)

Take heed to yourself therefore only and keep your soul diligently, that you forget not the things which your eyes have seen, and that they depart not out of your heart, all the days of your life: but teach them your sons, and your sons sons. The day that I stood before the Lord your God in Horeb, when he said unto me, gather me the people together, that I may make them hear my words that they may learn to fear me as long as they live upon the earth and that they may teach their children:...

NASB

"Only give heed to yourself and keep your soul diligently, so that you do not forget the things which your eyes have seen and they do not depart from your heart all the days of your life; but make them known to your sons and your grandsons. *Remember* the day you stood before the Lord your God at Horeb, when the Lord said to me, 'Assemble the people to Me, that I may let them hear My words so they may learn to [b]fear Me all the days they live on the earth, and that they may teach their children.'

## New King James Version

Only take heed to yourself, and diligently keep yourself, lest you forget the things your eyes have seen, and lest they depart from your heart all the days of your life. And teach them to your children and your grandchildren, *especially concerning* the day you stood before the Lord your God in Horeb, when the Lord said to me, 'Gather the people to Me, and I will let them hear My words, that they may learn to fear Me all the days they live on the earth, and *that* they may teach their children.'

## Webster's updated Bible

Only take heed to yourself, and keep your soul diligently, lest you should forget the things which your eyes have seen, and lest they depart from your heart all the days of your life: but teach them to your sons, and your sons' sons: [Specially] the day that you stood before the LORD your God in Horeb, when the LORD said to me, Assemble the people to me, and I will make them hear my words, that they may learn to fear me all the days that they will live upon the earth, and [that] they may teach their children.

## Young's Updated LT

Only, take heed to yourself, and watch your soul exceedingly, lest you forget the things which your eyes have seen, and lest they turn aside from your heart, all days of your life; and you have made them known to your sons, and to your sons' sons. The day when you have stood before Jehovah your God in Horeb—in Jehovah's saying unto me, 'Assemble to Me the people, and I cause them to hear My words, so that they learn to fear Me all the days that they are alive on the ground, and their sons they teach.'

## The gist of this verse:

Moses tells them that they need to remember everything which they have seen and heard; and to tell this things to their children and grandchildren. Moses reminds them of when God spoke to them in Horeb (Mount Sinai).

## Deuteronomy 4:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
raq (רַק) [pronounced <i>rahk</i> ]	<i>only, provided, altogether, surely; in any case; but; nevertheless</i>	adverb of restrictive force	Strong's #7534 & #7535 BDB #956
shâmar (שָׁמַר) [pronounced <i>shaw-MAR</i> ]	<i>be kept, be preserved; be careful; abstain yourself [from anything]; beware [of anything]; care [for something]; take heed</i>	2 <sup>nd</sup> person masculine singular, Niphal imperative	Strong's #8104 BDB #1036
w <sup>e</sup> (or v <sup>e</sup> ) (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
shâmar (שָׁמַר) [pronounced <i>shaw-MAR</i> ]	<i>keep, guard, protect, watch, preserve</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #8104 BDB #1036
nephesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i> ]	<i>soul, life, living being; breath; mind; desire, volition; will</i>	feminine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #5315 BDB #659
m <sup>e</sup> ôd (מְּוֹד) [pronounced <i>m<sup>e</sup>-ODE</i> ]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547

## Deuteronomy 4:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
All of the BDB definitions are: 1) <i>exceedingly, much</i> (adverb); 2) <i>might, force, abundance</i> (substantive); 3) <i>muchness, force, abundance, exceedingly</i> (noun masculine); 3a) <i>force, might</i> ; 3b) <i>exceedingly, greatly, very</i> (idioms showing magnitude or degree); 3b1) <i>exceedingly</i> ; 3b2) <i>up to abundance, to a great degree, exceedingly</i> ; 3b3) <i>with muchness, muchness</i> . Owen translates this <i>firmly</i> in 1Kings 2:12.			

**Translation:** *Only be careful and carefully* [lit., *greatly*] *guard your soul*,... Moses continues speaking to the people of Israel, but he now speaks to them individually. There will be many times in these two verses where Moses addresses the people in the masculine singular. The two verbs above are 2<sup>nd</sup> person masculine singular, imperative verbs. This could be the way a speaker can personally address his audience, looking at them directly and speaking to them as individuals.

This verse carries with it the 2<sup>nd</sup> person masculine singular, Niphal imperative and the 2<sup>nd</sup> person masculine singular, Qal imperative of the same verb: *shâmar* (שָׁמַר) [pronounced *shaw-MAR*] which means *keep, guard, watch, preserve*. The Niphal is used far less than the Qal stem, and it is translated in the Authorized Version *take heed*. Such a rendering has little or no meaning to us today, so I have translated this *take responsibility*. Although the Niphal is generally the passive stem, it is also used to stress the individual effect upon the group.<sup>76</sup> Each person has solemn and important responsibilities toward their own nation. Even though Y<sup>e</sup>howah is a God of the nation Israel, each individual has a personal responsibility, a personal stake in the righteousness of their nation. Strong's #8104 BDB #1036. Moses continually places upon the Israelites individual responsibility (Deut. 4:23 6:12 8:11, 14, 19). If they, without the Holy spirit, had such a dramatic individual effect upon the nation Israel, imagine our personal impact, seeing that we all have the Holy Spirit?

What is key here is, they need to guard their souls—they need to guard their thinking. They have a relationship with God, but that must be guarded and preserved. This is done within the soul.

The New Testament version of this verse is Philip. 2:12–13 *So then, my dear ones, just as you people were always obedient [to my teaching] when I was there with you, so now, in my absence [also], be [obedient] all the more. [Continue to] complete your own salvation [i.e., by living faithfully to the end. See Rom. 13:11] with fear and trembling [i.e., with a reverent and submissive spirit], for it is God who is at work in you, both to motivate the desire and to carry out what pleases Him.* (AUV–NT) Completing one's salvation is not becoming more saved than you were before, but going to the next stage of Christian growth, which is to occur after salvation.

**Application:** We in the United States enjoy the benefits of living in a **client nation**; and most believers in Jesus Christ can see just how screwed up our nation is at this time. Wherever God the Holy Spirit is, the Satan is, attacking believers and the laws of divine establishment. Our government and our country becomes better when more and more people become believers (which means evangelism); and then more and more believers turn toward putting the Word of God into their souls (which is spiritual growth). There is no political solution, for those who are worried about 3 Obama terms in office.

## Deuteronomy 4:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pen (פֶּן) [pronounced <i>pen</i> ]	<i>lest, peradventure, or else, in order to prevent, or, so that</i> [plus a negative]	conjunction	Strong's #6435 BDB #814

<sup>76</sup> *The Complete Word Study Old Testament*; Dr. S. Zodhiates; p 2278.

## Deuteronomy 4:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâkach (שָׁכַח) [pronounced shaw- KAHKH]	<i>to forget; to forget and leave; to forsake, to abandon</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #7911 BDB #1013
’êth (אֵת) [pronounced ayth]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
d <sup>e</sup> bârîym (דְּבָרִים) [pronounced daw <sup>b</sup> -vawr- EEM]	<i>words, sayings, doctrines, commands; things, matters, affairs; reports</i>	masculine plural noun with the definite article	Strong's #1697 BDB #182
’âsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
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 <sup>rd</sup> person plural, Qal perfect	Strong's #7200 BDB #906
’êynayim (עֵינַיִם) [pronounced gay-nah- YIM]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #5869 (and #5871) BDB #744

**Translation:** ...so that you do not forget what your eyes have seen... The people standing before Moses are the generation of promise. They were children when Moses led the people out of Egypt and many had not yet been born. However, during these 40 years in the desert, they have seen great and wonderful things which God has done on their behalf.

There would be two sets of witnesses—fathers would relay what they saw to their sons and grandsons and the Word of God would stand as written testimony to these same things.

What is the key to the spiritual life? Remember what you have learned; remember the Word of God.

We tend to, as Christians, get a very distorted view of history and think that Biblical history is filled with these great miracles that God continually performed in every generation. Some even think that these miracles continue on today as they did then. This is a total confusion of what the Scripture teaches. There were periods of time when great signs and wonders and miracles occurred—chiefly during the exodus to the taking of the land, during the time of Elijah, and during the incarnation of our Lord. The number of miracles that are found in Scripture are relatively few.

I have filled up this verse so that the antecedent for the 3<sup>rd</sup> masculine plural suffix and verbs would not be confused. Throughout this verse, we are speaking of the things which that generation of Israelites saw with their own eyes. They are not to forget these things, they are not to let these things depart from their heart (their thinking), and they are to pass on this information to their children and grandchildren. "When your son asks you in time to come, saying, 'What [about] the testimonies and the statutes and the judgments which Y<sup>e</sup>howah commanded you?' Then you will say to you son, 'We were slaves to Pharaoh in Egypt; and Y<sup>e</sup>howah brought us from Egypt with a mighty hand. Moreover, Y<sup>e</sup>howah showed great and distressing signs and wonders before our eyes against Egypt, Pharaoh and all his household; and He brought us out from there in order to bring us in, to give us the land which He had sworn to our fathers. So Y<sup>e</sup>howah commanded us to observe all these statutes,

to fear Y<sup>e</sup>howah our God for our good always and for our survival, as today. And it will be righteousness for us if we are careful to observe all the this commandment before the face of Y<sup>e</sup>howah our God, just as He commanded us." (Deut. 6:20–25). The commandment to teach spiritual information to our children carefully and accurately has never been rescinded: **And fathers, do not provoke your children to anger, but bring them up in the discipline and the instruction of the Lord** (Eph. 6:4).

From Dr. Thomas Constable's commentary: *"The abstract nature of God in the Israelite religion, and the absence of any physical representation of him, imposed great difficulties for a people living in a world where all other men represented their gods in visual, physical form. To counter this difficulty would require great care and so Moses urged such care, lest you forget the things your eyes have seen [Deuteronomy 4:9]. They had never literally seen their God, but they had seen what God had done."* [Note: Craigie, *The Book . . .*, pp. 132-33. Cf. John 3:8.].<sup>77</sup>

Constable then explains: *The emphasis in this section is on the supernatural character of the revelation of God's Law. Human beings did not invent Israel's Law. A holy God had revealed it. It was special revelation. Consequently the Israelites were to fear (i.e., have an awesome reverence for) God (Deuteronomy 4:10). In Deuteronomy Moses often reminded the parents that they, not the priests or other religious leaders, bore the primary responsibility for educating their children spiritually (Deuteronomy 4:9-10; cf. Deuteronomy 6:7; cf. Deuteronomy 6:20 11:19 31:13 32:46).*<sup>78</sup> And this is true of believers today. The parents are chiefly responsible to teach their children the Word of God.

Each person listening to Moses and each person who reads God's Word from that generation was charged with a specific responsibility: they all saw the things which Moses recorded in Scripture. It was imperative for them to confirm God's Word. Note how extremely important that is here: these parents who have just witnessed these incredible miracles are to pass this information on down to their children and to their children's children. They were to confirm what was written in God's Word. Moses desired that all that was written down was also witnessed to by the parents to the children. For a few generations, the children would know from God's Word and from the eyewitness account of their own parents of the great things which God did for Israel. The responsibility that a parent has toward his children cannot be overemphasized—particularly in the spiritual realm. When God blesses you with a child, then it is your spiritual obligation to provide that child with a stable home environment, correct and accurate values, and accurate spiritual norms and standards. The parents of the 1970's and 1980's in particular unleashed a huge number of children on the world without any sort of real training in anything, some males thinking the more women that they impregnated, the greater man that they were. As I have heard it said, "Any male can sire a child; only a man can raise a child." A parent is never encouraged to lay the responsibility for the training of their child on anyone else or upon any institution. One of the sad observations of life is to watch grown children move back in with mom and dad because mom and dad did not bother to raise them correctly in the first place.

Allow me to quote from McGee again: *The greatest undertaking of any nation is the education of the young. Probably the greatest failure of any nation is the failure in education. Look at America today and see the dismal failure we are making in this matter of education. Now I am not blaming the college and the schools. Do you know where the problem lies? It is right at home. God tells these people, "I want you to teach your children and your grandchildren." The failure to teach is the failure of Mom and Dad in the home. this was the great responsibility which God placed upon every father and mother in Israel. Friend, if you are going to bring a child into this world, you are responsible for that child. Our problem today is not foreign affairs or national economy; our problem is the home. God will hold divorced and preoccupied parents responsible for the vagrants of the world today who never knew the instruction and the love and the concern and the communication from parents. What a responsibility parenthood is! God makes this very clear to Israel. When that nation failed, it failed in the home, and God judged it.*<sup>79</sup>

<sup>77</sup> From <http://www.studydrive.org/commentaries/dcc/view.cgi?bk=4&ch=4> accessed May 15, 2015.

<sup>78</sup> From <http://www.studydrive.org/commentaries/dcc/view.cgi?bk=4&ch=4> accessed May 15, 2015.

<sup>79</sup> J. Vernon McGee, *Deuteronomy*, p. 31.

We know that education is important, as we throw millions of tax dollars in that direction. However, at the same time, we misapply the 1<sup>st</sup> amendment to these schools to keep prayers and Jesus Christ out of them.

Deuteronomy 4:9c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (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
pen (פֶּן) [pronounced <i>pen</i> ]	<i>lest, peradventure, or else, in order to prevent, or, so that [plus a negative]</i>	conjunction	Strong's #6435 BDB #814
çûwr (וָרָח) [pronounced <i>soor</i> ]	<i>to turn aside, to depart, to go away</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #5493 (and #5494) BDB #693
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
lêbab (בֶּבֶל) [pronounced <i>lay-BAHB</i> ]	<i>mind, inner man, inner being, heart</i>	masculine singular noun with a 2 <sup>nd</sup> person masculine singular suffix	Strong's #3824 BDB #523
kôl (לֹכַח) [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
yâmîym (יָמִים) [pronounced <i>yaw-MEEM</i> ]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural construct	Strong's #3117 BDB #398
chayyîym (חַיִּים) [pronounced <i>khay-YEEM</i> ]	<i>life, lives, living, being alive, having life, immortality, a long life, sustenance, sustaining life; refreshment; being vigorous; prosperity, welfare, happiness, living prosperously</i>	masculine plural substantive; masculine plural adjective with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #2416 BDB #313

**Translation:** ...and so that [these things] do not depart from your heart throughout your entire life [lit., *all days of your lives*]. The things which Moses warns should not depart is what these people have seen. They have seen the miracles of God; they have seen the provision of God. They are not to forget that these things have happened to them—which things represent their relationship to God. They are to guard these things in their souls for their entire lives.

Deuteronomy 4:9d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (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

## Deuteronomy 4:9d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâda' (יָדָעַ) [pronounced yaw-DAHG]	to cause to know, to make one know, to instruct, to teach	2 <sup>nd</sup> person masculine singular, Hiphil perfect with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #3045 BDB #393
lâmed (ל) [pronounced le]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
bânîym (בָּנִימ) [pronounced baw-NEEM]	sons, descendants; children; people; sometimes rendered men	masculine plural noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #1121 BDB #119
wê (or vê) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced le]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
bânîym (בָּנִימ) [pronounced baw-NEEM]	sons, descendants; children; people; sometimes rendered men	masculine plural construct	Strong's #1121 BDB #119
bânîym (בָּנִימ) [pronounced baw-NEEM]	sons, descendants; children; people; sometimes rendered men	masculine plural noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #1121 BDB #119

**Translation:** *Make [these things] known to your sons and to your sons' sons—... Furthermore, they are to make these things known to their children and to their children's children.*

Here is the thing: there can be one or two goofballs in a city of people, who might pass along all kinds of weird information. However, God wants these people—all of them—to tell their sons about what their lives have been. We have the Biblical record, but these people had limited access to written materials. Moses did not give the law of the land, and then write all of it down and give everyone a Xerox of it. So, what happened to them had to be passed down from father to son. These stories don't hold together if it is only 2 or 3 fathers telling their sons; but if it is the bulk of the fathers telling their sons, the witness is confirmed over and over again.

**Deuteronomy 4:9** (graphic); from **New Life**; accessed May 16, 2015.

## Chapter Outline

## Charts, Graphics and Short Doctrines



The Easy English Bible Commentary: *Moses told them to be careful to obey all God's laws. He told them to teach God's law to their children and to their grandchildren. That was necessary for them to live in Canaan. And they must not forget what they had seen. They had seen how the \*LORD brought the \*Israelites out of Egypt. They had seen how he had met with them at Horeb (Sinai). They had seen how he had led them all the way during 40 years to the plains of Moab. They must remember those things and they must teach them. If they did not do that, they would lose their trust in God. The result would be their failure to possess Canaan and to control that country.*<sup>80</sup>

Pett often sees chiasmus throughout the writings of many Biblical authors.

### Peter Pett Organizes Deuteronomy 4:10–14

- a Moses reminds them of the day when they stood before Yahweh in Horeb (Deuteronomy 4:10 a).
- b When He had called them to assemble to His words so that they might fear Him all their days and teach their children (Deuteronomy 4:10 a).
- c And they came near and stood below the mountain and it burned with heavenly fire, with darkness, cloud and thick darkness (Deuteronomy 4:11).
- c And the voice of Yahweh spoke from the midst of the fire and they heard His words but saw no form. There was only a voice (Deuteronomy 4:12).
- b And He declared to them His words which He commanded them to carry out, the ten words which were written on tables of stone (Deuteronomy 4:13).
- a And Yahweh commanded him in that day to teach them statutes and judgments so that they may do them in the land when they went over to possess it (Deuteronomy 4:14).

Note that in 'a' he reminds them of 'the day' in which they stood before Yahweh in Horeb and in the parallel Yahweh commanded him 'on that day' to teach them His statutes and judgments. In 'b' He called them together to hear His words so that they might fear Him, and in the parallel He declares to them His words and commands them to carry them out. In 'c' they come to the mountain burning with fire but in darkness and cloud, and in the parallel they hear Him speak from the midst of the fire but they see no form, only hear a voice.

From <http://www.studylight.org/commentaries/pet/view.cgi?bk=4&ch=4> accessed May 12, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### Deuteronomy 4:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun	Strong's #3117 BDB #398
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
ʾâmad (עָמַד) [pronounced gaw-MAHD]	<i>to take a stand, to stand, to remain, to endure, to withstand; to stop, to cease</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #5975 BDB #763
lâmed (ל) [pronounced lə]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

<sup>80</sup> From <http://www.easyenglish.info/bible-commentary/deuteronomy-im-1-11-lbw.htm> accessed May 15, 2015.

## Deuteronomy 4:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pânîym (פָּנִים) [pronounced paw-NEEM]	face, faces, countenance; presence	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 <sup>e</sup> pânîym (לְפָנַיִם) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
ʿĒlôhîym (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 <sup>nd</sup> person masculine singular suffix	Strong's #430 BDB #43
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
Chôrêb (חֹרֵב) [pronounced khoh-RE <sup>B</sup> V]	<i>waste, desolate; desert and is transliterated Horeb</i>	proper noun	Strong's #2722 BDB #352

**Translation:** ...the day when you stood before Y<sup>e</sup>howah your Elohim in Horeb,... Horeb is the northern part of the Sinaitic mountain range, where God gave the Law to Moses and to the people of Israel.

This particular day is described in several places in Scripture: Ex. 19:9, 16 20:18 Deut. 5:2 Heb. 12:18–19, 25.

At first, God spoke to all of the people—they all heard God's voice. However, the people begged Moses to talk with God alone and then tell them what was said (Ex. 20:1–19).

Moses is setting the scene for the giving of the Law. He wants the people to think back then, to that time, 40 years ago (some of them were alive and heard this).

In case this was a problem for you:

### When Critics Ask: Was the law given at Horeb or at Mt. Sinai?

**PROBLEM:** Exodus 19:11 affirms that Moses received the Law at "Mt. Sinai" (cf. v. 18 ). But here in Deuteronomy 4:10 it claims that Moses got it "in Horeb." Which was it?

**SOLUTION:** There are several possible explanations of this discrepancy. Some scholars believe Sinai may be the older and Horeb the later name for the same place. Others hold that Horeb may be the general name of the mountain range and Sinai the particular peak. Still others believe Sinai is the name of the entire group of mountains, while Horeb refers to one specific mountain. Or, the two names could be interchangeable.

In any event, the biblical authors, many centuries closer to the original event than we are, saw no problem in using both names. Horeb is used 17 times and Mt. Sinai 21 times in the OT. Employing two different names is

### When Critics Ask: Was the law given at Horeb or at Mt. Sinai?

not uncommon. Mt. McKinley in Alaska, the official name of the highest peak in North America, is called Denali by native Americans and many others.

Bullinger points out that the name *Horeb* has already occurred 3x in Scripture (Ex. 3:1 17:6 33:6); and that the proper noun Sinai is only found once in Deuteronomy (Deut. 33:2).<sup>81</sup>

#### Chapter Outline

#### Charts, Graphics and Short Doctrines

In v. 9, individual responsibility was stressed, which is always the case in God's plan. *You* in this verse is singular as well. The sons of gen X were gathered at the foot of the mountain as well as gen X. As we have seen, Horeb refers to the general area within which is Mount Sinai. The incident referred to is when the sons of Israel were led by Moses to Mount Sinai. *So it came about on the third day, when it was morning, that there were sounds and lightning flashes and a thick cloud upon the mountain and a very loud trumpet sound, so that all the people who were in the camp trembled. And Moses brought the people out of the camp to meet God, and they stood at the foot of the mountain. Now Mount Sinai [was] all in smoke because Y<sup>e</sup>howah descended upon it in fire; and its smoke ascended like the smoke of a furnace, and the whole mountain quaked violently. When the sound of the trumpet grew louder and louder, Moses spoke and God answered him with thunder. And Y<sup>e</sup>howah came down on Mount Sinai, to the top of the mountain. and Y<sup>e</sup>howah called Moses to the top of the mountain and Moses went up* (Ex. 19:16–20).

### Deuteronomy 4:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
'amar (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; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
'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 1 <sup>st</sup> person singular suffix	Strong's #413 BDB #39
qâhal (קָהַל) [pronounced kaw-HAHL]	<i>gather [up, together], assemble, call together, summon an assembly [for war, judgement or a religious purpose]</i>	2 <sup>nd</sup> person masculine singular, Hiphil imperative	Strong's #6950 BDB #874
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 <sup>st</sup> person singular suffix	No Strong's # BDB #510

<sup>81</sup> From <http://www.studydrive.org/commentaries/bul/view.cgi?bk=4&ch=4> accessed May 14, 2015.

## Deuteronomy 4:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֵת) [pronounced <i>ayth</i> ]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
'am (עַם) [pronounced <i>gahm</i> ]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766

**Translation:** ...and [lit., when] Y<sup>e</sup>howah said to me, 'Gather the people to Me... God called upon Moses to gather up the people.

Now, God can speak to a people, no matter where they are. If He wanted to speak to every person of the United States, He does not have to have us all gather together in the state of Oklahoma in order for this to be heard. However, a convocation is called, so that the people know God is about to speak to them and so that they know this is an important moment in their lives. No doubt, Moses had gathered the people together before; but here, he is gathering the people to hear God.

## Deuteronomy 4:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (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
shâma' (שָׁמָעַ) [pronounced <i>shaw-MAHÇ</i> ]	<i>to cause to hear, to let hear; to announce, to tell; to call, to summon; to sing; to play [instruments]</i>	1 <sup>st</sup> person singular, Hiphil imperfect with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #8085 BDB #1033
'êth (אֵת) [pronounced <i>ayth</i> ]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
d <sup>e</sup> bârîym (דְּבָרִים) [pronounced <i>daw<sup>b</sup>-vawr-EEM</i> ]	<i>words, sayings, doctrines, commands; things, matters, affairs; reports</i>	masculine plural noun with the 1 <sup>st</sup> person singular suffix	Strong's #1697 BDB #182

**Translation:** ...and I will make them hear My words... God tells Moses, "I will make the people heard My words." God has the ability to do this.

Interestingly enough, it appears that they could hear God's voice; but it is not clear if they could hear the words He spoke.

*Gill: Above all things Moses would have them take care not to forget the day the law was given from Mount Sinai, which was so awful and solemn, when they saw the fire, the smoke, the lightning, and heard the thunder and the sound of the trumpet; all which were very shocking and terrifying: and though the men of this generation were but young then, being under twenty years of age, yet many*

of them were old enough to observe these things, and which one would think should never wear out of their minds.<sup>82</sup>

### Deuteronomy 4:10d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
lâmad (לָמַד) [pronounced law-MAHD]	<i>to learn [by discipline], to train [by discipline and repetition]; to accustom oneself</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #3925 BDB #540
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
yârê' (אָרַי) [pronounced yaw-RAY]	<i>to fear, to be afraid; to fear-respect, to reverence, to have a reverential respect</i>	Qal infinitive construct	Strong's #3372 BDB #431
ʾêth (אֶת) [pronounced ayth]	<i>me; untranslated mark of a direct object; occasionally to me, toward me</i>	sign of the direct object affixed to a 1 <sup>st</sup> person singular suffix	Strong's #853 BDB #84
kôl (כֹּל) [pronounced kohl]	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
yâmîym (יָמִיִּם) [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
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
hêm (הֵם) [pronounced haym]	<i>they, those; themselves; these [with the definite article]</i>	3 <sup>rd</sup> person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241
chayyîym (חַיִּים) [pronounced khay-YEEM]	<i>life, lives; a life of long duration, immortality; living, alive; sustenance; refreshment; prosperity, welfare, happiness</i>	masculine plural adjective	Strong's #2416 BDB #311
ʿal (עַל) [pronounced ǵah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
ʾădâmâh (אֲדָמָה) [pronounced uh-daw-MAWH]	<i>ground, soil, dirt, earth, tillable earth, land, surface of the earth</i>	feminine singular noun with the definite article	Strong's #127 BDB #9

<sup>82</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 4:10.

**Translation:** ...so [lit., *that*] they will learn to fear Me all the days that they [are] living upon the earth. God speaks of the people fearing Him, but this is not some horror movie fear, where we do not know what is going to happen. God could simply say, "Boo!" and startle everyone, but that is not the fear He is after.

A portion of doctrine which is too often glossed over is *fear of God*. The fear of Y<sup>e</sup>howah is the beginning of knowledge; fools despise wisdom and discipline (Prov. 1:8). We stand judged and condemned before God because of our personal sins, because we are in Adam and bear the penalty for his sin, and because of our old sin nature. God is holy and we are anything but. It is our nature to be in rebellion to God. It is in our nature to glorify and to deify man and to denigrate that which is holy. And because of that nature, we stand condemned before God and, if we had any sense, we would fear Him. When you examine yourself in contrast to His Law, we should recognize our inherent weakness, our inability to keep His perfect Law. "And do not fear those who kill the body, but are unable to kill the soul; but rather fear Him Who is able to destroy both soul and body in hell." (Matt. 10:28).

This is taken from **Fear of the Lord** ([HTML](#)) ([PDF](#)) ([WPD](#)). The Abbreviated Doctrine *Fear of the Lord*, is first found in **Genesis 20** ([HTML](#)) ([PDF](#)) ([WPD](#)) (where we first have the phrase *fear of God*).

### The Abbreviated Doctrine of *Fear of the Lord*

1. Definition: the fear of the Lord (or a fear of God) means:
  - 1) A person believes in God.
  - 2) A person believes in both the power of God and the involvement of God in our lives.
  - 3) A person believes that there are divine consequences for behavior, whether or not there is a governmental entity to punish wrongdoing.
  - 4) A person who fears God concentrates upon Him; thinks about Him.
  - 5) One of Solomon's conclusions of a futile examination of what the world has to offer, is *The end of the matter; all has been heard. Fear God and keep his commandments, for this is the whole duty of man* (Eccles. 12:13). Fearing God is reaching spiritual maturity. Keeping God's commandments during the Jewish Age was not a means of salvation, but a means of preserving nation Israel and teaching God's Word to subsequent generations.
  - 6) Therefore, *fear of the Lord* indicates spiritual maturity in the Old Testament.
2. Job is a good example of someone who fears the Lord. At the end of this Job 1, Job will have all of his blessings taken from him, and yet he will say, "*Naked I came from my mother's womb, and naked shall I return. The LORD gave, and the LORD has taken away; blessed be the name of the LORD.*" (Job 1:21). This is concentration upon God. No matter what the situation—blessing or difficulties—Job thinks about God.
3. Let's say you are trapped in a confined geographical space with something that you fear: a spider, a snake, a mouse. All of your concentration is focused upon whatever it is that you fear. The idea of that intense concentration conveys to us, in part, what it means to *fear the Lord*.
4. In the Old Testament, *fear of the LORD* is always closely associated with obedience. Gen. 20:11 42:18 2Kings 4:1 Job 1:1, 8 Proverbs 1:7 Isaiah 11:2
5. A good example of someone who believes in the Revealed Lord but does not fear Him is Lot.
  - 1) Although many foreigners recognized Abraham's unique relationship with the Revealed God (Gen. 20:7–9 and believed that they were best served by being associated with Abraham (Gen. 21:22), Lot, when given the chance, struck out on his own and separated from Abraham, who was the reason for his blessing. Lot was blessed because of his association with Abraham. Gen. 13:2–13
  - 2) Abraham rescued Lot, when Lot has associated himself with a bunch of reprobates (Gen. 13:13 14:1–16), yet Lot makes no effort to realign himself with Abraham again. He stays in Sodom. Gen. 19:1
  - 3) Even though Lot has a reasonably large family, there are not even ten people in his family (or of his in-laws) who have even believed in the Revealed God. This is all it would have taken for God to have delivered Sodom from destruction. Gen. 18:32 19:12
  - 4) When faced with the destruction of Sodom, and the angels were right there trying to get Lot to move

## The Abbreviated Doctrine of *Fear of the Lord*

- along, Lot first tarries, and then argues with the angels about where he should go. Gen. 19:16–20
6. The phrase *fear of God* or *fear of the Lord* is only found thrice in Genesis (Gen. 20:11 22:12 42:18); and is otherwise not found in the Pentateuch (with the exceptions of Ex. 1:17, 21). We have similar number of occurrences in the book of Job (Job 1:1, 8, 9 2:3). The uses here would suggest much more than simple faith in God, as God points to Job as an exceptional man on earth (Job 1:8). Therefore, the idea of being mentally occupied with the Person of Y<sup>e</sup>howah is what is being referred to here, which is a result of spiritual maturity.
  7. Fear of the Lord is knowledge of Bible doctrine. *Listen, the fear of the Lord is wisdom, and to turn away from evil is understanding* (Job 28:28). See also Psalm 111:10 Prov. 1:7 2:5 9:10 16:6
  8. Hating Bible doctrine is equivalent to rejecting spiritual maturity (= fear of the Lord). Prov. 1:29
  9. Fear of the Lord (spiritual maturity) endures forever and is to be preferred over gold or other material treasures. Psalm 19:9–10 Prov. 15:16
  10. Those who fear the Lord (that is, are spiritually mature) hate evil and arrogance and lying. Prov. 8:13
  11. A man who fears God will be a just ruler. 2Sam. 23:3 2Chron. 19:7
  12. An honorable and spiritually mature leader will not overtax his people. *The former governors who were before me laid heavy burdens on the people and took from them for their daily ration forty shekels of silver. Even their servants lorded it over the people. But I did not do so, because of the fear of God* (Neh. 5:15).
  13. Instruction in truth is the key to spiritual maturity (= fear of the Lord). *Come, O children, listen to me; I will teach you the fear of Y<sup>e</sup>howah* (Psalm 34:11). Prov. 15:33
  14. However, the key to a nation being blessed and protected by God, is there being many believers who are mature. 2Chron. 20:29
  15. Do not get your focus on people; keep your focus on God (which is also known as fear of the Lord). Prov. 23:17
  16. God listens to the prayers of David, but will humble his enemies, because David fears God and they do not (Psalm 55:16–22). For this reasons, David adjures others to *Cast your burden on the LORD, and He will sustain you; He will never permit the righteous to be knocked off balance* (Psalm 55:22).
  17. The fear of the Lord (spiritual maturity) gives one courage for battle. *And they attacked all the cities around Gerar, for the fear of the LORD was upon them* [giving them courage for battle]. *They plundered all the cities, for there was much plunder in them* (2Chron. 14:14).
  18. Those who fear God are interested in the teaching of the Word of God. Furthermore, God's effect upon man is in his soul. *Come and hear, all you who fear God, and I will tell what he has done for my soul* (Psalm 66:16).
  19. Even though there are examples, from time to time, of those who do evil, and yet live for a long time, Solomon learned from his father David that it will be well with those who fear God. Eccles. 8:12

From Dr. Thomas Constable's commentary: *"The basic lesson for Israel to learn at Horeb was to fear and reverence God."* [Note: Schultz, p. 31.] *"In the Old Testament the fear of God is more than awe or reverence though it includes both. Fearing God is becoming so acutely aware of His moral purity and omnipotence that one is genuinely afraid to disobey Him. Fearing God also includes responding to Him in worship, service, trust, obedience, and commitment."* [Note: Deere, p. 269].<sup>83</sup>

Because this phrase occurs so often in Scripture, it is a good idea for us to actually know what it means.

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God would speak and all of the people would hear Him, and this made them very afraid. After giving the Ten Commandments, we read this: *Now when all the people saw the thunder and the flashes of lightning and the sound of the trumpet and the mountain smoking, the people were afraid and trembled, and they stood far off and said to Moses, "You speak to us, and we will listen; but do not let God speak to us, lest we die."* (Ex. 20:18–19; ESV)

<sup>83</sup> From <http://www.studyight.org/commentaries/dcc/view.cgi?bk=4&ch=4> accessed May 15, 2015.

## Deuteronomy 4:10e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (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
'êth (אֶת) [pronounced <i>ayth</i> ]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i> ]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #1121 BDB #119
lâmad (לָמַד) [pronounced <i>law-MAHD</i> ]	<i>to train, to accustom, to teach</i>	3 <sup>rd</sup> person masculine plural, Piel imperfect	Strong's #3925 BDB #540

**Translation:** Furthermore, they will teach [this] to their sons.' All that has happened, and all of the words which God spoke—these things are to be taught to the sons of those standing before Moses and to their sons' sons.

The book of Exodus is not entirely clear about exactly what the Israelites heard. Around vv. 13–14, we will try to figure that out.

At Mount Sinai, the people received the Law. The Law does not save; the Law, although it is holy, just and good, to us, it is a fearful thing, because it condemns us. The writer of Hebrews contrasts Mount Sinai with Mount Zion, the first which condemns us, the second which accepts us in the Beloved: **For you have not come to [a mountain] that may be touched and to a blazing fire, and to a darkness and a gloom and a whirlwind and to the blast of a trumpet and the sound of words which [to] those who heard, begged that no further word should be spoken to them. For they could not bear the command, "If even a beast touches the mountain, it will be stoned." And so terrible was the sight, Moses said, "I am full of fear and trembling." But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and the myriads of angels, to the general assembly and church of the first-born who are enrolled in heaven and to God, the Judge of all, and to the spirits of righteous men made perfect, and to Jesus, the mediator of a new covenant, and to the sprinkled blood, which speaks better than [the blood] of Abel** (Heb. 12:18–24 Ex. 19:12 Deut. 9:19).

Our relationship to God and to His Word is a learned thing. **"Assemble the people—the men, and the women and children and the foreigner who is in your area, in order that they may hear and learn and fear Y<sup>e</sup>howah your God and be careful to observe all the words of this Law. And their children, who have not known, will hear and learn to fear Y<sup>e</sup>howah you God, as long as you live on this land which you are about to cross the Jordan to possess." (Deut. 31:12–13). "And you will eat in the presence of Y<sup>e</sup>howah your God, at the place where He chooses to establish His Name, the tithe of your grain, your new wine, your oil, and the first-born of your herd and you flock, in order that you may learn to fear Y<sup>e</sup>howah your God always." (Deut. 14:23). "Now it will come to pass when he [a king over Israel] sits on the throne of his kingdom—he will write for himself a copy of this Law on a scroll in the presence of the Levitical priests. And it will be with him, and he will read it all the days of his life, that he may learn to fear Y<sup>e</sup>howah his God, by carefully observing all the words of this Law and these statutes, that his heart may not be lifted up above his countrymen and that he may not turn aside from the commandment, to the right or the left; in order that he and his sons may continue long in his kingdom in the midst of Israel." (Deut. 17:18–20).**

Because of our old sin nature, none of us naturally seeks after God—none of us have a natural fear and respect for Him. Left to our own natures, we are irreverent—we reject God and all that He is. We are enemies of God. Even Israel, whom God took as a child and rescued from Egypt—even these people continually rebelled against Him. It took the scattering of their corpses throughout the desert for their sons and daughters to recognize the power of Y<sup>e</sup>howah their God. **"And you will eat in the presence of Y<sup>e</sup>howah your God, at the place where He**

chooses to establish His name, the tithe of your grain, your new wine, your oil, and the first-born of your herd and your flock, in order that you may learn to fear Y<sup>e</sup>howah your God always." (Deut. 14:23). "And it [the Law] will be with him [the priest], and he will read it all the days of his life that he may learn to fear Y<sup>e</sup>howah his God by keeping by doing all the words of this Law and these statutes." (Deut. 17:19).

This is why the spiritual life must be taught. It is not inherent; it does not come from *looking within*; it is delineated in the Word of God. There is nothing in the spiritual life which just happens; or that we learn from thinking about it. All of the information has to come from the Word of God. Now, we can ponder it, and think about it—but it has to come first from the Word of God.

The command to teach spiritual information to your children is found throughout the Bible. Treasury of Scriptural Knowledge offers these passages: Gen. 18:19 Ex. 13:8–9, 14–16 Deut. 6:7 11:19 29:29 31:19 Joshua 4:6–7, 21 Psalm 34:11–16 71:18 78:3–8 Prov. 1:8 4:1–13 23:26 Isa. 38:19 Eph. 6:4.<sup>84</sup> This is part of the duty of a parent to God for being blessed with children.

And so you [all] they come near and so you [all] stand below the mountain and the mountain is burning with the fire as far as a heart of the [two] heavens—a darkness, a cloud, and thick darkness.

Deuteronomy  
4:11

So, you [all] came near and the stood at the foot of the mountain—and the mountain is burning with fire even to the midst of the heavens—[it is] a darkness, a cloud [overhead], and thick darkness.

Then you people gathered and you stood together at the base of the mountain—and the mountain was burning with fire, even up to the midst of the heavens—and yet, there is this great overcast of clouds and darkness.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	And so you [all] they come near and so you [all] stand below the mountain and the mountain is burning with the fire as far as a heart of the [two] heavens—a darkness, a cloud, and thick darkness.
Targum of Onkelos	And you drew near, and stood at the lower part of the mount, and the mountain burned with fire, and its flame went up to the height of the heavens, with darkness, clouds, and shadows.
Latin Vulgate	And you came to the foot of the mount, which burned even unto heaven: and there was darkness, and a cloud and obscurity in it.
Peshitta (Syriac)	And you came near and stood at the foot of the mountain; and the mountain burned with fire to the midst of heaven, with darkness, clouds, and thick darkness.
Septuagint (Greek)	And you drew near and stood under the mountain; and the mountain burned with fire up to heaven: <i>there was</i> darkness, blackness, <i>and</i> a tempest.
Significant differences:	The Latin lacks <i>and you came near</i> . It also lacks <i>and the mountain is burning with fire</i> .

#### Limited Vocabulary Translations:

Bible in Basic English	And you came near, waiting at the foot of the mountain; and flames of fire went up from the mountain to the heart of heaven, with dark clouds, and all was black as night.
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<sup>84</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Deut. 4:9.

Easy English	You came and stood at the edge of the mountain. You saw that it was on fire. The sky was full of black clouds and there was no light.
God's Word™	So you came and stood at the foot of the mountain, which was on fire with flames shooting into the sky. It was dark, cloudy, and gloomy.
Good News Bible (TEV)	"Tell your children how you went and stood at the foot of the mountain which was covered with thick clouds of dark smoke and fire blazing up to the sky.
The Message	You gathered. You stood in the shadow of the mountain. The mountain was ablaze with fire, blazing high into the very heart of Heaven. You stood in deep darkness and thick clouds.
New Simplified Bible	»Tell your children how you went close and stood at the foot of the mountain covered with thick clouds of dark smoke and fire blazing up to the sky.

### Thought-for-thought translations; paraphrases:

Common English Bible	Then you all came close and stood at the foot of the mountain. The mountain was blazing with fire up to the sky, with darkness, cloud, and thick smoke!
The Living Bible	You stood at the foot of the mountain, and the mountain burned with fire; flames shot far into the sky, surrounded by black clouds and deep darkness.
New Berkeley Version	"You came close and stood at the foot of the mountain, while the mountain was flaming with fire into the very heart of the heavens, which were shrouded in darkness with thick black clouds; the LORD spoke to you out of the midst of the fire. You heard a voice, but you caught no vision of any form; only a voice. V. 12 is included for context.
New Century Version	When you came and stood at the bottom of the mountain, it blazed with fire that reached to the sky, and black clouds made it very dark.
New Life Version	You came near and stood at the bottom of the mountain. And the mountain burned with fire into the heavens, which were covered with darkness and black clouds.
New Living Translation	"You came near and stood at the foot of the mountain, while flames from the mountain shot into the sky. The mountain was shrouded in black clouds and deep darkness.

### Partially literal and partially paraphrased translations:

American English Bible	'Why, you went and stood at the base of the mountain as it burned with fire all the way into the heavens. and there was darkness, blackness, and wind.
Beck's American Translation	And you came near and stood at the foot of the mountain while from the burning mountain, dark, cloudy, and gloomy, the flames shot up into the middle of heaven.
International Standard V	<b>Moses Warns against Idolatry</b> "When you approached and stood at the foot of the mountain-a mountain that was blazing with fire at its cored while the sky was covered with thick, dark clouds- the LORD your God spoke from the midst of the fire. You heard the sound of words, but you saw no form; there was only a voice. V. 12 is included for context.
New Advent (Knox) Bible	And you, as you came close to the spurs of the mountain, found it sending up flames high as heaven, all wreathed in darkness and cloud and mist.
Today's NIV	You came near and stood at the foot of the mountain [S Ex 3:1 ; S 19:17] while it blazed with fire [S Ex 19:18 ; Heb 12:18-19] to the very heavens, with black clouds and deep darkness [S Ex 19:9 ; Ps 18:11 ; 97:2].
Translation for Translators	<i>Tell them</i> that your ancestors came near to the bottom of the mountain, while the mountain burned with a fire that went up to the sky, and the mountain was covered with dark clouds and black <i>smoke</i> .

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	And you neared and stood under the mountain. The mountain ignited with fire from the heart of heaven with darkness, clouds, and mist.
Ferrar-Fenton Bible	So you approached and stood below the hill, whilst the hill burned with fire up to the heart of the skies, with darkness, cloud, and gloom.
Lexham English Bible	And so you came near, and you stood under the mountain, and the mountain was burning with fire up to the heart of the heaven, <i>dark with a very thick cloud</i> [Literally "darkness, cloud, and very thick darkness"].
NIV – UK	You came near and stood at the foot of the mountain while it blazed with fire to the very heavens, with black clouds and deep darkness.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Then you came nearer and stood at the foot of the mountain. It was burning in flames reaching up to heaven amid the dense fog and the dark clouds.
New American Bible (2011)	You came near and stood at the foot of the mountain, while the mountain blazed to the heart of the heavens with fire and was enveloped in a dense black cloud. Ex. 19:7-20:21.
New Jerusalem Bible	So you came and stood at the foot of the mountain, and the mountain flamed to the very sky, a sky darkened by cloud, murky and thunderous.
Revised English Bible	Then you came near and stood at the foot of the mountain, which was ablaze with fire to the very skies, and there was dark cloud and thick mist.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	You approached and stood at the foot of the mountain; and the mountain blazed with fire to the heart of heaven, with darkness, clouds and thick mist.
exeGesés companion Bible	And you approached and stood under the mountain; and the mountain kindled with fire to the heart of the heavens with darkness, clouds and dripping darkness:...
JPS (Tanakh—1985)	You came forward and stood at the foot of the mountain. The mountain was ablaze with flames to the very skies, dark with densest clouds.
Kaplan Translation	You approached and stood at the foot of the mountain. The mountain was burning with a fire reaching the heart of heaven, with darkness, cloud and mist [ <i>Arafel</i> . See Exodus 20:18. Or, 'storm' (Septuagint).].
Orthodox Jewish Bible	And ye came near and stood at the foot of the mountain; the mountain burned with eish unto the midst of Shomayim, with choshech, and anan, and thick darkness.

### Expanded/Embellished Bibles:

The Expanded Bible	When you came [approached] and stood at the bottom of the mountain, it blazed with fire that reached to the sky, and black clouds made it very dark [Ex. 19:16-20].
The Geneva Bible	And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness. The law was given with fearful miracles, to declare both that God was the author of it, and also that no flesh was able to abide the rigour of the same.
Kretzmann's Commentary	And ye came near and stood under the mountain, at its foot; and the mountain burned with fire unto the midst of heaven, so that the fire and the smoke rose up into the sky as far as the eye could reach, with darkness, clouds, and thick darkness, for the happenings on the mountain were screened from the eyes of the people by a heavy screen of dark clouds.
NET Bible®	You approached and stood at the foot of the mountain, a mountain ablaze to the sky above it and yet dark with a thick cloud [ <i>Heb</i> "darkness, cloud, and heavy cloud."].

## The Voice

You all came and stood at the foot of the mountain. It blazed with fire all the way up into the sky while dark clouds and mist obscured your view.

**Literal, almost word-for-word, renderings:**

Concordant Literal Version	Then you approached and stood below the mountain, when the mountain was consuming with fire unto the heart of the heavens, with darkness, cloud and murkiness, and Yahweh spoke to you from the midst of the fire; you were hearing the sound of words, yet you were not seeing a physical representation, nothing except a voice. V. 12 is included for context.
Context Group Version	And you {pl} came near and stood under the mountain; and the mountain burned with fire to the heart of the skies { or heavens }, with darkness, cloud, and thick darkness.
Darby Translation	And ye came near and stood under the mountain; and the mountain burned with fire to the heart of heaven, with darkness, clouds, and obscurity.
English Standard Version	And you came near and stood at the foot of the mountain, while the mountain burned with fire to the heart of heaven, wrapped in darkness, cloud, and gloom.
God's Truth (Tyndale)	...you came and stood also under the hill, and the hill burnt with fire: even unto the midst of heaven, and there was darkness, clouds and mist.
NASB	You came near and stood at the foot of the mountain, and the mountain burned with fire to the <i>very</i> heart of the heavens: darkness, cloud and thick gloom.
World English Bible	You came near and stood under the mountain; and the mountain burned with fire to the heart of the sky, with darkness, cloud, and thick darkness.
Young's Updated LT	And you draw near and stand under the mountain, and the mountain is burning with fire unto the heart of the heavens—darkness, cloud, yes, thick darkness.

**The gist of this verse:**

The Israelites approached the mountain, and stood at the foot of it, and there was fire, but darkness all around.

**Deuteronomy 4:11a**

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 (בָּרַק) [pronounced <i>kaw-RA<sup>B</sup>V</i> ]	<i>to come near, to approach, to draw near</i>	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong #7126 BDB #897
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
ʿamad (עָמַד) [pronounced <i>gaw-MAHD</i> ]	<i>to take a stand, to stand, to remain, to endure, to withstand; to stop, to cease</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #5975 BDB #763
tachath (תַּחַת) [pronounced <i>TAH-khahth</i> ]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation	Strong's #8478 BDB #1065

## Deuteronomy 4:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
All of the BDB definitions: 1) the under part, beneath, instead of, as, for, for the sake of, flat, unto, where, whereas; 1a) the under part (noun masculine); 1b) beneath (adverbial accusative); 1c) under, beneath (preposition); 1c1) at the foot of (idiom); 1c2) sweetness, subjection, woman, being burdened or oppressed (figuratively); 1c3) of subjection or conquest; 1d) what is under one, the place in which one stands (noun masculine); 1d1) in one's place, the place in which one stands (idiom with reflexive pronoun); 1d2) in place of, instead of (in transferred sense); 1d3) in place of, in exchange or return for (of things mutually interchanged); 1e) instead of, instead of that (conjunction); 1f) in return for that, because that (conjunction); 1g) in, under, into the place of (after verbs of motion) (in compounds); 1h) from under, from beneath, from under the hand of, from his place, under, beneath.			
har (הַר) [pronounced har]	hill; mountain, mount; hill-country, a mountainous area, mountain region	masculine singular noun with the definite article	Strong's #2022 (and #2042) BDB #249

**Translation:** So, you [all] came near and the stood at the foot of the mountain... Moses assembled the people at the base of the mountain. God had called for them to be assembled. This would have included some of the people to whom Moses is speaking; but mostly, this would have been their parents who were gathered there. It is unclear whether their sons and daughters were brought near as well—my educated guess is, they were. Therefore, Moses can give this description to them, and it resonates with his audience.

## Deuteronomy 4:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
har (הַר) [pronounced har]	hill; mountain, mount; hill-country, a mountainous area, mountain region	masculine singular noun with the definite article	Strong's #2022 (and #2042) BDB #249
bâ'ar (רָעַב) [pronounced baw-ḠAHR]	is burning, is beginning to burn, kindling; burning; being consumed [with fire]	Qal active participle	Strong's #1197 BDB #128
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	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
'esh (אֵשׁ) [pronounced aysh]	fire, lightning, supernatural fire; presence of Y <sup>e</sup> howah, the attendance of a theophany	feminine singular noun with the definite article	Strong's #784 BDB #77
'ad (דַּעַ) [pronounced ḡahd]	as far as, even to, up to, until	preposition of duration or of limits	Strong's #5704 BDB #723
lêb (לֵב) [pronounced lay <sup>b</sup> ]	heart, inner man, mind, will, thinking; midst	masculine singular construct	Strong's #3820 BDB #524

## Deuteronomy 4:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâmayîm (שָׁמַיִם) [pronounced shaw-MAH-yim]	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)	masculine dual noun with the definite article	Strong's #8064 BDB #1029

The NET Bible: *Heb* “a mountain burning with fire as far as the heart of the heavens.” The Hebrew term שָׁמַיִם (*shamayim*) may be translated “heaven(s)” or “sky” depending on the context.<sup>85</sup>

**Translation:**...—and the mountain is burning with fire even to the midst of the heavens... The mountain was burning with fire, and that fire went up into the heavens.

In the Bible, fire generally speaks of judgment. They were about to receive the Ten Commandments, and the Ten Commandments (along with the rest of the Law) condemns us. I cannot go to the Ten Commandments and ever make the claim that I have followed them all. So they condemn me before God. They are a basic standard for my life before God and my interaction with man; and I have clearly failed.

## Deuteronomy 4:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chôshek <sup>e</sup> (חֹשֶׁךְ) [pronounced KHOH-shek <sup>e</sup> ]	darkness, obscurity, extraordinary [extreme] darkness; metaphorically for misery, adversity, sadness, wickedness; destruction; ignorance	masculine singular noun	Strong's #2822 BDB #365

The idea of *extreme darkness* can be found in its use in Ex. 10:21–14:20; it can refer to a secret place or a hiding place in Job 12:22–34:22 Psalm 39:11–12 Isa. 45:3; and it can refer to a place of distress (Job 15:22, 23, 30 Isa. 5:3 9:1 29:18); dread (Job 2:4 3:4 Amos 5:18, 20 Zeph. 1:15); mourning (Isa. 47:5), perplexity or confusion (Job 5:14 12:25 19:8 Psalm 35:6); ignorance (Job 37:19 Eccl. 2:14); evil or sin (Isa. 5:20 Prov. 2:13); and obscurity (Eccl. 6:4). These meanings and passages were taken directly out of BDB.

‘ânân (עָנָן) [pronounced ġaw-NAWN]	cloud (as a veiling over or covering of heaven)	masculine singular noun	Strong's #6051 BDB #777
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
‘ârâphel (לְפָרֶחַ) [pronounced ġur-aw-FELL]	cloud, heavy or dark cloud, darkness, gross darkness, thick darkness	masculine singular noun	Strong's #6205 BDB #791

**Translation:**...—[it is] a darkness, a cloud [overhead], and thick darkness. Yet, despite all of the fire, the place was enshrouded with darkness, with a cloud.

<sup>85</sup> From <https://bible.org/netbible/index.htm?deu4.htm> accessed April 6, 2015 (footnote).

Although very real and literal, all of this is symbolic as well. God's perfect Law is brought into a world of darkness and we see but flashes of light to occasionally clarify that which is real in the darkness in which we live. Having lived in Texas for some time, during some storms, with the clouds and the darkness and the impending gloom, you can barely perceive of the shapes of things—however, these storms will be cut through by these flashes of lightning which, for a split second, will illuminate the entire area. The giving of God's Law was presented against this meteorological back drop. Even though the actual number of people who die in storm and tornado related deaths is relatively few, still, there is nothing like a fearsome storm to instill a little fear into one's heart (admittedly, this will be lost on those who live on the West coast who see very little in the way of horrendous storms). When Moses was to meet with God, this was the scene—a tremendous storm, with little or no rain, but thick darkness, gloom, pierced by fiery flashes of lightning. **Now Mount Sinai [was] all in smoke because Y<sup>e</sup>howah descended upon it in fire; and its smoke ascended like the smoke of a furnace, and the whole mountain quaked violently (Ex. 19:18).**

Peter Pett: *We must try and picture the unforgettable scene. The multitude gathered below the mountain looking up in awe, the whole top of the mountain ablaze with fire, and yet the smoke and the cloud and the thick darkness, and the mighty voice that spoke from it with its terrible words. 'Fire to the heart of heaven' is a reminder that this was no earthly fire, it was fire from the centre of heaven itself, heavenly fire, glorious, dazzling, intense and unearthly. It spoke of His glory, His purity, his righteous judgment. And then the cloud and the darkness which spoke of His mystery, His unapproachableness (1 Timothy 6:16), declaring a glory so intense that it must be hidden in order to be revealed. If we remember what God is like, we too will be more careful how we approach Him. Through Christ we are welcomed, but we should ever remember Who He is.*<sup>86</sup>

**And so speaks Y<sup>e</sup>howah unto you [all] from a midst of the fire. A sound of words you were hearing and a form [there is] none [for] you [all] seeing—only sound.**

Deuteronomy  
4:12

**And Y<sup>e</sup>howah spoke to you [all] from the midst of the fire. You heard the sound of words, but you did not see a form [of any kind]—[you] only [heard] sound.**

**Jehovah spoke to all of you from the midst of the fire. You could hear His words, but you could not see God—you were only able to perceive the sound of His voice.**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	And so speaks Y <sup>e</sup> howah unto you [all] from a midst of the fire. A sound of words you were hearing and a form [there is] none [for] you [all] seeing—only sound.
Targum of Onkelos	And the Lord spake with you <u>on the mountain</u> from the midst of the fire: you heard the voice of the word, but you saw no like-ness, but only a voice speaking.
Latin Vulgate	And the Lord spoke to you from the midst of the fire. You heard the voice of his words, but you saw not any form at all.
Peshitta (Syriac)	And the LORD spoke to you <u>on the mountain</u> out of the midst of the fire; you heard the sound of the words, but saw no form; there was only a voice.
Septuagint (Greek)	And the Lord spoke to you out of the midst of the fire a voice of words, which you heard: and you saw no likeness, only you heard a voice.

Significant differences: Both the targum and the Syriac add in *on the mountain* as the second phrase. The Latin leaves out the final phrase of hearing a voice (or, *sound*).

#### Limited Vocabulary Translations:

<sup>86</sup> From <http://www.studyight.org/commentaries/pet/view.cgi?bk=4&ch=4> accessed May 12, 2015.

Bible in Basic English	And the voice of the Lord came to you out of the fire: the sound of his words came to your ears but you saw no form; there was nothing but a voice.
Easy English	Then from the fire, the <i>LORD</i> spoke to you. You heard him speak but you did not see any shape. There was only a voice.
Good News Bible (TEV)	Tell them how the LORD spoke to you from the fire, how you heard him speaking but did not see him in any form at all.
<i>The Message</i>	GOD spoke to you out of the fire. You heard the sound of words but you saw nothing-no form, only a voice.
NIRV	Then the Lord spoke to you out of the fire. You heard the sound of his words. But you didn't see any shape or form. You only heard a voice.
New Simplified Bible	»Tell them how Jehovah spoke to you from the fire. Tell them that you heard him speak but did not see him in any form at all.

### Thought-for-thought translations; paraphrases:

Common English Bible	The Lord spoke to you out of the very fire itself. You heard the sound of words, but you didn't see any form. There was only a voice.
Contemporary English V.	Mount Sinai was surrounded by deep dark clouds, and fire went up to the sky. You came to the foot of the mountain, and the LORD spoke to you from the fire. You could hear him and understand what he was saying, but you couldn't see him. V. 11 infinitive absolute is included for context.
The Living Bible	And the Lord spoke to you from the fire; you heard his words but didn't see him.
New Living Translation	Then the Lord spoke to you from the center of the fire. You heard the sound of words, but saw no body. There was only a voice.

### Partially literal and partially paraphrased translations:

American English Bible	Then Jehovah spoke to you from the midst of the fire with a voice and words that you heard. although you saw no shape, you heard the voice!
New Advent (Knox) Bible	From the heart of those flames the Lord spoke to you, so that you could hear his voice, but had no vision of his form.
Translation for Translators	Then Yahweh spoke to your ancestors out of the middle of the fire. Your ancestors heard him speak, but they did not see him. They only heard his voice.

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Yahweh spoke to you from amidst the fire. You heard the voice of the words, but saw no picture besides the voice.
Ferrar-Fenton Bible	There the EVER-LIVING spoke to you from the midst of the fire. You heard a Voice speaking to you ! - but no Image appearing ! A Voice alone !
Jubilee Bible 2000	And the LORD spoke unto you out of the midst of the fire; ye heard the voice of the words, but saw no likeness; only ye <i>heard</i> a voice.
Lexham English Bible	And Yahweh spoke to you from the midst of the fire; you heard[u] a sound of words, but <i>you did not see</i> [Literally "you were not seeing"] a form-only a voice.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	And Yahweh spoke to you from the midst of the fire. You heard the sound of words but did not see any figure; you only heard a voice.
New Jerusalem Bible	Yahweh then spoke to you from the heart of the fire; you heard the sound of words but saw no shape; there was only a voice.
Revised English Bible	When the LORD spoke to you from the heart of the fire you heard a voice speaking, but you saw no form; there was only a voice.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	Then ADONAI spoke to you out of the fire! You heard the sound of words but saw no shape, there was only a voice.
exeGeses companion Bible	...and Yah Veh worded to you from midst the fire: you heard the voice of the words, but saw no manifestation - except a voice.
JPS (Tanakh—1985)	The Lord spoke to you out of the fire; you heard the sound of words but perceived no shape-nothing but a voice.
Kaplan Translation	Then God spoke to you out of the fire. You heard the sound of words, but saw no image; there was only a voice.
Orthodox Jewish Bible	And Hashem spoke unto you out of the midst of the eish; ye heard the voice of the devarim, but saw no temunah (form, semblance); only ye heard a voice.

**Expanded/Embellished Bibles:**

The Expanded Bible	The Lord spoke to you from the fire. You heard the sound of words, but you did not see ·him [ <sup>l</sup> a form]; there was only a voice.
Kretzmann's Commentary	And the Lord spake unto you out of the midst of the fire; ye heard the voice, the sound, of the words, but saw no similitude, no form of God; only ye heard a voice. God did not manifest Himself in any outline or shape which was visible to human eyes.
NET Bible®	Then the Lord spoke to you from the middle of the fire; you heard speech but you could not see anything - only a voice was heard. The words "was heard" are supplied in the translation to avoid the impression that the voice was seen.
The Voice	Then the Eternal spoke to you from inside that fire. You heard His voice, you heard His words, but you didn't see His shape-you only heard a voice.

**Literal, almost word-for-word, renderings:**

Context Group Version	And YHWH spoke to you {pl} out of the midst of the fire: you {pl} heard the voice of words, but you {pl} saw no form; [ you {pl} heard ] only a voice.
English Standard Version	Then the LORD spoke to you out of the midst of the fire. You heard the sound of words, but saw no form; there was only a voice.
God's Truth (Tyndale)	And the Lord spoke unto you out of the fire and you heard the voice of the words: But saw no image, save heard a voice only.
New European Version	Yahweh spoke to you out of the midst of the fire; you heard the voice of words, but you saw no form; you only heard a voice.
New King James Version	And the Lord spoke to you out of the midst of the fire. You heard the sound of the words, but saw no form; <i>you only heard</i> a voice.
Updated Bible Version 2.11	And Yahweh spoke to you+ out of the midst of the fire: you+ heard the voice of words, but you+ saw no form; [you+ heard] only a voice.
Webster's Bible Translation	And the LORD spoke to you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only [ye heard] a voice.
World English Bible	Yahweh spoke to you out of the midst of the fire: you heard the voice of words, but you saw no form; only <i>you heard</i> a voice.
Young's Updated LT	And Jehovah speaks unto you out of the midst of the fire; a voice of words you are hearing and a similitude you are not seeing, only a voice.

**The gist of this verse:** They could heard God's voice coming out of the fire, but they could not see any form.

## Deuteronomy 4:12a

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 <sup>b</sup> -VAHR]	<i>to speak, to declare, to proclaim, to announce</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
'el (לָא) [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 <sup>nd</sup> person masculine plural suffix	Strong's #413 BDB #39
min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
tâvek <sup>e</sup> (תִּבְעָ) [pronounced taw-VEK <sup>E</sup> ]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063
With the min preposition, this can mean <i>from the midst [of anything]; out from, out of</i> .			
'esh (אֵשׁ) [pronounced aysh]	<i>fire, lightning, supernatural fire; presence of Y<sup>e</sup>howah, the attendance of a theophany</i>	feminine singular noun with the definite article	Strong's #784 BDB #77

**Translation:** And Y<sup>e</sup>howah spoke to you [all] from the midst of the fire. God spoke to all of the people from the midst of the fire. One of the fascinating things which I have observed is, God does signs and miracles from time to time which are directly related to His audience. When leading the people out of Egypt and guiding them in the desert, God's signs and miracles had to reach all of the people. He could not do a minor thing here or there; all of the signs needed to be signs which 2 million people could observe, in some way or another. God's signs and miracles performed in Egypt were directed toward His Egyptian audience. These signs were both real and symbolic. Furthermore, they were big, so that all Egypt knew.

Similarly, Jesus Christ performed miracles which were appropriate to His audience; and these miracles were often smaller and very specifically directed to impact a few people.

Therefore, these people are gathered to the mountain and they can see of the fire of the mountain, with darkness all around them.

Then they heard words coming out from the fire, which was God speaking to them.

## Deuteronomy 4:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qôwl (לֹקַח) [pronounced kohl]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular construct	Strong's #6963 BDB #876
d <sup>e</sup> bârîym (דְּבָרִים) [pronounced daw <sup>b</sup> -vawr-EEM]	<i>words, sayings, doctrines, commands; things, matters, affairs; reports</i>	masculine plural noun	Strong's #1697 BDB #182
'attem (אַתָּם) [pronounced aht-TEM]	<i>you all, you guys, you (often, the verb to be is implied)</i>	2 <sup>nd</sup> person masculine plural, personal pronoun	Strong's #859 BDB #61
shâma' (שָׁמָע) [pronounced shaw-MAHG]	<i>hearing, listening; one who listens [hears]; one paying attention; to listening [and agreeing]</i>	masculine plural, Qal active participle	Strong's #8085 BDB #1033

So far, this verb occurs many times in this chapter in various forms.

**Translation:** *You heard the sound of words,...* They could hear God. They could all hear God speaking to them. Whenever this incident is spoken of, it does not appear as if the people could actually hear *what* God said to them. They were too worked up about God speaking to them to concentrate.

The first time I heard R. B. Thieme, Jr. speak in person, it was difficult to concentrate at first. I had listened to him on tape in a variety of different places (including in a tapers church) for about 5 years. So seeing him speak during the northern California conference, it was quite exciting. Now I understood that I needed to calm down, listen and take notes. So, eventually, after a few minutes, I was able to do this.

The Israelites were totally unprepared for God speaking to them. They were totally unprepared for the fire and the dark clouds. Their concentration level never adjusted. They knew they were hearing God; and they knew that they did not like that.

## Deuteronomy 4:12c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וְ) [pronounced weh]	<i>and; even; in particular, namely; when, while; since, seeing, though; so, then, therefore; or; but, but yet; who, which; or; that, in that; with; also, in addition to, at the same time</i>	simple wâw conjunction	No Strong's # BDB #251
t <sup>e</sup> mûwnâh (תְּמוּנָה) [pronounced tem-oo-NAW]	<i>a form, image; likeness, representation, similitude, semblance; something portioned out, an undefinable shape, a manifestation</i>	feminine singular noun	Strong's #8544 BDB #568

## Deuteronomy 4:12c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êyn (אין) [pronounced ān]	<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 <sup>nd</sup> person masculine plural suffix	Strong's #369 BDB #34
râ'âh (ראה) [pronounced raw-AWH]	<i>seeing; observing; understanding; a seer, perceiver</i>	masculine plural, Qal active participle	Strong's #7200 BDB #906
So far, this verb occurs many times in this chapter in various forms.			
zûlâh (ולא) [pronounced zoo-LAH]	<i>except, besides, only, save that, with the exception of</i>	preposition, conjunction	Strong's #2108 BDB #265
qôwl (קול) [pronounced kohl]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular noun	Strong's #6963 BDB #876

**Translation:** ...but you did not see a form [of any kind]—[you] only [heard] sound. There was nothing to see. They could see the fire, they could see the darkness, but they could not see a form of any kind. They could only hear God's voice.

The word for form is t<sup>e</sup>mûwnâh (תמונה) [pronounced tem-oo-NAW] and it means *something portioned out, an undefinable shape, a manifestation, a form, a likeness*. This word is found in Ex. 20:4 Num. 12:8 Deut. 4:12, 15–16, 23, 25 5:8 Job 4:16 Psalm 17:15\* and it is used primarily of the manifestation of our Lord Jesus Christ. Strong's #4327 & 8544 BDB #568. During a time when other nations had gods constructed of wood or metals, the Israelites were taught that God was a Spirit, not a form which could be perceived, described and duplicated. This was not a matter of the Jews just simply having a different culture or being raised differently. Recall that after Moses had been up on Mount Sinai for 30 or 40 days, the Israelites talked Aaron into casting a golden calf idol for them to worship (Ex. 32). Therefore, their natural inclination was toward idolatry, as that is how the other nations behaved, including Egypt, from whence they had just come. So, had the religion of Israel been a natural growth out of their culture, it would not have cast aspersions upon idolatry, but rather embraced it wholeheartedly, and passages like this, which suggest that God is a Spirit, would not be found. One of the key differences between the ancient practice of idolatry is you could see an idol; the Israelites, despite their close contact with God, could not see Him. His omnipresence precludes us *seeing* Him. We can, at best, see a manifestation of Him, e.g., a burning bush or an Angel from Y<sup>e</sup>howah. Because of this and because the fact that Satan is the most beautiful creature to come from the hand of God (if we were allowed to see him, many of us would worship him because of his beauty alone), idolatry is forbidden. Furthermore, we know that **"God is spirit; and those who worship Him must worship [Him] in spirit and truth."** (John 4:24). And the entire tenor of Scripture, from the Old Testament to the New Testament is that God cannot be represented by idols made from man's hands, nor is He a man of flesh, but He is a Spirit, omnipresent.

J. Vernon McGee: *The Lord Jesus stated it very clearly: "God is a Spirit: and they that worship him must worship him in spirit and in truth" ( John 4:24 ). People were never to have any likeness of God whatsoever. The Lord Jesus became a man, but the Bible does not give us any physical description of Him. Now you will probably think I am picayunish, if you haven't already come to that conclusion, but I do not believe in pictures of Jesus. I know that many lovely people feel that a picture of Jesus helps them to worship Him. Let me tell you what was said by an old Scottish commentator: "Men never paint a picture of Jesus until they have lost the presence of Him in their hearts." We need Him in our hearts today, not in color on a canvas. These are tremendous and eternal truths which God is giving*

*us in this chapter. The instructions which were given to Israel in that day are great principles for us to carry over for ourselves today, because truth is eternal.*<sup>87</sup>

Because of God's perfection and holiness, the children of Israel could not look upon Him. The revealed member of the Godhead would have been Jesus Christ, where even just a small portion of His glory would be a blinding white light. *And all the people perceived the thunder [lit., sounds] and the lightning flashes and the sound of the trumpet and the mountain smoking; and when the people saw, they trembled and stood at a distance. Then they said to Moses, "Speak to us yourself and we will listen, but do not let God speak with us—or we will die." And Moses said to the people, "Do not be afraid; for God has come in order to test you, and in order that the fear of Him may remain with you, so that you may not sin." So the people stood at a distance, while Moses approached the thick cloud where God [was]. Then Y<sup>e</sup>howah said to Moses, "Thus you will say to the sons of Israel: 'You yourselves have seen that I have spoke with you from heaven.'"* (Ex. 20:18–22). The Ten Commandments were given audibly to the children of Israel, the first time. The voice that pierced the darkness, as the lightning, was too much for the children of Israel, and they asked to be shielded from God. One of the few times that they responded in type—they required a mediator—a man to stand between them and God.

Do you see the type being set up? The Israelites could not even hear the teaching of the Law of God; they required a mediator (in this case, Moses). But Moses represents the Great Mediator, Jesus Christ, Who stands between us and the Law, providing us a way of escape. If we stand just before the Law, we are all condemned.

*Thomas Constable: Because God did not reveal Himself in any physical form He forbade the Israelites from making any likeness of Him as an aid to worship (Deuteronomy 4:15-18). They were not to worship the heavenly bodies for this purpose either (Deuteronomy 4:19), as did other ancient Near Easterners. Christians may not face the temptation to represent God in wood or stone, but we must be careful about thinking we can contain or limit Him or fully comprehend Him. Even though we have received much revelation about God we cannot fully grasp all there is to appreciate about Him.*<sup>88</sup>

Our experience in the Church Age is quite different: *For you have not come to [a mountain] that may be touched and to a blazing fire, and to darkness and gloom and whirlwind and to the blast of a trumpet and the sound of words which, to those who heard, begged that no further word should be spoken to them. But you have come to Mount Zion, and to the city of the living God, the heavenly Jerusalem, and to myriads of angels; to the general assembly and church of the first-born who are enrolled in heaven and to God, the Judge of all, and to the spirits of righteous men made perfect, and to Jesus, the mediator of a new covenant, and to the sprinkled blood, which speaks better than [the blood] of Abel. See to it that you do not refuse Him who is speaking. For if those did not escape when they refused him who warned [them] on earth, much less will we [escape] who turn away from Him who [warns] us from heaven* (Heb. 12:18–19, 22–25).

In the next chapter, Moses will be giving again to the Generation of Promise the Ten Commandments. Whether this was on his mind at this time or not is a matter of speculation. I think that Moses knew he would teach the Ten Commandments once again to this new generation. God the Holy Spirit sought to remind this second generation of the miraculous way that they received the decalogue. Those listening were teenagers and younger at the time and the content would not have been as meaningful to them as the deliverance of those words directly from God. So Moses reminds them of the fact that God spoke these words directly to them, and they recall that. In his next message, Moses will immediately give them, for the second time, the Ten Commandments. However, this time the Generation of Promise will be more geared toward the content of the commandments than they were forty years earlier. Moses will allow them some time to let the mode of deliverance to which they were witness gel in their souls before he gives them content. We have this same anticipatory style (as Rotherham refers to it) occurring in Deut. 19 and 20 and in Deut. 31 and 32.<sup>89</sup>

<sup>87</sup> From [http://archive.org/stream/05\\_Deuteronomy/05-DEUTERONOMY\\_djvu.txt](http://archive.org/stream/05_Deuteronomy/05-DEUTERONOMY_djvu.txt) (chapter 4) accessed May 14, 2015.

<sup>88</sup> From <http://www.studylight.org/commentaries/dcc/view.cgi?bk=4&ch=4> accessed May 15, 2015.

<sup>89</sup> *The Emphasized Bible*, Rotherham, p. 203.

V. 12, again: *And Y<sup>e</sup>howah spoke to you out of the midst of the fire; a voice of words you [all] kept hearing and a similitude [or, form] you [all] continued not seeing [lit., were not seeing]—only a voice.* One of the false theories of the authorship of the Pentateuch is that someone other than Moses wrote these words hundreds of years later. Rotherham asks the question, *would any godly man in the days of Hezekiah or Manasseh have dared to invent these details?*<sup>90</sup> Critics don't think these things through. At some point in time, there has to be the first reading of the completed Law of Moses. If it doesn't appear until the eighth century B.C., purporting to be an eyewitness account of the history centuries previous which has supposedly been with the Jews for all of those centuries, don't you think some people would get a little suspicious? Do you think that, if the Law of Moses was not a part of Israel's culture and history, that out of almost nowhere, a manuscript appears, and suddenly, there is the Mosaic Law, that there would be automatic acceptance? You don't think that there might be some skepticism (by *some skepticism*, I mean, *a lot of skepticism*)?

On the other hand, if the Law of Moses is produced when it is traditionally assumed to be produced; and if their parents, and their parents' parents, and their parents confirm the details of the Mosaic Law, then would that not be then accepted more readily into their culture? This is what the Bible claims for itself, and it logically makes sense for it to happen this way; which then gives credence to the Mosaic Law as being a part of Jewish culture from the very beginning. What the Bible claims for itself makes perfect sense. There is the existence and the content of God's Word, then in order for this to be taken as God's Word, the first time this is given a public reading or a public distribution, it will be during the time of those who witnessed the events. They confirm the details. And from generation to generation, we have both the Word of God and the teaching of these details in every generation.

The Jews are intelligent people, then as well as now. They wouldn't, as a nation, embrace some book purporting to be God's Word which does not show up in their history until centuries and centuries after the fact. Some miscellaneous religious guy does not suddenly say, "Hey, I've got this book, and it is all about our history; and it has been integral to our history (even though it has not been). So it must be God's Word." He might get a few adherents, but there would be no national following for a book which shows up out of nowhere centuries after the fact.

Even the way the Pentateuch is written indicates that the existence of Scripture was an accepted fact in the mind of the author. Moses recorded what God had done and what God said and it was taken immediately as God's Word, as those who read it had observed the historical events which took place. Certainly a cult, which is a minute portion of a population, might cling to some cult publication, e.g., the Book of Mormon, often attributed to the charisma of their founders. However, much more is required for an entire nation to embrace a book as God's Word. We have no historical documentation of any sort to indicate that the Bible was not taken by the Jews as God's Word at any time in their history.

Now the literature of the Greeks to the literature of today is filled with author's who have sought to debate the authenticity of Scripture with names such as *The Bible Unmasked*, *Contradictions found in the Bible*, etc.; generally, very forgettable books authored by those with an ax to grind, but displaying little or no academic vigor, books that die out after a printing or two, only to be replaced by similar books for the next generation of those suffering from negative volition.<sup>91</sup> However, we do not have a similar type of literature from that day because the authenticity of Scripture was not an issue to them at that time—because these people *lived it*.

V. 12 reads: *And Y<sup>e</sup>howah spoke to you [all] from the midst of the fire. You heard the sound of words, but you did not see a form [of any kind]—[you] only [heard] sound.* Moses will use this fact to make an argument against idolatry and manufacturing images to represent God.

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<sup>90</sup> *The Emphasized Bible*, Rotherham, p. 203.

<sup>91</sup> Such books, by the way, should not be banned, burned or even ridiculed; at their very worst, they bolster the negative volition of some unbeliever, and at best, they spur the intellect of a student of God's Word. From the silly *Chariots of the Gods* came the excellent *Crash go the Chariots*. There is nothing wrong about viewing your faith critically; nor, should becoming a Christian preclude thinking.

And so He makes known to you [all] His covenant which He commanded you [all] to do ten of the words. And so he writes them upon two of tables of stones. Deuteronomy 4:13 He made His covenant known to you, [the covenant] which He commanded you to do—the Ten Commandments. He wrote them down on two tables of stone.

God made His covenant known to you, which covenant He commanded you to do—the Ten Commandments. He also wrote them down on two tables of stone.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	And so He makes known to you [all] His covenant which He commanded you [all] to do ten of the words. And so he writes them upon two of tables of stones.
Targum of Onkelos	And He proclaimed to you His covenant which He commanded you to perform; Ten Words which He wrote upon <u>sapphire</u> tablets.
Latin Vulgate	And he showed you his covenant, which He commanded you to do, and the ten words that he wrote in two tables of stone.
Peshitta (Syriac)	And he declared to you his covenant, which He commanded you to perform, even ten commandments; and he wrote them upon two tablets of stone.
Septuagint (Greek)	And He declared to you His covenant, which He commanded you to keep, even the Ten Commandments; and He wrote them on two tables of stone.

Significant differences: The targum has *sapphire tablets* rather than *stone tablets*.

#### Limited Vocabulary Translations:

Bible in Basic English	And he gave you his agreement with you, the ten rules which you were to keep, which he put in writing on the two stones of the law.
Easy English	He explained to you his 10 special rules and he wrote them on two flat pieces of stone. He commanded you to obey them.
Easy-to-Read Version	The Lord told you his Agreement. He told you the Ten Commandments and commanded you to follow them. The Lord wrote those laws of the Agreement on two stone tablets.
Good News Bible (TEV)	He told you what you must do to keep the covenant he made with you---you must obey the Ten Commandments, which he wrote on two stone tablets.
<i>The Message</i>	He announced his covenant, the Ten Words, by which he commanded you to live. Then he wrote them down on two slabs of stone.
Names of God Bible	<b>Yahweh</b> told you about the terms of his promise, the ten commandments, which he commanded you to do. Then he wrote them on two stone tablets.
NIRV	He announced his covenant to you. That covenant is the Ten Commandments. He commanded you to obey them. Then he wrote them down on two stone tablets.
New Simplified Bible	»He told you what you must do to keep the covenant he made with you. You must obey the Ten Commandments, which he wrote on two stone tablets.

#### Thought-for-thought translations; paraphrases:

Contemporary English V.	The LORD said he was making an agreement with you, and he told you that your part of the agreement is to obey the Ten Commandments. Then the LORD wrote these Commandments on two flat stones.
The Living Bible	He proclaimed the laws you must obey-the Ten Commandments-and wrote them on two stone tablets.

New Century Version	The Lord told you about his Agreement, the Ten Commandments. He told you to obey them, and he wrote them on two stone tablets.
New Life Version	He told you His agreement which He told you to keep, the Ten Laws. And He wrote them on two pieces of stone.

### Partially literal and partially paraphrased translations:

American English Bible	Then He proclaimed His Sacred Agreement with you, and He ordered you to keep the Ten Commandments that He wrote on the two tablets of stone.
International Standard V	He declared to you his covenant, which he commanded you to observe-the Ten Commandments that he wrote on two stone tablets.
New Advent (Knox) Bible	He told you of his covenant, that you were to keep; uttered ten warnings, which he wrote down on two stone tablets; bade me, at that same time, hand on to you the observances and decrees you were to follow in the land that should one day be your home. V. 14 is included for context.
Translation for Translators	And he declared to them his agreement that he wants you also to obey. He gave them Ten Commandments. He wrote those on two stone tablets.

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	He told you his covenant which he commanded you to do, the ten words he wrote over two stone tablets.
Ferrar-Fenton Bible	And it informed you of the Covenant which He commanded you to practise ; - the Ten Commandments, - and wrote them upon two tables of stone.
Jubilee Bible 2000	And he declared unto you his covenant, which he commanded you to perform, the ten words; and he wrote them upon two tables of stone.
Lexham English Bible	And he declared to you his covenant, <i>the Ten Commandments</i> [Literally "the ten words"], which he charged you <i>to observe</i> [Literally "to do"], and he wrote them on the two tablets of stone.
NIV – UK	He declared to you his covenant, the Ten Commandments, which he commanded you to follow and then wrote them on two stone tablets.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	And Yahweh spoke to you that you might know his Covenant by which he commanded you to keep his ten commandments, which he had written on two slabs of stone.
The Heritage Bible	And he caused his covenant to stand out boldly to you, <b>Ten Commandments</b> which he commanded you to do, and he engraved them upon two tablets of stone.
New American Bible (2011)	He proclaimed to you his covenant, which he commanded you to keep: the ten words [Ten words: the ten commandments, or decalogue (cf. 5:22; Ex 34:28).], which he wrote on two stone tablets. Dt 5:6-21; 10:4; Ex 20:1-17; 24:12; 31:18; 34:27-28.
New Jerusalem Bible	He revealed his covenant to you and commanded you to observe it, the Ten Words which he inscribed on two tablets of stone.
New RSV	He declared to you his covenant, which he charged you to observe, that is, the ten commandments [Heb <i>the ten words</i> ]; and he wrote them on two stone tablets.
Revised English Bible	He announced to you the terms of his covenant, bidding you observe the Ten Commandments, which he wrote on two stone tablets.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He proclaimed his covenant to you, which he ordered you to obey, the Ten Words; and he wrote them on two stone tablets.
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exeGeses companion Bible	And he told you the covenant he misvahed you to work - ten words; and he inscribed them on two slabs of stone.
JPS (Tanakh—1985)	He declared to you the covenant that He commanded you to observe, the Ten Commandments; and He inscribed them on two tablets of stone.
Kaplan Translation	He announced to you His covenant, instructing you to keep the Ten Commandments [Literally, 'Ten Words' or 'Ten Statements.'], and He wrote them on two stone tablets [See Exodus 31:18.].
Orthodox Jewish Bible	And He declared unto you His Brit, which He commanded you to do, even Aseres HaDevarim; and He wrote them upon shnei luchot avanim (two tablets of stone).

### Expanded/Embellished Bibles:

The Expanded Bible	The Lord told you about his ·Agreement [Covenant; Treaty], the Ten ·Commandments [ <sup>l</sup> Words]. He told you to obey them, and he wrote them on two stone tablets.
Kretzmann's Commentary	And he declared unto you His covenant which He commanded you to perform, even ten commandments, Ex. 20:1-17; Ex. 34:28; and He wrote them upon two tables of stone. The covenant consisted essentially in this, that the doing on the part of the people corresponded to the command on the part of the Lord. As the memory of God's goodness and of the covenant was to induce Israel to be faithful to Him, so we Christians should ever keep His kindness and His mercy before our eyes as a spur to a life of sanctification.
NET Bible®	And he revealed to you the covenant <sup>20</sup> he has commanded you to keep, the ten commandments [Heb "the ten words."], writing them on two stone tablets.
The Voice	He told you what to do to keep the covenant He made with you. He gave you the Ten Directives and engraved <i>two copies</i> of them on two stone tablets.

### Literal, almost word-for-word, renderings:

Concordant Literal Version	He told you His covenant which He instructed you to keep, the ten words. Then He wrote them on two tablets of stone.
Context Group Version	And he declared to you {pl} his covenant, which he commanded you {pl} to perform, even the ten commandments; and he wrote them on two tables of stone.
Green's Literal Translation	And He declared His covenant to you which He has commanded you to do, the Ten Commandments; and He wrote them on two tablets of stone.
God's Truth (Tyndale)	And he declared unto you his covenant, which he commanded you to do, even ten verses and wrote them in two tables of stone.
NASB	So He declared to you His covenant which He commanded you to perform, <i>that is</i> , the Ten Commandments [Lit <i>Words</i> ]; and He wrote them on two tablets of stone.
New King James Version	So He declared to you His covenant which He commanded you to perform, the Ten Commandments; and He wrote them on two tablets of stone.
World English Bible	He declared to you his covenant, which he commanded you to perform, even the ten commandments; and he wrote them on two tables of stone.
Young's Updated LT	And He declares to you His covenant, which He has commanded you to do, the Ten Matters, and He writes them upon two tables of stone.

**The gist of this verse:** God declared to them the Ten Commandments and wrote them upon tablets of stone.

## Deuteronomy 4:13a

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
nâgad (נָגַד) [pronounced naw-GAHD]	<i>to make conspicuous, to make known, to expound, to explain, to declare, to inform, to confess, to make it pitifully obvious that</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #5046 BDB #616
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 <sup>nd</sup> person masculine plural suffix	No Strong's # BDB #510
'êth (אֵת) [pronounced ayth]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
b <sup>e</sup> rîyth (בְּרִית) [pronounced b <sup>e</sup> reeth]	<i>covenant; pact, alliance, treaty, alliance, contract</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1285 BDB #136
The NET Bible: <i>This is the first occurrence of the word b<sup>e</sup>rîyth (בְּרִית) [pronounced b<sup>e</sup>reeth] (bÿrit, "covenant") in the Book of Deuteronomy but it appears commonly hereafter (4:23, 31; 5:2, 3; 7:9, 12; 8:18; 9:9, 10, 11, 15; 10:2, 4, 5, 8; 17:2; 29:1, 9, 12, 14, 15, 18, 21, 25; 31:9, 16, 20, 25, 26; 33:9). Etymologically, it derives from the notion of linking or yoking together.<sup>92</sup></i>			
'âsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
tsâvâh (צָוָה) [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 <sup>rd</sup> person masculine singular, Piel perfect, 2 <sup>nd</sup> person masculine plural suffix	Strong's #6680 BDB #845
'êth (אֵת) [pronounced ayth]	<i>you; untranslated mark of a direct object; occasionally to you, toward you</i>	sign of the direct object affixed to a 2 <sup>nd</sup> person masculine plural suffix	Strong's #853 BDB #84
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	Qal infinitive construct	Strong's #6213 BDB #793
'asârâh (עָשָׂרָה) [pronounced gah-saw-RAW]	<i>ten</i>	feminine numeral; construct form	Strong's #6235 BDB #796

<sup>92</sup> From <https://bible.org/netbible/index.htm?deu4.htm> accessed April 6, 2015 (footnote).

## Deuteronomy 4:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
d <sup>e</sup> bârîym (דְּבָרִים) [pronounced daw <sup>b</sup> -vawr-EEM]	<i>words, sayings, doctrines, commands; things, matters, affairs; reports</i>	masculine plural noun with the definite article	Strong's #1697 BDB #182

**Translation:** He made His covenant known to you, [the covenant] which He commanded you to do—the Ten Commandments. All of the people heard God give the Ten Commandments. They heard God's voice.

This doctrine was originally found in **Gen. 12** ([HTML](#)) ([PDF](#)) ([WPD](#)).

## The Ten Commandments

1. Most of the Ten Commandments are designed for believers and unbelievers alike; including the exactitude given them by Jesus Christ.
2. Although the Ten Commandments were given specifically to the nation Israel, they also provide an outline for the preservation of freedom in an nation.
3. The first 4 commandments provide a basic spiritual code and the final 6 commandments provide a freedom code for believers and unbelievers alike.
4. Paul tells Timothy: **Now we know that the law is good, if one uses it legitimately. Understanding that the law is not laid down for the just [believers] but for the lawless and disobedient, for the ungodly and sinners, for the unholy and profane [all categories of unbelievers and out-of-fellowship believers], for those who strike their fathers and mothers, for murderers, the sexually immoral, men who practice homosexuality, enslavers, liars, perjurers, and whatever else is contrary to sound doctrine, in accordance with the gospel of the glory of the blessed God with which I have been entrusted** (1Tim. 1:8–11). This tells us that portions of the Mosaic Law are applicable to all mankind.
5. Therefore, the Ten Commandments are a freedom code which describe what freedom is within a national entity, which is divine institution #5. In other words, these commandments protect me from you and you from me. These final 6 commandments also codify the Godly concept of private property.
6. The first 3 commandments define the legal relationship between God and man, and are discussed in the complete doctrine of the laws of divine establishment.
7. Commandment #4: **Remember the Sabbath day, to keep it holy. Six days you will labor, and do all your work, but the seventh day is a Sabbath to the LORD your God. On it you will not do any work, you, or your son, or your daughter, your male servant, or your female servant, or your livestock, or the sojourner who is within your gates. For in six days the LORD made heaven and earth, the sea, and all that is in them, and rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy.** (Ex. 20:8–11). This was a law to the Jews only, although there is application to us. Virtually all civilizations have a 7-day week, which is based upon God's restoration of the earth in 6 days (whether they admit to this or not). This is because all civilizations have their original foundation in a 7-day week.
8. The final 6 commandments define the relationship between men within a national entity, which are the essence of a code which provides freedom, protects property rights, and protects and preserves divine institutions #1–4.
9. With the 5<sup>th</sup> commandment, we begin to get into the laws of divine establishment, which ought to be carried over into all nations and civilizations. Commandment #5: **Honor your father and your mother, that your days may be long in the land that the LORD your God is giving you.** (Ex. 20:12). Here, the relationship of the family is codified for all time, and the nation which obeys this commandment is assured of a longer continuation of the nation in which he is in. Paul affirms this commandment and adds that this is the first commandment associated with a promise of blessing from God (Eph. 6:1–2). This law is for all dispensations, and a nation which disobeys this is a nation which is on its way down (Communist nations which attempt to brainwash children from a very young age and which even turn children against their parents is in direct violation of this commandment).

10. Commandment #6: "You will not murder." (Ex. 20:13). This was one of the first commandments given to man after the flood (Gen. 9:6, where man was responsible to punish those who murdered with death). Murder represents the ultimate in the removal of another person's ability to make free will decisions. This is an attack upon divine institution #1, and depending upon that status of that person, possibly divine institutions #2 and #3 as well.
11. Commandment #7: "You will not commit adultery." (Ex. 20:14). Adultery is forbidden in Rom. 7:2–3 and Heb. 13:4. It is an attack upon divine institutions #2 and #3. Marriage and family are divine institutions, which adultery can destroy.
12. Commandment #8: "You will not steal." (Ex. 20:15). Paul writes, in Eph. 4:28: **Let the thief no longer steal, but rather let him labor, doing honest work with his own hands, so that he may have something to share with anyone in need.** This commandment tells us that we have a right to own property. Private property is protected by Scripture. Sharing that property is a matter of free will.
13. Commandment #9: "You will not bear false witness against your neighbor." (Ex. 20:16). Paul says that the law was designed for **liars and those who perjure themselves** in 1Tim. 1:10. Going to court can deprive a person of their volition or of their property; therefore, God expects us to tell the truth in court.
14. Commandment #10: "You will not desire to take your neighbor's house; you will not desire to take your neighbor's wife, or his male servant, or his female servant, or his ox, or his donkey, or anything that is your neighbor's." (Ex. 20:17). This commandment is repeated in the New Testament. **Jesus said to them, "Beware! Keep yourselves from covetousness, for a man's life doesn't consist of the abundance of the things which he possesses."** (Luke 12:15; see also Eph. 5:5). If a nation respects commandments 8 and 10, then there will be no welfare state and no socialized anything. Obviously, there would be no communism. These things are attacks upon private property.
15. Commandments 6–10 represent establishment law for any orderly society and apply to both believers and unbelievers alike. When a society turns away from these laws, that society is crumbling from the inside.
16. There are principles from the Mosaic Law which are brought into national law. Again, Paul wrote to Timothy: **Now we know that the law is good, if one uses it legitimately. Understanding that the law is not laid down for the just [believers] but for the lawless and disobedient, for the ungodly and sinners, for the unholy and profane [all categories of unbelievers and out-of-fellowship believers], for those who strike their fathers and mothers, for murderers, the sexually immoral, men who practice homosexuality, enslavers, liars, perjurers, and whatever else is contrary to sound doctrine, in accordance with the gospel of the glory of the blessed God with which I have been entrusted** (1Tim. 1:8–11). The law is designed for many categories of unbelievers, and these are all associated with their personal sins.

### Chapter Outline

### Charts, Graphics and Short Doctrines

Peter Pett: *Moses constantly thought in covenant treaty terms. He saw things in terms of Who Yahweh is, what Yahweh had done for them, what He required of them in response and what the consequences of disobedience would be. His vision was filled with Yahweh Who was his all. He himself could not see how anyone could fail to respond to Him fully, although he knew from practical experience that they could.*<sup>93</sup>

## Deuteronomy 4:13b

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

<sup>93</sup> From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=4&ch=4> accessed May 12, 2015.

## Deuteronomy 4:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kāthab (כָּתַב) [pronounced kaw- THAHBʰ]	<i>to write, to write down, to record [chronicle, document], to direct or decree in writing, to proscribe; to describe, to inscribe</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #3789 BDB #507
ʿal (עַל) [pronounced gahʰ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
sh <sup>e</sup> nêy (שְׁנַיִם) [pronounced sh <sup>e</sup> n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
lûwchôth (לְחֻלּוֹת) [pronounced loo- KHOHTH]	<i>tables or tablets [of stone], boards [of wood], plates [of metal]; something upon which words are inscribed, written; [wood] leaves [or a door]</i>	masculine plural construct	Strong's #3871 BDB #531
ʿeben (אֶבֶן) [pronounced EH <sup>B</sup> -ven]	<i>a stone [large or small] [in its natural state, as a building material]; stone ore; used of tablets, marble, cut stone; used of a tool or weapon; a precious stone, gem; rock; a weight of the balance</i>	feminine plural noun	Strong's #68 BDB #6

**Translation:** He wrote them down on two tables of stone. God also wrote these commandments down with the fingers of His hand so that they would be preserved.

Notice that the Ten Commandments are referred to as a covenant. In Deut. 9:9, they are referred to as [the tablets of stone, the tablets of the covenant](#). A covenant is a contract between two peoples, but, in this case, it is not a contract for salvation. This covenant, placed between God and His people, falls under the category *do these and live*. As this chapter began: ["And now, O Israel, listen to the statutes and the judgments which I am teaching you to perform, in order that you may live and go in and take possession of the land which Y<sup>e</sup>howah, the god of your fathers, is giving you."](#) (Deut. 4:1). Immediately after reiterating the Ten Commandments to this generation, Moses says, ["You will walk in all the way which Y<sup>e</sup>howah your God has commanded you, that you may live, and that it may be well with you, and that you may prolong \[your\] days in the land which you will possess."](#) (Deut. 5:33). [My sons, do not forget my teachings, but let your heart keep and guard my commandments; for length of days and years of life and peace they will add to you. Do not let kindness and truth to leave you; bind them around your neck, write them on the tablet of your heart, so you will find grace and a good reputation in the sight of God and man. Trust in Y<sup>e</sup>howah with all your heart, and do not lean on your own understanding. In all your ways acknowledge Him, and He will make your paths straight. Do not be wise in your own eyes; fear Y<sup>e</sup>howah and turn away from evil. It will be healing to your body and refreshment to your bones. My son, do not let them depart from your sight; keep sound wisdom and discretion, so they will be life to your soul and adornment to your neck and you will walk in your way securely and your foot will not stumble. When you lie down, you will not be afraid; when you lie down, your sleep will be sweet. Do not be afraid of sudden fear, nor of the onslaught of the wicked when it comes for Y<sup>e</sup>howah will be your confidence and He will keep your foot from being caught](#) (Prov. 3:1–8, 21–26).

There were two sets of tables of the Law. The first one was written by God when Moses was on Mount Sinai for the first time. [And when He had finished speaking with him upon Mount Sinai, He gave Moses the two tablets of the testimony, tablets of stone, written by the finger of God. Then Moses turned and went down from the mountain](#)

with the two tablets of the testimony in his hand, tablets which were written on both sides; they were written on one side and the other. And the tablets were God's work, and the writing was God's writing engraved on the tablets. And it came about, as soon as Moses came near the camp, that he saw the calf and dancing; and Moses' anger burned, and he threw the tablets from his hands and shattered them at the foot of the mountain (Ex. 31:18-32:15-16, 19). After the golden calf incident, during which the entire congregation of Israel was almost destroyed by God, Moses returned to the mountain. Now Y<sup>e</sup>howah said to Moses, "Cut out for yourself two stone tablets like the former ones, and I will write on the tablets the words that were on the former tablets which you shattered. So he cut out two stone tablets like the former ones, and Moses rose up early in the morning and went up to Mount Sinai, as Y<sup>e</sup>howah had commanded him, and he took two stone tablets in his hand. So he was there with Y<sup>e</sup>howah forty days and forty nights; he did not eat bread or drink water. And He wrote on the tablets the words of the covenant, the Ten Commandments [lit., words] (Ex. 34:1, 4, 28; see also Deut. 10:1-4).

Anthony Phillips: *The Commandments are not to be thought of as written partly on one tablet and partly on the other. Each tablet would have contained all the Commandments. This again reflects the normal practice of the suzerainty treaties under which one copy was retained by the suzerain and the other given to the vassal to deposit in the temple of his god. In Israel's case, both copies were placed in the Ark (Deuteronomy 10:1-5; 31:9,26).*<sup>94</sup>

Peter Pett: *The two tables of stone may have been duplicates with the idea that one was a reminder to Yahweh, and the other a reminder to the people. Duplicate copies of treaties would regularly be made, one kept by the overlord and lodged in a sanctuary, and one passed over to the subject nation to be lodged in their main sanctuary. The tabernacle was both Yahweh's dwellingplace and Israel's sanctuary.*<sup>95</sup>

In the Ark of God (also known as the Ark of the Covenant), the second tablets of the Law were placed, along with Aaron's rod that budded (which represents resurrection) and a bowl of manna (which represents God's provision). The Ten Commandments represent God's perfect Law, which we are unable to keep because of our predilection for sin.

James Coffman adds: *It is of significance that by both tables being placed in the Ark, their being so placed, "symbolized the permanent presence of God" in the midst of His people Israel.*<sup>96</sup> The short quote is from Anthony Phillips.

**And me commanded Y<sup>e</sup>howah in the time that to teach you statutes and ordinances for your doing them in the land which you are going over there to possess her.**

Deuteronomy 4:14

**And Y<sup>e</sup>howah commanded me, at that time, to teach you [both] statutes and ordinances so that you would do them in the land where you are going over to possess it.**

**Jehovah commanded me, at that time, to teach you both statutes and ordinances, so that you would learn to do them in the land that you are going over to possess.**

Here is how others have translated this verse:

#### Ancient texts:

<sup>94</sup> From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=4&ch=4> accessed May 11, 2015 (original references found there ).

<sup>95</sup> From <http://www.studylight.org/commentaries/pet/view.cgi?bk=4&ch=4> accessed May 12, 2015. Pett also allowed for the possibility that half of the commandments were found on one tablet, and half on the other.

<sup>96</sup> From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=4&ch=4> accessed May 11, 2015 (original references found there ).

Masoretic Text (Hebrew)	And me commanded Y <sup>e</sup> howah in the time the that to teach you statutes and ordinances for your doing them in the land which you are going over there to possess her.
Targum of Onkelos	And the Lord commanded me at that time to teach you the statutes and judgments, that you may do them in the land which you pass over to possess.
Latin Vulgate	And he commanded me at that time that I should teach you the ceremonies and judgments which you shall do in the land, that you shall possess.
Peshitta (Syriac)	And the LORD commanded me at that time to teach you statutes and judgments, that you might do them in the land into which you are going to possess it.
Septuagint (Greek)	And the Lord commanded me at that time, to teach you statutes and judgments, that you should do them on the land, into which you go to inherit it.
Significant differences:	None. The Hebrew word translated <i>possess</i> could also be translated <i>inherit</i> .

### Limited Vocabulary Translations:

Bible in Basic English	And the Lord gave me orders at that time to make clear to you these laws and decisions, so that you might do them in the land to which you are going, and which is to be your heritage.
Easy English	At that time, the <i>LORD</i> told me to teach you all his rules. When you cross the River Jordan, you must obey his rules in your new country.
Easy-to-Read Version	At that time, the Lord also commanded me to teach you the other laws and rules that you must follow in the land you are going to take and live in.
Good News Bible (TEV)	The LORD told me to teach you all the laws that you are to obey in the land that you are about to invade and occupy.
<i>The Message</i>	And God commanded me at that time to teach you the rules and regulations that you are to live by in the land which you are crossing over the Jordan to possess.
NIRV	At that time the LORD directed me to teach you his rules and laws. You must obey them in the land you are crossing the Jordan River to take as your own.

### Thought-for-thought translations; paraphrases:

Common English Bible	At that time, the Lord commanded me to teach you all the regulations and the case laws that you must keep in the land that you are entering to possess.
Contemporary English V.	That's when the LORD commanded me to give you the laws and teachings you must obey in the land that you will conquer west of the Jordan River.
The Living Bible	Yes, it was at that time that the Lord commanded me to issue the laws you must obey when you arrive in the Promised Land.
New Berkeley Version	At the same time the LORD gave me His orders to teach you these laws and ordinances [The covenant made at Horeb, based on the Decalogue [in Hebrew, "the Ten Words"] which God spoke directly to the people. Becoming fearful, they could bear no more, so at the LORD's command, Moses sent them to their tents; but he remained while the LORD gave him the laws [Ex. 20:22 31:18] which the people were to observe when settled in their new home. These laws Moses delivered in the Moab plain as his third discourse [Deut. 12:26].], that you might observe them in the land you are invading to make it your own.
New Century Version	Then the Lord commanded me to teach you the laws and rules that you must obey in the land you will take when you cross the Jordan River.
New Living Translation	It was at that time that the Lord commanded me to teach you his decrees and regulations so you would obey them in the land you are about to enter and occupy.

### Partially literal and partially paraphrased translations:

American English Bible	'And then Jehovah commanded me to teach you His rules and decisions, so you should obey them in the land that you're going to inherit.
Today's NIV	And the LORD directed me at that time to teach you the decrees and laws you are to follow in the land that you are crossing the Jordan to possess.
Translation for Translators	Yahweh commanded me to teach all the rules and regulations to you, in order that you would obey them in the land that you are about to enter and occupy."

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Yahweh commanded me in that period to teach you those decrees and verdicts for you to do there in the land that you pass to possess.
Ferrar-Fenton Bible	But to me, the EVER-LIVING ordered at that time to teach you the constitutions and decrees, which you were to practise in the land into which you would pass, to possess it.
Jubilee Bible 2000	And the LORD commanded me at that time to teach you the statutes and rights that ye might do them in the land which ye are about to enter to possess.
Lexham English Bible	And Yahweh charged me at that time to teach you rules and regulations <i>for your observation of them</i> [Literally "for your doing them"] in the land that you <i>are about to cross into</i> [Literally "about to cross into there"] to take possession of it.
NIV – UK	And the Lord directed me at that time to teach you the decrees and laws you are to follow in the land that you are crossing the Jordan to possess.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	And as for me, he commanded me to teach you the norms and laws that you might put them into practice in the land which is going to be yours.
The Heritage Bible	And Jehovah commanded me at that time to teach you enactments and judgments, so that you do them in the land where you cross over to possess it.
New Jerusalem Bible	Yahweh then ordered me to teach you the laws and customs that you were to observe in the country into which you are about to cross, to take possession of it.
New RSV	And the Lord charged me at that time to teach you statutes and ordinances for you to observe in the land that you are about to cross into and occupy.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	At that time ADONAI ordered me to teach you laws and rulings, so that you would live by them in the land you are entering in order to take possession of it.
exeGesés companion Bible	And at that time, Yah Veh misvahed me to teach you statutes and judgments - to work them in the land you pass over to possess.
JPS (Tanakh—1985)	At the same time the Lord commanded me to impart to you laws and rules for you to observe in the land that you are about to cross into and occupy.
Kaplan Translation	At that time, God commanded me to teach you rules and laws, so that you will keep them in the land which you are crossing [the Jordan] to occupy.
Orthodox Jewish Bible	And Hashem commanded me at that time to teach you chukkim and mishpatim, that ye might do them in ha'aretz where ye go over to possess it.
<i>The Scriptures</i> 1998	"And יהוה commanded me at that time to teach you laws and right-rulings, for you to do them in the land which you pass over to possess.

### Expanded/Embellished Bibles:

The Expanded Bible	Then at that time the Lord commanded me to teach you the laws [statutes; ordinances; requirements] and rules that you must obey in the land you will take [possess] when you cross the Jordan River [there].
Kretzmann's Commentary	<b>Verses 14-24</b> Warning Against Idolatry And the Lord commanded me at that time to teach you statutes and judgments that ye might do them in the land where ye go over to possess it, namely, the precepts contained in the legislation beginning with Exodus 21.
NET Bible®	Moreover, at that same time the Lord commanded me to teach you statutes and ordinances for you to keep in the land which you are about to enter and possess [Heb "to which you are crossing over to possess it."].
The Voice	The Eternal commanded me at that time to teach you the rules and judgments <i>that make up the law</i> He wants you to follow in the land where you're going to live when you cross <i>the Jordan</i> .

### **Literal, almost word-for-word, renderings:**

Concordant Literal Version	And Yahweh instructed me at that time to teach you statutes and judgments, for you to obey them in the land where you are crossing over to tenant it.
Context Group Version	And YHWH commanded me at that time to teach you {pl} statutes and ordinances, that you {pl} might do them in the land { or earth } where you {pl} go over to possess it.
<i>Emphasized Bible</i>	And unto me, gave Yahweh command, at that time, to teach you statutes and regulations,—that ye should do them, in the land whereinto ye are passing over to possess it..
English Standard Version	And the LORD commanded me at that time to teach you statutes and rules, that you might do them in the land that you are going over to possess.
God's Truth (Tyndale)	And the Lord commanded me the same season to teach you ordinances and laws, for to do them in the land where [where=what ever place, result, or condition.] you go to possess it.
NASB	The Lord commanded me at that time to teach you statutes and judgments, that you might perform them in the land where you are going over to possess it.
New King James Version	And the Lord commanded me at that time to teach you statutes and judgments, that you might observe them in the land which you cross over to possess.
Updated Bible Version 2.11	And Yahweh commanded me at that time to teach you+ statutes and ordinances, that you+ might do them in the land where you+ go over to possess it.
World English Bible	Yahweh commanded me at that time to teach you statutes and ordinances, that you might do them in the land where you go over to possess it.
Young's Updated LT	And me has Jehovah commanded at that time to teach you statutes and judgments, for your doing them in the land where ye are passing over to possess it.

**The gist of this verse:** God told Moses to teach specific statutes and ordinances for the people to live by when they take the land of Canaan.

### **Deuteronomy 4:14a**

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

## Deuteronomy 4:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêth (אֵת) [pronounced <i>ayth</i> ]	<i>me</i> ; untranslated mark of a direct object; occasionally <i>to me</i> , <i>toward me</i>	sign of the direct object affixed to a 1 <sup>st</sup> person singular suffix	Strong's #853 BDB #84
tsâvâh (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 <sup>rd</sup> person masculine singular, Piel perfect	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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
ʿêth (עֵת) [pronounced <i>gayth</i> ]	<i>time, the right time, the proper time; opportunity</i>	feminine singular noun with the definite article	Strong's #6256 BDB #773
With the bēyth preposition, this means <i>at the right time, at the proper time</i> .			
hîy' (אֵי) [pronounced <i>hee</i> ]	<i>she, it</i> ; also used as a demonstrative pronoun: <i>that, this (one)</i>	3 <sup>rd</sup> person feminine singular, personal pronoun; sometimes the verb <i>is</i> , <i>is implied</i>	Strong's #1931 BDB #214
These three words together seem to mean <i>at this time, at that time; during this same time, during this same time period</i> .			
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
lâmad (לָמַד) [pronounced <i>law-MAHD</i> ]	<i>to train, to accustom, to teach</i>	Piel infinitive construct	Strong's #3925 BDB #540
ʾêth (אֵת) [pronounced <i>ayth</i> ]	<i>you</i> ; untranslated mark of a direct object; occasionally <i>to you</i> , <i>toward you</i>	sign of the direct object affixed to a 2 <sup>nd</sup> person masculine plural suffix	Strong's #853 BDB #84
chuqqîym (חֻקִּים) [pronounced <i>khook-KEEM</i> ]	<i>decrees, those things which are decreed; statutes; boundaries, defined limitations; appointed portions of labor, tasks</i>	masculine plural noun	Strong's #2706 BDB #349
w <sup>e</sup> (or v <sup>e</sup> ) (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

## Deuteronomy 4:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mîsh <sup>e</sup> pâṭîym (מִשְׁפָּטִים) [pronounced <i>mish<sup>e</sup>-paw-TEEM</i> ]	<i>laws; judgements; appeals; responsibilities; privileges; customs; justice; verdicts rendered by a judge, judicial decisions, judicial sentences</i>	masculine plural noun	Strong's #4941 BDB #1048

**Translation:** And Y<sup>e</sup>howah commanded me, at that time, to teach you [both] statutes and ordinances... God gave them the Ten Commandments, which they all heard. However, they begged for Moses to be a go-between, so that they would not hear the voice of God; and Moses agreed to this.

God taught Moses many national and religious laws, which the people were to follow; and Moses was to teach these to the people. These were to be the laws that Israel would follow as a nation after entering into the Land of Promise and establishing themselves.

Peter Pett: *It is inconceivable that a man with Moses background would not ensure that the revelations he received were written down. All important covenant matters were committed to writing in order to indicate their solemnity, and we are elsewhere given examples of where this happened (Deuteronomy 31:9; Exodus 17:14; Exodus 24:4; Exodus 34:27; Numbers 33:1-2). God's words in Deuteronomy 17:14 would hardly be seen as applying only to that incident. They rather drew attention to the need to record in writing all such experiences of God's provision and protection. It was giving Moses the basis on which he should conduct his future activity. All the references simply draw attention to Moses' habit of ensuring the writing down of the revelation Yahweh revealed and the wondrous things that he did for Israel. They do not limit it to those occurrences. And he passed this responsibility also onto Joshua, whom we have good reason to believe did much of the actual writing.*<sup>97</sup>

## Deuteronomy 4:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	Qal infinitive construct with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #6213 BDB #793
ʾêth (אֶת) [pronounced <i>ayth</i> ]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine plural suffix	Strong's #853 BDB #84
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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

<sup>97</sup> From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=4&ch=4> accessed May 12, 2015.

## Deuteronomy 4:14b

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 noun with the definite article	Strong's #776 BDB #75

**Translation:** ...so that you would do them in the land... These other statutes and ordinances were to be done by the people when they entered into the land. This would become the basis of their nation and the laws of their nation.

In that era, as has been discussed, the king of a nation was often deemed wise because he developed a great set of laws for the people to follow.

**Application:** One of the greatest written documents in human history is the Constitution of the United States, which was a logical follow-on to the Declaration of Independence. For a century, and despite there being many mediocre presidents, our nation was strong and vibrant, based upon the wisdom of this document.

**Application:** Problems ensued when either of the political parties wanted to change the constitution, but they did not have enough national support for such changes. Then, rather than obey this wise document, individuals thought themselves to be wiser than the document, and therefore, ought to be able to change it at will: Teddy Roosevelt, Woodrow Wilson, Franklin Roosevelt and Barack Obama. Because what became apparent under these presidents is, the separation of powers found in the constitution is something that the branches of government *willingly* submitted themselves to, but that a man of strong will could get around that, if he is not challenged by the other branches of government.

**Application:** In contemporary history, there is not a stronger example of the laws condemning illegal aliens, with specific consequences laid out; and President Barack Obama declaring anywhere from 5 million to 10 million illegal aliens free of those consequences, if they follow a set of steps which he, the President, lays out. This is *not* prosecutorial discretion, where there are limited funds available to prosecute, and so some prosecutions are simply put on hold until funds become available. This is, instead, the law says one thing, and President Obama says exactly the opposite. What ought to have happened—but it didn't—is the branch of government which makes the laws should have objected and stopped the President, who, in this act, set up a dangerous precedent for our country.

**Application:** As an aside, it does not matter whether you believe the President to be right in granting amnesty to 5 or 10 million people; that is not the issue. There is a legal procedure by which this could be done—the president, because such a process would be too difficult (and possibly impossible) decided that he would just do it on his own.

Along these lines, although the Law of Moses will be revered by the people of Israel throughout her history—but it won't be by all of her kings. So, they will exercise the same sort of power, ignoring portions of the law which they themselves do not like.

## Deuteronomy 4:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
ʾattem (אַתֶּם) [pronounced aht-TEM]	<i>you all, you guys, you (often, the verb to be is implied)</i>	2 <sup>nd</sup> person masculine plural, personal pronoun	Strong's #859 BDB #61
ʾâbar (אָבַר) [pronounced ʿaw <sup>b</sup> -VAHR]	<i>passing by, passing through; passing over</i>	masculine plural, Qal active participle	Strong's #5674 BDB #716
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.

This is found in 4QDeut<sup>c</sup>; but not in MT SP LXX.<sup>98</sup>

Yârʿdên (יַרְדֵּן) [pronounced yarʿ-DAYN]	<i>descender; flowing downward; the watering place; transliterated Jordan</i>	proper noun with the definite article	Strong's #3383 BDB #434
lâmed (ל) [pronounced lʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
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>	Qal infinitive construct with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #3423 BDB #439

**Translation:** ...where you are going over to possess it. They were not to stop right then and there and put together a government. These would be the laws that they used *after* taking the land. They had to go over the Jordan River and actually take the land in order to apply these laws.

Notice that Moses' train of thought is topical, not chronological; this would indicate that not all of the Law is in chronological order. In Deut. 3–4, there were sections which would chronologically, as well as logically, lead us from one point to another: e.g., In Deut. 3:1, we begin with the conquest of Og, king of Bashan, in trans-Jordan area and proceed to the new leadership of Joshua and their camping in the valley of Beth-peor. However, in v. 4, we are dealing with the Law of God and have gone back to Mount Sinai and the giving of the Law. In fact although the Ten Commandments were written down on two different occasions, it is looked on here as one instance. That is because the topic of the Law is what is being covered here and not Israel's failure during the golden calf incident.

In the instance of this verse, God had commanded Moses on several occasions to teach the Law to the Israelites—this was not just one enjoinder. Then Y<sup>e</sup>howah spoke to Moses, saying, "Speak to Aaron and to his sons, and to all the sons of Israel, and say to them, 'This is what Y<sup>e</sup>howah has commanded.' " (Lev. 17:1–2a). Then Y<sup>e</sup>howah spoke to Moses, saying, "Speak to the sons of Israel and say to them, 'I am Y<sup>e</sup>howah your God; you will not do what is done in the land of Egypt where you lived nor are you to do what is done in the land of

<sup>98</sup> *The Dead Sea Scrolls Bible*; translation and commentary by Martin Abegg Jr., Peter Flint and Eugene Ulrich; Harper SF, ©1999, p. 152.

Canaan where I am bringing you; you will not walk in their statutes. You are to perform My judgments and keep My statutes, to live in accord with them; I am Y<sup>e</sup>howah your God. So you will keep My statutes and My judgments, by which a man may live if he does them. I am Y<sup>e</sup>howah.' " (Lev. 18:1–5). "Now these are the ordinances which you are to set before them." (Ex. 21:1). Then Moses came and recounted to the people all the words of Y<sup>e</sup>howah and all the ordinances and all the people answered with one voice, and said, "All the words which Y<sup>e</sup>howah has spoken, we will do!" (Ex. 24:3). Then Moses assembled all the congregation of the sons of Israel, and said to them, "These are the things that Y<sup>e</sup>howah has commanded you to do." (Ex. 35:1). These are the commandments and the ordinances which Y<sup>e</sup>howah commanded to the sons of Israel through Moses in the plains of Moab by the Jordan Jericho (Num. 36:13). Furthermore, God would have commanded Moses on several occasions, not always recorded in Scripture, to teach the sons of Israel His Law, His commands, His statutes and His ordinances.

Vv. 10–13 described the miraculous speaking of the Ten Commandments directly from God to the people. This was delivered so that every Israelite, including the youth present at that time, would hear God's Word. With v. 14, Moses then resumes with the other ordinances and statutes which he received directly from God, which he recorded and taught to the people later (Ex. 21–23).

Psalms 105:42–45 describes all of this: For He remembered His holy promise, and Abraham, His servant. So He brought His people out with joy, His chosen ones with singing. And He gave them the lands of the nations, and they took possession of the fruit of the peoples' toil, that they might keep His statutes and observe His laws. Praise the LORD! (ESV; capitalized)

## Chapter Outline

## Charts, Graphics and Short Doctrines

### Do not turn to idolatry when you enter into the land

vv. 15–19 make up a fairly massive yet singular thought, so these verses will all be taken together.

The progression of thought appears to be, the Israelites did not see any form of God when God spoke to them; therefore, they should never attempt to approximate God's form with any sort of image. This topic of idolatry feels like an aside, although Moses stays with this theme to v. 20 and then returns to it in vv. 23–28. Therefore, we have to understand this as being a fundamental topic of Deut. 4.

For us today, this may not seem relevant; but some churches have images of Mary and Jesus which are inaccurate and seem to border on some form of idolatry. However, even more of a contemporary issue, is the idea of placing other things before God (which means having priorities other than Bible doctrine). God does not require us to have our noses in the Bible during our 16 waking hours; but, we need to make time for being instructed in the Word daily.

Peter Pett sees a pattern in vv. 15–24:

#### Peter Pett Organizes Deuteronomy 4:15–24

- a Take therefore good heed to yourselves; for you saw no manner of form on the day that Yahweh spoke to you in Horeb out of the midst of the fire (Deuteronomy 4:15).
- b Lest you corrupt yourselves, and make yourselves a graven image in the form of any figure, the likeness of male or female, of any beast that is on the earth, of any winged bird that flies in the heavens, of anything that creeps on the ground, any fish that is in the water under the earth (Deuteronomy 4:16-18).
- c Lest you lift up your eyes to heaven, and when you see the sun and the moon and the stars, even all the host of heaven, you be drawn away and worship them, and serve them, which Yahweh your God has allotted to all the peoples under the whole heaven (Deuteronomy 4:19-24).

## Peter Pett Organizes Deuteronomy 4:15–24

- 4:19).
- d But Yahweh has taken you, and brought you forth out of the iron furnace, out of Egypt, to be to him a people of inheritance, as at this day (Deuteronomy 4:20).
  - c Furthermore Yahweh was angry with me for your sakes, and swore that I should not go over the Jordan, and that I should not go in to that good land, which Yahweh your God gives you for an inheritance, but I must die in this land, I must not go over the Jordan. But you shall go over, and possess that good land (Deuteronomy 4:21-22).
  - b Take heed to yourselves, lest you forget the covenant of Yahweh your God, which he made with you, and make yourselves a graven image in the form of anything which Yahweh your God has forbidden you (Deuteronomy 4:23).
  - a For Yahweh your God is a devouring fire, a jealous God (Deuteronomy 4:24).

*Pett: Note that in `a' Yahweh spoke without form out of the midst of the fire, and in the parallel Yahweh is a devouring fire. In `b' They are not to corrupt themselves by making a graven image of any earthly creature, and in the parallel they are not to forget the covenant by making a graven image in the form of anything forbidden. In `c' they are not to lift their eyes to the heavens to worship anything in the heavens, for those things have been allotted to all the peoples under heaven, they are common, while in the parallel the true heavenly One is angry with Moses so that he is excluded from the holy land that Yahweh is giving as an inheritance, the one place on earth that is holy and is exclusive to His people. Central in `d' is that Yahweh has delivered His people from the iron furnace, from Egypt (a lesser fire even though painful) to be the people of His inheritance, in order that they might inherit that holy land from which Moses is excluded. For such people to seek to heavenly bodies which are common to man would be to degrade themselves utterly.*

From <http://www.studylight.org/commentaries/pet/view.cgi?bk=4&ch=4> accessed May 12, 2015.

### Chapter Outline

### Charts, Graphics and Short Doctrines

And you [all] have taken heed good to your souls for you [all] have not seen any form in a day [that] spoke Y<sup>e</sup>howah unto you [all] in Horeb from a midst of the fire. Lest you [all] lay waste and have made for yourselves a sculpted image, a likeness of any image, a model of a male or [of] a female, a model of any beast which [is] on the earth, a model of any bird a wing which flies in the [two] heavens, a model of any creeping [thing] on the ground, a model of any fish which [is] in the waters from below the earth, and lest you lift your [two] eyes and you have seen the sun and the moon and the stars—all a host of the [two] heavens—and you have been drawn away and you have bowed down to them and you have served them which has allotted Y<sup>e</sup>howah your Elohim them to all the peoples under all the [two] heavens.

Deuteronomy  
4:15–19

You [all] need to take heed for your souls—since you did not see any physical form when Y<sup>e</sup>howah spoke to you from the midst of the fire—that you do not become corrupted and make for yourselves [some] sculpted image, [in] the likeness of any image, [whether] male or female, [or] an image of any animal on the earth, [or] an image of any winged bird flying in the heavens, [or] an image of any creeping thing on the ground, [or] an image of any fish which [is] in the waters below sea level [lit., *under the earth*]; and so that you do not lift up your eyes and see the sun, the moon, the stars—all the host of the heavens—and you are seduced [by them], and you bow down to them and you serve them—[these things] which Y<sup>e</sup>howah your Elohim has allotted to all peoples under the heavens.

You need to be careful of your thinking, remembering that, when you heard Jehovah speak to you from the fire, that you did not see any physical form. Therefore, see to it that you do not become corrupted and make some kind of sculpted image to worship, whether male or female, or the image of some animal on the earth, or the image of a bird flying in the skies above, or the image of some creepy thing that crawls on the ground, or the image of a fish in the sea. Furthermore, see to it that you do not look up to see the sun, the moon or the stars—anything which is in the heavens above—and that you become seduced by any of these things and bow down before them and serve them. These are simply things which God has given to all the peoples on earth.

Here is how others have translated this verse:

#### Ancient texts:

##### Masoretic Text (Hebrew)

And you [all] have taken heed good to your souls for you [all] have not seen any form in a day [that] spoke Y<sup>e</sup>howah unto you [all] in Horeb from a midst of the fire. Lest you [all] lay waste and have made for yourselves a sculpted image, a likeness of any image, a model of a male or [of] a female, a model of any beast which [is] on the earth, a model of any bird a wing which flies in the [two] heavens, a model of any creeping [thing] on the ground, a model of any fish which [is] in the waters from below the earth, and lest you lift your [two] eyes and you have seen the sun and the moon and the stars—all a host of the [two] heavens—and you have been drawn away and you have bowed down to them and you have served them which has allotted Y<sup>e</sup>howah your Elohim them to all the peoples under all the [two] heavens. Keep then your souls diligently; for you saw no likeness on the day when the Lord spake with you in Horeb from the midst of the fire. Be admonished, lest you corrupt your works, and make to you an image or likeness of any idol, the likeness either male or female of any beast of the earth, of any winged bird that flies in the air in the expanse of heaven, of any reptile on the ground, or of any fish in the waters under the earth. [JERUSALEM. The likeness of any fishes which are in the waters under the earth.] And lest, when you lift up your eyes to the height of the heavens, and gaze at the sun, or the moon, and the principal stars of all the hosts of the heavens, you go astray, and adore and serve them; for the Lord your God has by them distributed (or divided) the knowledge of all the peoples that are under the whole heavens.

##### Targum of Onkelos

##### Latin Vulgate

Keep therefore your souls carefully. You saw not any similitude in the day that the Lord God spoke to you in Horeb from the midst of the fire: Lest perhaps being deceived you might make you a graven similitude, or image of male or female, The similitude of any beasts, that are upon the earth, or of birds, that fly under heaven, Or of creeping things, that move on the earth, or of fishes, that abide in the waters under the earth: Lest perhaps lifting up your eyes to heaven, you see the sun and the moon, and all the stars of heaven, and being deceived by error you adore and serve them, which the Lord your God created for the service of all the nations, that are under heaven.

##### Peshitta (Syriac)

Take therefore good heed to yourselves; for you saw no manner of form on the day that the LORD spoke to you at Horeb out of the midst of the fire; Lest you corrupt yourselves, and make for yourselves images and the forms of any figure, the likeness of male or female, The likeness of any beast that is on the earth, the likeness of any winged fowl that flies in the air. The likeness of anything that creeps on the ground, the likeness of any fish that is in the waters beneath the earth; And lest you lift up your eyes to heaven, and when you see the sun and the moon, and the stars and all the host of heaven, should go astray and worship them and serve those things which the LORD your God has provided for all the peoples under heaven.

## Septuagint (Greek)

And take careful heed to your hearts, for you saw no similitude in the day in which the Lord spoke to you in Horeb in the mountain out of the midst of the fire; lest you transgress, and make to yourselves a carved image, any kind of figure, the likeness of male or female, the likeness of any beast of those that are on the earth, the likeness of any winged bird which flies under heaven, the likeness of any reptile which creeps on the earth, the likeness of any fish of those which are in the waters under the earth; and lest having looked up to the sky, and having seen the sun and the moon and the stars, and all the heavenly bodies, you should go astray and worship them, and serve them, which the Lord your God has distributed to all the nations under heaven.

## Significant differences:

In the second sentence, there is a troublesome verb in the Hebrew. So many of the ancient translations appear to go free form at this point.

Near the end, the Latin as *being deceived by error*; the Hebrew has *being drawn away from*.

## Limited Vocabulary Translations:

## Bible in Basic English

So keep watch on yourselves with care; for you saw no form of any sort on the day when the voice of the Lord came to you in Horeb out of the heart of the fire: So that you may not be turned to evil ways and make for yourselves an image in the form of any living thing, male or female, Or any beast of the earth, or winged bird of the air, Or of anything which goes flat on the earth, or any fish in the water under the earth. And when your eyes are lifted up to heaven, and you see the sun and the moon and the stars, all the army of heaven, do not let yourselves be moved to give them worship, or become the servants of what the Lord has given equally to all peoples under heaven.

## Easy English

**God says that the Israelites must not have false gods**

You did not see any shape at all when the LORD spoke to you from the fire. So you must be very careful about everything that you do. Do not change to do very bad things. Do not make a false god for yourselves, because that is wrong. Do not copy the shape of a man or a woman, or the shape of any animal or bird.

Do not copy the shape of anything that moves along the ground. Do not copy the shape of any fish that swims in the water. When you look up at the sky, you see the sun, the moon and the stars. They are all shining in the sky. But do not worship them. They are things that the LORD your God has given to everyone on the earth.

## Easy-to-Read Version

"On the day the Lord spoke to you from the fire at Mount Horeb (Sinai), you did not see him—there was no shape for God. So be careful! Don't sin and destroy yourselves by making false gods or statues in the shape of any living thing. Don't make an idol that looks like a man or a woman. Don't make an idol that looks like an animal on the earth or like a bird that flies in the sky. And don't make an idol that looks like anything that crawls on the ground or like a fish in the sea. And be careful when you look up to the sky and see the sun, the moon, and the stars—all the many things in the sky. Be careful that you are not tempted to worship and serve those things. The Lord your God lets the other people in the world do those things.

## Good News Bible (TEV)

"When the LORD spoke to you from the fire on Mount Sinai, you did not see any form. For your own good, then, make certain that you do not sin by making for yourselves an idol in any form at all---whether man or woman, animal or bird, reptile or fish. Do not be tempted to worship and serve what you see in the sky---the sun, the moon, and the stars. The LORD your God has given these to all other peoples for them to worship.

## The Message

You saw no form on the day God spoke to you at Horeb from out of the fire. Remember that. Carefully guard yourselves so that you don't turn corrupt and make

a form, carving a figure that looks male or female, or looks like a prowling animal or a flying bird or a slithering snake or a fish in a stream. And also carefully guard yourselves so that you don't look up into the skies and see the sun and moon and stars, all the constellations of the skies, and be seduced into worshiping and serving them. God set them out for everybody's benefit, everywhere.

Names of God Bible

You didn't see **Yahweh** the day he spoke to you from the fire at Mount Horeb. So be very careful that you don't become corrupt and make your own carved idols. Don't make statues that represent men or women, any animal on earth, any creature with wings that flies, any creature that crawls on the ground, or any fish in the water. Don't let yourselves be tempted to worship and serve what you see in the sky-the sun, the moon, the stars, or anything else. **Yahweh** your **Elohim** has given them to all people everywhere.

NIRV

### Don't Make or Worship Statues of Gods

The Lord spoke to you at Mount Horeb out of the fire. But you didn't see any shape or form that day. So be very careful. Make sure you don't commit a horrible sin. Don't make for yourselves a statue of a god. Don't make a god that looks like a man or woman or anything else. Don't make one that looks like any animal on earth or any bird that flies in the sky. Don't make a statue that looks like any creature that moves along the ground or any fish that swims in the water. When you look up at the heavens, you will see the sun and moon. And you will see huge numbers of stars. Don't let anyone tempt you to bow down to the sun, moon or stars. Don't worship things the Lord your God has provided for all the nations on earth.

New Simplified Bible

»Be careful! When God spoke to you from the fire, he was invisible.

»Do not commit the sin of worshiping idols. Do not make idols to be worshiped, whether they are shaped like men, women, animals on the earth, birds that fly in the air, or they are like reptiles that creep on the ground, or fish from the water.

»Do not be tempted to bow down and worship the sun or moon or stars (the host or army of the heavens). Jehovah put them there a heritage for all the people under the heavens.

### Thought-for-thought translations; paraphrases:

Common English Bible

So watch your conduct closely, because you didn't see any form on the day the Lord spoke to you at Horeb out of the very fire itself. Don't ruin everything and make an idol for yourself: a form of any image, any likeness-male or female- or any likeness whatsoever, whether of a land animal, a bird that flies in the sky, an insect that crawls on the earth, or a fish that lives in the sea. Don't look to the skies, to the sun or the moon or the stars, all the heavenly bodies, and be led astray, worshipping and serving them. The Lord your God has granted these things to all the nations who live under heaven.

Contemporary English V.

When God spoke to you from the fire, he was invisible. So be careful not to commit the sin of worshiping idols. Don't make idols to be worshiped, whether they are shaped like men, women, animals, birds, reptiles, or fish. And when you see the sun or moon or stars, don't be tempted to bow down and worship them. The LORD put them there for all the other nations to worship.

The Living Bible

"But beware! You didn't see the form of God that day as he spoke to you from the fire at Mount Horeb, so do not defile yourselves by trying to make a statue of God-an idol in any form, whether of a man, woman, animal, bird, a small animal that runs along the ground, or a fish. And do not look up into the sky to worship the sun, moon, or stars. The Lord may permit other nations to get away with this, but not you.

New Berkeley Version

Be thoroughly on guard, therefore, with profoundest gravity, for you saw no manner or form on that day when the LORD spoke to you at Horeb from the midst of the fire, that you may not behave corruptly and fashion you an image, the shape of any

statue resembling either male or female, the likeness of any animal on earth or of any bird that flies in the heavens, or of some creeping creature that crawls on the ground, or of any fish in the waters lower than the earth. Neither shall you lift up your eyes toward the heavens to see the sun or the moon or the stars, the host of the heavens, to be led astray, to bow down to them in worship, and to serve them, things which the LORD your God has rendered available to all peoples under the whole heavens. In His providential ordering of the world, He assigns the heavenly bodies to minister to all His offspring, a grace which the nations abused (cf. Rom. 1:20–25).

New Century Version

### Laws About Idols

Since the Lord spoke to you from the fire at Mount Sinai, but you did not see him, watch yourselves carefully! Don't sin by making idols of any kind, and don't make statues of men or women, of animals on earth or birds that fly in the air, of anything that crawls on the ground, or of fish in the water below. When you look up at the sky, you see the sun, moon, and stars, and everything in the sky. But don't bow down and worship them, because the Lord your God has made these things for all people everywhere.

New Living Translation

### A Warning against Idolatry

"But be very careful! You did not see the Lord's form on the day he spoke to you from the heart of the fire at Mount Sinai. So do not corrupt yourselves by making an idol in any form—whether of a man or a woman, an animal on the ground, a bird in the sky, a small animal that scurries along the ground, or a fish in the deepest sea. And when you look up into the sky and see the sun, moon, and stars—all the forces of heaven—don't be seduced into worshipping them. The Lord your God gave them to all the peoples of the earth.

### Partially literal and partially paraphrased translations:

American English Bible

Now, keep them in your hearts; for you've never seen another day like the one when Jehovah spoke to you on Mount Horeb from the midst of the fire!

'So, don't sin by carving images of any kind. no, not in the shape of males or females, of any animals on the ground, of any winged creatures that fly in the sky, of any slithering animals that crawl on the ground, or of any creatures that live in the waters under the ground. Nor should you look up in the sky and see the sun, moon, stars, or any of the other heavenly bodies that Jehovah your God provided to all the nations under heaven, and then go off and worship and serve them.

Beck's American Translation

Watch yourselves very carefully, because you didn't see any form when the LORD talked to you out of the fire at Horeb, that you don't get corrupt and carve for yourselves any kind of idol, whether in the form of a man or a woman, of *any animal* on earth, any bird flying in the air, any animal that *creeps* on the ground, any fish in the water below ground level. Or when you look up to the sky and see the sun, moon and stars, the whole array of lights to the sky, don't be misled to worship and serve them; the LORD has given them to every people in the whole world.

International Standard V

"Therefore, for your own sake, be very careful, since you did not see any form on the day that the LORD your God spoke to you in Horeb from the midst of the fire. Be careful [The Heb. lacks *be careful*!] Otherwise, you will be destroyed when you make carved images for yourself—all sorts of images in the form of man, woman, any animal on earth, any winged bird that flies in the sky, any creeping thing on the ground, or any fish in the sea [Lit. *in the waters below ground*]. Do not gaze toward the heavens and observe the sun, the moon, the stars—the entire array of the sky—with the intent [The Heb. lacks *with the intent*] to worship and serve what the LORD your God gave every nation [i.e. as lights in the night sky; cf. Gen 1:14-18]. Be watchful, then, at the peril of your lives. When the Lord spoke to you from the heart of the flame on mount Horeb, there was no outward shape you saw. And will

New Advent (Knox) Bible

you be deluded into carving some outward image or likeness, of man or woman, of beasts that roam on the earth or birds that fly in the air, of creeping things on land or fish that dwell in the waters, down at the roots of earth? Wilt thou be led astray as thou lookest up at the sky, at sun and moon and all the host of stars, into making gods of them, worshipping those creatures which the Lord thy God has made, to be the common drudges of every nation under heaven? 'The common drudges'; this is the sense of the Latin, but the Hebrew text has 'which the Lord thy God has assigned to all the nations under heaven'. Some would interpret this as a paradoxical expression, the sense of which is only made clear if we add the words 'for their worship'.

Today's NIV

### **Idolatry Forbidden**

You saw no form of any kind the day the LORD spoke to you at Horeb out of the fire. Therefore watch yourselves very carefully, so that you do not become corrupt and make for yourselves an idol, an image of any shape, whether formed like a man or a woman, or like any animal on earth or any bird that flies in the air, or like any creature that moves along the ground or any fish in the waters below. And when you look up to the sky and see the sun, the moon and the stars--all the heavenly array--do not be enticed into bowing down to them and worshiping things the LORD your God has apportioned to all the nations under heaven.

Translation for Translators

### **Moses warned them about worshipping idols**

"On the day that Yahweh spoke to your ancestors at Sinai Mountain, they did not see him. So, be careful! Do not sin by making for yourselves any idol! Do not make an idol that resembles any person, either a man or a woman, or that resembles any animal or any bird or any ◀reptile/creature that crawls along the ground▶ or any fish in the deep ocean. And be careful to not look up toward the sky and be tempted to worship anything that you see there--the sun or the moon or the stars. Yahweh our God has given those to be *a blessing to all people everywhere, but you must not worship them.*

### **Mostly literal renderings (with some occasional paraphrasing):**

Ancient Roots Translinear

Keep your souls a hundredfold. For you saw no picture on the day that Yahweh spoke to you in Horeb from the midst of the fire. Otherwise you will destroy yourselves by making for yourselves a carving and picture of any figure in the pattern of male or female, the pattern of any animal on the land, the pattern of any winged fowl that flies in the heavens, the pattern of any-thing that creeps on the earth, the pattern of any fish in the waters under the land. Otherwise you will lift your eyes to heaven and see the sun, moon, stars, and all the host of heaven and bow and serve them, for which Yahweh your God divided and outcast all peoples under all of heaven.

Ferrar-Fenton Bible

Therefore you must guard your minds very carefully, - for you did not see any Shape on the day the EVER-LIVING spoke with you in Horeb from the midst of the fire, - from wickedly making for yourselves a carved Shape, - any Image ; or model of Man or Woman ; or form of any beast that is upon the earth ; form of any bird which flies in the sky; form of any reptile on the ground ; form of any fish that is in the waters lower than the earth ; - Or, if you raise your eyes heaven-ward, and see the sun, or the moon, or the stars, - all the host of the skies, - and bow to, and worship them, and serve those which your EVER-LIVING God has apportioned to all the nations under all the skies:...

HCSB

"Be extremely careful for your own good--because you did not see any form on the day the LORD spoke to you at Horeb out of the fire-- not to act corruptly and make an idol for yourselves in the shape of any figure: a male or female form, or the form of any beast on the earth, any winged creature that flies in the sky, any creature that crawls on the ground, or any fish in the waters under the earth. When you look to

the heavens and see the sun, moon, and stars--all the array of heaven--do not be led astray to bow down and worship them. The LORD your God has provided them for all people everywhere under heaven.

Jubilee Bible 2000

Diligently guard, therefore, your souls, for ye saw no manner of likeness on the day *that* the LORD spoke unto you in Horeb out of the midst of the fire, lest ye corrupt yourselves and make yourselves a graven image, the similitude of any figure, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged fowl that flies in the air, the likeness of any animal that moves on the ground, the likeness of any fish that is in the waters beneath the earth, And lest thou lift up thine eyes unto heaven, and when thou seest the sun and the moon and the stars, even all the host of heaven, *and* should be driven to worship them and serve them because the LORD thy God has conceded them unto all the peoples under all the heavens.

Lexham English Bible

*"So you must be very careful for yourselves* [Literally "watch yourselves diligently with respect to your souls"], because you did not see [Or "have not seen"] any form on the day Yahweh spoke to you at Horeb from the midst of the fire, so that you *do not ruin yourselves* [Literally "corrupt yourselves"] and make for yourselves a divine image in a form of any image, a replica of male or female, a replica of any animal that is upon the earth, a replica of any winged bird that flies in the air, a replica of any creeping thing on the ground, a replica of any fish that is in the water *below* [Literally "under"] the earth. *And do this so that you do not lift* [Literally "And lest you lift up"] your eyes *toward* heaven and *observe* [Literally "see"] the sun and the moon and the stars, all the host of the heaven, and be led astray and bow down to them and serve them, things that Yahweh your God has allotted to all of the peoples under all of the heaven..

NIV – UK

### Idolatry forbidden

You saw no form of any kind the day the Lord spoke to you at Horeb out of the fire. Therefore watch yourselves very carefully, so that you do not become corrupt and make for yourselves an idol, an image of any shape, whether formed like a man or a woman, or like any animal on earth or any bird that flies in the air, or like any creature that moves along the ground or any fish in the waters below. And when you look up to the sky and see the sun, the moon and the stars - all the heavenly array - do not be enticed into bowing down to them and worshipping things the Lord your God has apportioned to all the nations under heaven.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)

Think well about what you are to do. You did not see any form on that day when Yahweh spoke to you at Mount Horeb from the midst of the fire. There fore, do not become corrupted: do not make an idol or a god carved in the form of a man or of a woman, or in the form of any animal that lives on the earth, or of any kind of bird that flies in the sky, or of any reptile that crawls on the earth, or of any fish that lives in the water under the earth. When you look at the heavens and you see the sun, the moon, the stars, and all the heavenly bodies, do not prostrate yourselves to adore and serve them as gods.

The Heritage Bible

Exceedingly hedge about your souls, because you did not see a form on the day Jehovah spoke to you in Horeb out of the midst of the fire, Lest you act wickedly, and make you a carved image, the form of any shape, a likeness of male or female, The likeness of any animal that is on the earth, the likeness of any winged fowl that flies in the heavens, The likeness of any thing that creeps on the ground, the likeness of any fish that is in the waters beneath the earth; And lest you lift up your eyes to the heavens, and when you see the sun, and the moon, and the stars, all the host of the heavens, should be driven to prostrate yourselves to them, and serve

them, which Jehovah, your God, has allotted to all peoples under the whole heavens.

New American Bible (2002) "You saw no form at all on the day the LORD spoke to you at Horeb from the midst of the fire. Be strictly on your guard, therefore, not to degrade yourselves by fashioning an idol to represent any figure, whether it be the form of a man or a woman, of any animal on the earth or of any bird that flies in the sky, of anything that crawls on the ground or of any fish in the waters under the earth. And when you look up to the heavens and behold the sun or the moon or any star among the heavenly hosts, do not be led astray into adoring them and serving them. These the LORD, your God, has let fall to the lot of all other nations under the heavens; but you he has taken and led out of that iron foundry, Egypt, that you might be his very own people, as you are today. Egypt is called an iron foundry, or furnace for smelting iron, because God allowed the Israelites to be afflicted there for the sake of their spiritual purification; the same expression for Egypt occurs also in ⇒ 1 Kings 8:51; ⇒ Jeremiah 11:4; compare the expression, "the furnace of affliction," in ⇒ Isaiah 48:10.V. 20 is included for context.

New Jerusalem Bible 'Hence, be very careful what you do. Since you saw no shape that day at Horeb when Yahweh spoke to you from the heart of the fire, see that you do not corrupt yourselves by making an image in the shape of anything whatever: be it statue of man or of woman, or of any animal on the earth, or of any bird that flies in the heavens, or of any reptile that crawls on the ground, or of any fish in the waters under the earth. When you raise your eyes to heaven, when you see the sun, the moon, the stars -- the entire array of heaven -- do not be tempted to worship them and serve them. Yahweh your God has allotted these to all the other peoples under heaven, but Yahweh has chosen you, bringing you out of the iron-foundry, Egypt, to be his own people, his own people as you still are today. V. 20 is included for context.

New RSV Since you saw no form when the Lord spoke to you at Horeb out of the fire, take care and watch yourselves closely, so that you do not act corruptly by making an idol for yourselves, in the form of any figure-the likeness of male or female, the likeness of any animal that is on the earth, the likeness of any winged bird that flies in the air, the likeness of anything that creeps on the ground, the likeness of any fish that is in the water under the earth. And when you look up to the heavens and see the sun, the moon, and the stars, all the host of heaven, do not be led astray and bow down to them and serve them, things that the Lord your God has allotted to all the peoples everywhere under heaven.

Revised English Bible On the day when the LORD spoke to you from the heart of the fire at Horeb, you saw no form of any kind; so take good care not to fall into the infamous practice of making for yourselves carved images in the form of any statue of a man or woman, or of any animal on earth or bird that flies in the air, or of anything that creeps on the ground or of any fish in the waters under the earth. Nor must you raise your eyes to the heavens and look up to the sun, the moon, and the stars, all the host of heaven, and be led astray to bow down to them in worship; the LORD your God assigned these for all the peoples everywhere under heaven.

### **Jewish/Hebrew Names Bibles:**

Complete Jewish Bible "Therefore, watch out for yourselves! Since you did not see a shape of any kind on the day ADONAI spoke to you in Horev from the fire, do not become corrupt and make yourselves a carved image having the shape of any figure - not a representation of a human being, male or female, or a representation of any animal on earth, or a representation of any bird that flies in the air, or a representation of anything that creeps along on the ground, or a representation of any fish in the water below the shoreline. For the same reason, do not look up at the sky, at the

sun, moon, stars and everything in the sky, and be drawn away to worship and serve them; ADONAI your God has allotted these to all the peoples under the entire sky.

exeGesés companion Bible **MOSHEH WARNS AGAINST IDOLATRY**

Guard your souls mightily;  
for you saw no manifestation  
on the day Yah Veh worded to you in Horeb  
from midst the fire:  
lest you ruin, and work a sculptile  
- the manifestation of any figurine  
the pattern of male or female,  
the pattern of any animal on the earth,  
the pattern of any winged fowl flying in the heavens,  
the pattern of aught creeping on the soil,  
the pattern of any fish in the waters beneath the earth:  
and lest you lift up your eyes to the heavens  
and when you see the sun and the moon  
and the stars and all the host of the heavens  
and be driven to prostrate to them and serve them  
- which Yah Veh your Elohim  
allotted to all people under the whole of the heavens.

JPS (Tanakh—1985)

For your own sake, therefore, be most careful—since you saw no shape when the Lord your God spoke to you at Horeb out of the fire— not to act wickedly and make for yourselves a sculptured image in any likeness whatever: the form of a man or a woman, the form of any beast on earth, the form of any winged bird that flies in the sky, the form of anything that creeps on the ground, the form of any fish that is in the waters below the earth. And when you look up to the sky and behold the sun and the moon and the stars, the whole heavenly host, you must not be lured into bowing down to them or serving them. These the Lord your God allotted to other peoples everywhere under heaven; but you the Lord took and brought out of Egypt, that iron blast furnace, to be His very own people, as is now the case. V. 20 is included for context.

Kaplan Translation

Watch yourselves very carefully, since you did not see any image on the day that God spoke to you out of the fire at Horeb. You shall therefore not become corrupt and make a statue depicting any symbol [Semel in Hebrew; see Ezekiel 8:3, 2 Chronicles 33:7. Or, 'visible form' (Chothem Takhnith); 'imaginary form' (Hirsch), or, 'four-sided form' (Malbim).]. [Do not make] any male or female image, or the image of any animal on earth, any winged creature that flies in the sky, any lower form of land animal, or any animal that lives in the water below the earth. When you raise your eyes to the sky, and see the sun, moon, stars and other heavenly bodies, do not bow down to them or worship them. It was to all the [other] nations under the heavens that God made them a portion.

Orthodox Jewish Bible

Be shomer over yourselves, therefore; for ye saw no manner of temunah on the yom that Hashem spoke unto you in Chorev out of the midst of the eish; Lest ye corrupt yourselves, and make you a pesel, the temunah of any semel, the likeness of zachar or nekevah, The likeness of any behemah that is on ha'aretz, the likeness of any winged fowl that flieth in the air, The likeness of anything that creepeth on the adamah, the likeness of any dag (fish) that is in the waters below; And lest thou lift up thine eyes unto Shomayim, and when thou seest the shemesh, and the yarei'ach, and the kokhavim, even all the tz'va HaShomayim, shouldest be driven to hishtachaveh (bow down, worship) them, and serve them which Hashem Eloheicha hath divided unto kol HaGoyim under kol HaShomayim.

**Expanded/Embellished Bibles:**

## The Expanded Bible

## Laws About Idols

Since the Lord spoke to you from the fire at ·Mount Sinai [<sup>L</sup>Horeb; 4:10], but you did not see ·him [<sup>L</sup>any form], watch yourselves carefully! Don't ·sin [ruin/destroy/spoil/corrupt yourselves] by making idols of any kind, and don't make statues-of men or women, of animals on earth or birds that fly in the air, of anything that ·crawls [swarms] on the ground, or of fish in the water below. When you ·look up at [<sup>L</sup>lift your eyes to] the ·sky [heavens], you see the sun, moon, and stars, and ·everything in the sky [all the host of heaven]. But don't bow down and worship them [5:8-9; Ex. 20:4-5], because the Lord your God has ·made these things [apportioned them] for all people everywhere [32:8].

## Kretzmann's Commentary

Take ye, therefore, good heed unto yourselves, every one was to watch carefully over his soul; for ye saw no manner of similitude, no form or outline which could be used as the basis for a picture, on the day that the Lord spake unto you in Horeb out of the midst of the fire; lest ye corrupt yourselves, and make you a graven image, either carved or hewn, the similitude of any figure, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, the likeness of anything that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth, any statue or picture whatever which might be used for purposes of gross idolatry; and lest thou lift up thine eyes unto heaven, and when thou seest the sun and the moon and the stars, even. all the host of heaven, shouldest be driven to worship them, Rom. 1:25, and serve them, which the Lord, thy God, hath divided unto all nations under the whole heaven. God's original purpose was that the heavenly bodies should serve mankind, Gen. 1:17-18. Since the heathen, however, carried away by the lure of the unknown, by the enticement of the light bodies, had given them divine honor, the Lord had permitted them to remain in their foolishness, as a punishment for turning from Him.

## NET Bible®

*The Nature of Israel's God*

Be very careful [*Heb* "give great care to your souls."], then, because you saw no form at the time the Lord spoke to you at Horeb from the middle of the fire. I say this [The words "I say this" are supplied in the translation for stylistic reasons. In the Hebrew text v. 16 is subordinated to "Be careful" in v. 15, but this makes for an unduly long sentence in English.] so you will not corrupt yourselves by making an image in the form of any kind of figure. This includes the likeness of a human male or female, any kind of land animal, any bird that flies in the sky, anything that crawls [*Heb* "creeping thing."] on the ground, or any fish in the deep waters of the earth [*Heb* "under the earth."]. When you look up [*Heb* "lest you lift up your eyes." In the Hebrew text vv. 16-19 are subordinated to "Be careful" in v. 15, but this makes for an unduly long sentence in English.] to the sky and see the sun, moon, and stars - the whole heavenly creation [*Heb* "all the host of heaven."] - you must not be seduced to worship and serve them, for the Lord your God has assigned [Or "allotted."] them to all the people [Or "nations."] of the world [*Heb* "under all the heaven."].

## The Voice

So be very careful! *Your souls are at stake!* You didn't see any shape when the Eternal spoke to you at Horeb from inside that fire, so don't ever become so corrupt that you carve an idol *representing Him* for yourselves in any shape, whether in the form of a man or a woman, or in the form of an animal that lives on the land, or a bird with wings that flies through the sky, or anything that crawls on the ground, or a fish that swims in the sea. And don't ever *become so corrupt that you* look up into the sky and see the sun, the moon, and the stars-as if each of them were a god-and be led astray to bow down to them and worship them, which the Eternal your God has given to all the people on earth.

**Literal, almost word-for-word, renderings:**

Concordant Literal Version	You must be very much on guard against your soulish desires (since you saw no physical representation at all on the day Yahweh spoke to you at Horeb from the midst of the fire) lest you should bring ruin on yourselves and make for yourselves a carving, a physical representation of any figure, a model of male or female, a model of any beast which is on the earth, a model of any winged bird which flies in the heavens, a model of any animal moving on the ground, a model of any fish which is in the waters below the earth. Guard yourselves lest you should lift up your eyes toward the heavens, and you see the sun and the moon and the stars, all the host of the heavens, and be induced to bow yourself down to them and serve them, which Yahweh your Elohim has apportioned to all other peoples beneath the entire heavens.
Context Group Version	Therefore take {pl} good heed to yourselves; for you {pl} saw no manner of form on the day that YHWH spoke to you {pl} in Horeb out of the midst of the fire. Or else you {pl} will corrupt yourselves, and make you {pl} a carved image in the form of any figure, the likeness of male or female, the likeness of any beast that is on the land { or earth }, the likeness of any winged bird that flies in the skies { or heavens }, the likeness of anything that creeps on the ground, the likeness of any fish that is in the water under the land { or earth }. Or else you will lift up your eyes to the skies { or heavens }, and when you see the sun and the moon and the stars, even all the army of the skies { or heavens }, you will be drawn away and bow down in deference to them, and serve them, which YHWH your God has allotted to all the peoples under the entire skies { or heavens }.
Darby Translation	And take great heed to your souls (for ye saw no form on the day that Jehovah spoke to you in Horeb from the midst of the fire), lest ye corrupt yourselves, and make you a graven image, the form of any figure, the pattern of male or female, the pattern of any beast that is on the earth, the pattern of any winged fowl that flieth in the heaven, the pattern of anything that creepeth on the ground, the pattern of any fish that is in the waters under the earth; and lest thou lift up thine eyes to the heavens, and see the sun, and the moon, and the stars, the whole host of heaven, and be drawn away and bow down to them and serve them, which Jehovah thy God hath assigned unto all peoples under the whole heaven.
English Standard V. – UK	<b>Idolatry Forbidden</b> "Therefore watch yourselves very carefully. Since you saw no form on the day that the Lord spoke to you at Horeb out of the midst of the fire, beware lest you act corruptly by making a carved image for yourselves, in the form of any figure, the likeness of male or female, the likeness of any animal that is on the earth, the likeness of any winged bird that flies in the air, the likeness of anything that creeps on the ground, the likeness of any fish that is in the water under the earth. And beware lest you raise your eyes to heaven, and when you see the sun and the moon and the stars, all the host of heaven, you be drawn away and bow down to them and serve them, things that the Lord your God has allotted to all the peoples under the whole heaven.
God's Truth (Tyndale)	Take heed unto yourselves diligently as pertaining unto your souls, for you saw no manner of image the day when the Lord spoke unto you in Horeb out of the fire least you mar yourselves and make you graven images after whatsoever likeness it be: whether after the likeness of man or woman or any manner beast that is on the earth or of any manner feathered fowl that flys in the air, or of any manner worm that creeps on the earth or of any manner fish that is in the water beneath the earth: Yea and least you lift up your eyes unto heaven, and when you see the *son and the moon and the stars and whatsoever is contained in heaven, should be deceived and should bow yourself unto them and serve the things which the Lord your God has distributed unto all nations that are under all quarters of heaven.
NASB	"So watch yourselves carefully, since you did not see any form on the day the Lord spoke to you at Horeb from the midst of the fire, so that you do not act corruptly and

make a graven image for yourselves in the form of any figure, the likeness of male or female, the likeness of any animal that is on the earth, the likeness of any winged bird that flies in the sky, the likeness of anything that creeps on the ground, the likeness of any fish that is in the water below the earth. And beware not to lift up your eyes to heaven and see the sun and the moon and the stars, all the host of heaven, and be drawn away and worship them and serve them, those which the Lord your God has allotted to all the peoples under the whole heaven.

New European Version

### **Idols Forbidden**

Take therefore good heed to yourselves, for you saw no kind of form on the day that Yahweh spoke to you in Horeb out of the midst of the fire. Do not corrupt yourselves and make yourself an engraved image in the form of any figure, the likeness of male or female, the likeness of any animal that is on the earth, the likeness of any winged bird that flies in the sky, the likeness of anything that creeps on the ground, the likeness of any fish that is in the water under the earth. Do not lift up your eyes to the sky and when you see the sun and the moon and the stars, all the army of the sky, be drawn away and worship them and serve them, which Yahweh your God has allotted to all the peoples under the whole sky.

New King James Version

### **Beware of Idolatry**

"Take careful heed to yourselves, for you saw no form when the Lord spoke to you at Horeb out of the midst of the fire, lest you act corruptly and make for yourselves a carved image in the form of any figure: the likeness of male or female, the likeness of any animal that is on the earth or the likeness of any winged bird that flies in the air, the likeness of anything that creeps on the ground or the likeness of any fish that is in the water beneath the earth. And take heed, lest you lift your eyes to heaven, and when you see the sun, the moon, and the stars, all the host of heaven, you feel driven to worship them and serve them, which the Lord your God has given to all the peoples under the whole heaven as a heritage.

Updated Bible Version 2.11

Therefore take+ good heed to yourselves; for you+ saw no manner of form on the day that Yahweh spoke to you+ in Horeb out of the midst of the fire; or else you+ will corrupt yourselves, and make you+ a graven image in the form of any figure, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged bird that flies in the heavens, the likeness of anything that creeps on the ground, the likeness of any fish that is in the water under the earth; or else you will lift up your eyes to heaven, and when you see the sun and the moon and the stars, even all the host of heaven, you will be drawn away and worship them, and serve them, which Yahweh your God has allotted to all the peoples under the whole heaven.

Young's Updated LT

And you have been very watchful of your souls, for you have not seen any similitude in the day of Jehovah's speaking unto you in Horeb out of the midst of the fire, lest you do corruptly, and have made to you a graven image, a similitude of any figure, a form of male or female—a form of any beast which is in the earth—a form of any winged bird which flies in the heavens—a form of any creeping thing on the ground—a form of any fish which is in the waters under the earth; And lest you lift up your eyes towards the heavens, and have seen the sun, and the moon, and the stars, all the host of the heavens, and you have been forced, and have bowed yourself to them, and served them, which Jehovah your God has apportioned to all the peoples under the whole heavens.

**The gist of this passage:**

Because the Israelites heard God and saw manifestations of Him, but could not see a form of any kind, they are not to manufacture images of Him of any kind and worship those images.

The next verse is translated in several ways, and should be examined for its correct rendering, and therefore, correct meaning:

The Amplified Bible

The Emphasized Bible

KJV

NASB

NIV

NRSV

Owen's Translation

Young's Lit. Translation

Therefore, take good heed to yourselves; since you saw no form of Him on the day the Lord spoke to you on Horeb out of the midst of the fire,  
 Ye must take diligent heed, therefore, unto your own souls,—for ye saw no manner of form, on the day Yahweh spake unto you in Horeb, out of the midst of the fire;  
 Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day *that* the Lord spoke unto you in Horeb out of the midst of the fire:  
 "So watch yourselves carefully, since you did not see any form on the day the Lord spoke to you at Horeb from the midst of the fire,  
 You saw no form of any kind the day the Lord spoke to you at Horeb out of the fire. Therefore watch yourselves very carefully,  
 Since you saw no form when the Lord spoke to you at Horeb out of the fire, take care and watch yourselves closely.  
 Therefore take heed good to yourselves since you saw no form in the day that Yahweh spoke to you at Horeb out of the midst of the fire.  
 and ye have been very watchful of you souls, for ye have not seen any similitude in the day of Jehovah's speaking unto you in Horeb out of the midst of the fire.

## Deuteronomy 4:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (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
shâmar (שָׁמַר) [pronounced <i>shaw-MAR</i> ]	<i>be kept, be preserved; be careful; abstain yourself [from anything]; beware [of anything]; care [for something]; take heed</i>	2 <sup>nd</sup> person masculine plural, Niphal imperative	Strong's #8104 BDB #1036
m <sup>e</sup> ôd (מְאֹד) [pronounced <i>m<sup>e</sup>-ODE</i> ]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547
All of the BDB definitions are: 1) <i>exceedingly, much</i> (adverb); 2) <i>might, force, abundance</i> (substantive); 3) <i>muchness, force, abundance, exceedingly</i> (noun masculine); 3a) <i>force, might</i> ; 3b) <i>exceedingly, greatly, very</i> (idioms showing magnitude or degree); 3b1) <i>exceedingly</i> ; 3b2) <i>up to abundance, to a great degree, exceedingly</i> ; 3b3) <i>with muchness, muchness</i> . Owen translates this <i>firmly</i> in 1Kings 2:12.			
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
n <sup>e</sup> phâshôwth (נִפְשׁוֹת) [pronounced <i>NEH-faw-shohth</i> ]	<i>souls, lives, living beings, desire, volition; will</i>	feminine plural noun with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #5315 BDB #659

**Translation:** You [all] need to take heed for your souls... Moses is telling these people what they need to be aware of; he is warning them here. They need to be careful in their thinking. All of our life goes back to our thinking.

V. 15 begins with the 2<sup>nd</sup> person masculine plural, Niphal perfect of shâmar (שָׁמַר) [pronounced *shaw-MAR*] again. Shâmar comes from a primitive root word which means to hedge about with thorns; and it means *keep, guard, watch, preserve*; furthermore, in the Niphal—used far less than the Qal stem—it is often translated *take heed*. Since this rendering has little or no meaning to us today, I often translate this [*should*] *take stock, or take responsibility*. Strong's #8104 BDB #1036. Although the Niphal is generally the passive stem, it is also used to stress the individual effect upon the group. This is not in the imperative but rather in the perfect tense. In most

instances we would translate this *you have taken responsibility, or you have taken stock*; however, v. 16 (and v. 19) begin with *lest*, a conjunction which has the effect of transforming a verb into an imperative. Essentially it means, *you will do this; if you don't, then this will happen*. Shâmar is modified by the adverb m<sup>e</sup>ôd (מְאֹד) [pronounced *m<sup>e</sup>-ODE*] and it means *very, exceedingly, extremely, greatly*; it brings greater emphasis to the verb. In order for this to make reasonable English sense, I have translated this *take careful stock*. It would be reasonable to translate this *and diligently watch [or guard] your souls; be very watchful of your souls*.

This is followed by the lâmed preposition, which means *to, for, with regards to*. The generally literal *Young's Translation* and *The Emphasized Bible* both reveal that the plural of the word for *soul* is found, as well as the personal pronoun *your*. There will be a moderately complex thought put together here, spanning several verses.

### Deuteronomy 4:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
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
râ'âh (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>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #7200 BDB #906
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
t <sup>e</sup> mûwnâh (תְּמוּנָה) [pronounced <i>tem-oo-NAW</i> ]	<i>a form, image; likeness, representation, similitude, semblance; something portioned out, an undefinable shape, a manifestation</i>	feminine singular noun	Strong's #8544 BDB #568
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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
yôwm (יוֹם) [pronounced <i>yohm</i> ]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
dâbar (דָּבַר) [pronounced <i>daw<sup>b</sup>-VAHR</i> ]	<i>to speak, to declare, to proclaim, to announce</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

## Deuteronomy 4:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'el (לָ) [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 <sup>nd</sup> person masculine plural suffix	Strong's #413 BDB #39
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
Chôrêb (חֹרֵב) [pronounced khoh-RE <sup>BV</sup> ]	<i>waste, desolate; desert and is transliterated Horeb</i>	proper noun	Strong's #2722 BDB #352
min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
tâvek <sup>e</sup> (תָּוֶק) [pronounced taw-VEK <sup>E</sup> ]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063
With the min preposition, this can mean <i>from the midst [of anything]; out from, out of</i> .			
'esh (אֵשׁ) [pronounced aysh]	<i>fire, lightning, supernatural fire; presence of Y<sup>e</sup>howah, the attendance of a theophany</i>	feminine singular noun with the definite article	Strong's #784 BDB #77

**Translation:** ...—since you did not see any physical form when Y<sup>e</sup>howah spoke to you from the midst of the fire...

What Moses is going to say is based upon the fact that the Israelites did not see any image when they heard God's voice. There is nothing which we can make with our hands that we should worship. These Israelites do not have an image which they have seen that they can somehow imitate with a sculpted item.

Moses is going to tick off some examples of what they are not to make.

What follows is conjunction kîy (כִּי) [pronounced kee], which means *when, that, for*. It is used as an explicative, an explanatory, a justificatory or a causal conjunction. Strong's #3588 BDB #471. Kîy will pull together why and how the sons of Israel are to take personal responsibility or careful stock in their own souls.

This is followed by the 2<sup>nd</sup> person masculine plural, Qal perfect of the verb *to see*. and the masculine singular construct of kôl followed by the masculine singular of t<sup>e</sup>mûwnâh (תְּמוּנָה) [pronounced tem-oo-NAW] and it means *something portioned out, an undefinable shape, a manifestation, a form, a likeness*.—a word we just examined in v. 12 of this chapter. Kôl (כֹּל) [pronounced koh] means *the whole, all of, the entirety of, all, every*. This word occurs too often for the *Englishman's Concordance* to list its appearances. Without the definite article (as here), kôl can mean *all things*. In Gen. 9:11, with the negative, it is literally *the nought of all things*; and we generally give that a more updated translation *there is nothing* (see also 2Kings 4:2 13:2). Here, in this passage, as well as in Deut. 8:9 28:55 Prov. 30:30, is means (in conjunction with t<sup>e</sup>mûwnâh) *the likeness of anything*. Strong's #3605 BDB #481 That is, the children of Israel, despite hearing God's voice give them the Ten Commandments, despite the great thunder and lightning, despite the fear this threw into their souls—they saw no discernable form of God that they could copy with something on earth.

When God gave the Ten Commandments orally to the sons of Israel, the people heard His words and could see the great meteorological disturbances, but there was no form for them to discern. *And all the people perceived*

the thunder and the lightning flashes and the sound of the trumpet and the mountain smoking; and when the people saw, they trembled, and stood at a distance. Then they said to Moses, "Speak to us yourself and we will listen; but do not let God speak to us, or we will die." And Moses said to the people, "Do not be afraid, for God has come in order to test you, and in order that the fear of Him may remain with you, so that you will not sin." So the people stood at a distance, while Moses approached the thick cloud where God [was] (Ex. 20:18–21).

Clarke: *God chose to appear or manifest himself, he took care never to assume any describable form. He would have no image worship, because he is a Spirit, and they who worship him must worship him in Spirit and in truth.*<sup>99</sup>

One of the most interesting aspects of human history is that we have all of these busts and statues of various heroes and kings, most notably Cæsar, and descriptions of the physical appearance of many historical figures, including Paul (although it may be spurious); however, nowhere do we have a physical description or a painting or a picture of Jesus Christ as done by a person from the first century. The man who turned the world upside down, whose personal disciples continued for many decades after His ascension—none of them chose to record what He looked like. All we know is that He did have beard, he was very strong (which would include the physical build to accompany His human physical strength) and that he was very nondescript in a manner of speaking—that is, He could blend in with a crowd and not be discerned by His enemies. The paintings and pictures we see are an artists interpretation of our Lord, done centuries after His incarnation and based upon nothing apart from their imagination. This is because He is God and God does not desire for us to have any graven images made to Him. Therefore, we would not expect to have any sort of a physical description of Jesus Christ. That picture of Jesus that you have hanging in your hallway with the long hair—this did not come out of the first or even the second century. It is no accident that we do not know what Jesus looked like. God did not give us a picture of Jesus Christ intentionally. Nor will this picture of yours aide you in the worship of Him any more than idols would help the Israelite in their worship of Y<sup>e</sup>howah. It is God's Word in your heart, not a picture on the wall, which will aide you in your worship of Jesus Christ.

We are to learn and worship the character of God; not some lame painting which probably does not even slightly resemble the Lord.

### Deuteronomy 4:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pen (פֶּן) [pronounced <i>pen</i> ]	<i>lest, peradventure, or else, in order to prevent, or, so that</i> [plus a negative]	conjunction	Strong's #6435 BDB #814
shâchath (שָׁחַת) [pronounced <i>shaw-KHAHTH</i> ]	<i>to destroy, to lay waste to, to cause one to go to ruin, to spoil, to ruin; to corrupt [morally], to pervert</i>	2 <sup>nd</sup> person masculine plural, Hiphil imperfect	Strong's #7843 BDB #1007
w <sup>e</sup> (or v <sup>e</sup> ) (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
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 <sup>nd</sup> person masculine plural, Qal perfect	Strong's #6213 BDB #793

<sup>99</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Deut. 4:15.

## Deuteronomy 4:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 <sup>nd</sup> person masculine plural suffix	No Strong's # BDB #510
peçel (פֶּֿעַל) [pronounced PEH-cell]	<i>sculpted image, carved image, graven image, engraved image</i>	masculine singular noun	Strong's #6459 BDB #820

**Translation:** ...—that you do not become corrupted and make for yourselves [some] sculpted image,... V. 16 begins with the averting or deprecating conjunction *pen* (פֶּֿן) [pronounced *pen*], unfortunately best translated with the Old English *lest*. I tend to prefer the more modern *so that* + a negative. It could also be translated *for the aversion of, for the avoidance of, so that [you] avoid, in order to prevent*. Strong's 6435 BDB #814. This is followed by the Hiphil imperfect of *shâchath* (שָׁחַת) [pronounced *shaw-KHAHTH*], which means *to decay, to go to ruin, to corrupt*. In the Hiphil, it means to cause themselves to fall into spiritual corruption. Strong's #7843 BDB #1007. Here, they are warned not to fall into idolatry, a topic which we have covered. It is important to see the analogy to today's world. The Hebrews were a very demonstrative people and they would do the same things that we do today, but in a much more demonstrative way. When they fell into spiritual corruption, they would follow other religions by constructing physical idols made out of stone and wood to represent various gods, even to represent the God Who brought them out of Egypt. It was the fathers of those listening who had become particularly spiritually corrupt (Deut. 9:12) and those listening, as well as their progeny, would also become corrupt (Deut. 31:29).

Moses warns them not to become seduced; not to become corrupted, and make some sculpted image (with the intention of worshipping this image). This is what the people around them do.

Ellicott's Commentary: *The connection between idolatry and corruption is twofold. First, it changes "the glory of the incorruptible God" into an image of His corruptible creatures. Secondly, it always ends in corrupting the idolater. Man was made to have dominion over the works of God's hands. He cannot worship anything in creation, which he was not intended to rule. He can only fulfil his destiny when he strives after the Divine likeness, rising to that which is above him, instead of stooping to that which is below.*<sup>100</sup>

## Deuteronomy 4:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
t <sup>e</sup> mûwnâh (תְּמוּנָה) [pronounced tem-oo-NAW]	<i>a form, image; likeness, representation, similitude, semblance; something portioned out, an undefinable shape, a manifestation; statue, idol</i>	feminine singular construct	Strong's #8544 BDB #568
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481

<sup>100</sup> From <http://biblehub.com/commentaries/deuteronomy/4-16.htm> accessed May 10, 2015.

## Deuteronomy 4:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
çemel (סֶמֶל) [pronounced SEH-mel]	<i>an image, a statue, a figure of anything, an idol-image, carved work, sculpture</i>	masculine singular noun; pausal form	Strong's #5566 BDB #702
tab <sup>e</sup> nîyth (תִּבְנִית) [pronounced ta <sup>b</sup> v <sup>e</sup> -NEETH]	<i>model, resemblance, pattern, figure, image; a building, a form</i>	feminine singular construct	Strong's #8403 BDB #125
zâkâr (זָכָר) [pronounced zaw-KAWR]	<i>male, male offspring (whether animal or people); this word is not used as a collective for males and females</i>	masculine singular noun	Strong's #2145 BDB #271
'ôw (וְ) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	conjunction	Strong's #176 BDB #14
n <sup>e</sup> qêbâh (נִקְבָּה) [pronounced n <sup>e</sup> -kay <sup>b</sup> -AW]	<i>female in contrast to male; woman, female [woman, child animal]</i>	feminine singular noun:	Strong's #5347 BDB #666

**Translation:** ...[in] the likeness of any image, [whether] male or female,... They are not to fashion for themselves any sort of image, or any kind, whether it is that of a male or female.

Clarke: *Such as Baal-peor and the Roman Priapus, Ashtaroth or Astarte, and the Greek and Roman Venus; after whom most nations of the world literally went a whoring.*<sup>101</sup>

Dr. John Gill: *[They were not to construct or worship an idol] of a man or a woman; so some of the Heathen deities were in the likeness of men, as Jupiter, Mars, Hercules, Apollo, &c. and others in the likeness of women, as Juno, Diana, Venus, &c. Some think Osiris and Isis, Egyptian deities, the one male, the other female, are respected; but it is not certain that these were worshipped by them so early.*<sup>102</sup>

Treasury of Scriptural Knowledge: *Such as Baal-peor, the Roman Priapus; Ashtaroth or Astarte, the Greek and Roman Venus, and many others.*<sup>103</sup>

As Isaiah wrote: **To whom then will you liken God, or what likeness compare with Him?** (Isa. 40:18, ESV; capitalized) And as Jesus told us: **"God is spirit, and those who worship Him must worship in spirit and truth."** (John 4:24, ESV; capitalized). And as Paul affirmed in 1Tim. 1:17 **To the King of ages, immortal, invisible, the only God, be honor and glory forever and ever. Amen.**

Ellicott's Commentary: *The worship of the invisible Jehovah is here specially insisted on. The difficulty of learning to worship one whom we cannot see is, happily, one which our education does not enable us to realise in its relation to Israel of old. All nations had their visible symbols of deity. Centuries afterwards the world described the followers of Christ as Atheists, because they had no visible God.*

<sup>101</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Deut. 4:16.

<sup>102</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 4:16.

<sup>103</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Deut. 4:16.

*It is especially recorded in praise of Moses that "he endured as seeing Him who is invisible" (Hebrews 11:27).<sup>104</sup>*

### Deuteronomy 4:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tab <sup>e</sup> nîyth (תִּבְנִית) [pronounced ta <sup>b</sup> v <sup>e</sup> -NEETH]	<i>model, resemblance, pattern, figure, image</i>	feminine singular construct	Strong's #8403 BDB #125
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
b <sup>e</sup> hêmâh (בְּהֵמָה) [pronounced b <sup>e</sup> hay-MAW]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense	Strong's #929 BDB #96
’âsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
’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:** ...[or] an image of any animal on the earth,... They are not to fashion an image to look like some animal on the earth. Again, this is all about worship.

*Gill: as the ox by the Egyptians, the sheep by the Thebans, the goat by the Mendesians, and others by different people.<sup>105</sup>*

For us, this is parallel to falling into apostasy. This does not mean that we start worshiping a wood, stone or metal semblance of God—this means that we worship something other than the True God of the Universe. This can be an extremely subtle change in *modus operandi*; the changing of churches to find one which has a better babysitting service or a group for the young unmarried's or for the new couples or whatever. The doctrine is taken as a part of the involvement with the church, even though it may stand in direct opposition to God's grace and God's plan. There may be demon infiltration of tongues and false signs and lying wonders, but the people are so nice and so loving, that you cannot help but believe them. You may have fallen for the very subtle differences of infused grace as opposed to imputed grace, in order to find a church with more convenient times or a more solemn worship service and ritual execution. These are all idolatry. You should pursue the truth of God's Word, regardless of the kind of church that provides it. It doesn't matter if the pastor is Black, and entire congregation is Black, and you are Asian and there is not an Asian with ten miles of the church—if the pastor is teaching God's Word, you should be there. It doesn't matter if the only way you can listen to God's Word is to sit in a small room

<sup>104</sup> From <http://biblehub.com/commentaries/deuteronomy/4-15.htm> accessed May 10, 2015.

<sup>105</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 4:17.

with a speaker with your children in the back of the church because there are no child care facilities—if the pastor is teaching carefully God's Word, that is where you should be. It doesn't matter whether this seems to be the most unfriendly church that you have ever gone to and nobody has spoken to you for two months—if the pastor is teaching God's Word, you should go there.

Okay, how do you know? Let me give you a few pointers on how to determine whether or not you are in a church teaching God's Word:

### How to determine if you are in a good church

1. The pastor of the church is an ICE pastor. That is, he teaches isagogics, categories and exegesis. Let me expand on that.
2. The pastor frequently teaches God's Word verse by verse, one right after another, not jumping from book to book or passage to passage, but generally picking a book and moving right through it verse by verse. That is an exegetical approach to teaching the Bible.
3. The pastor treats God's Word with respect. He gives every indication that he believes the Bible to be the very words of God as recorded by man, and his sermons reflect careful study and an intense desire to determine what the meaning of each passage is. The only *jumping off* that the pastor does, regarding a passage, is to make a modern-day application of that passage (although the connection between the original passage and the application ought to be reasonably clear).
4. The pastor teaches in the literal context of the verse; that is, the pastor does not jump around from passage to passage on a regular basis, supporting his views by quoting a verse here or there. Doctrines must be taught by moving throughout God's Word; however, the bulk of a pastor's teaching should be verse by verse, in context.
5. Whereas, there might be giving, singing, various groups and various activities, and some rituals practiced—the focus and the thrust of the church in both emphasis and time is on God's Word. Teaching God's Word is primary; everything else is secondary.
6. The pastor should not—even if he counsels you—try to run your life. No deacon and no other person in the church who apparently has some authorization of the church, should try to run your life. Now there are forms of behavior which are sinful which should not be known to the other members of the congregation (you might think you are gay and you prance around with a member of the same gender involved in a great deal of physical affection for one another). That is, you are not to come into a church and parade your sinfulness in front of everyone else. This may get you disbarred from the church. No one is trying to run your life in this situation; they are just protecting the other members of the flock who might become confused thinking that the church condones certain kinds of behavior which it does not. If you are the least confused about some aspect of your personal life and its validity in the Christian life, keep it private—do not parade it in front of the congregation, and a Bible-teaching church will not try to personally correct your life for you. Many pastors are confused in this area—they think that the less sin there is in the world, the better everything is; and if they can, by any means, reduce the amount of sin in the world, then they have done good. God is glorified when you choose God's ways over yours—God is not glorified because you have been bullied into some course of action by someone else.
7. A Bible-teaching church should exalt Jesus Christ as the God-man, as our only means of salvation; and that by believing in Him, we are saved forever, despite anything which has occurred in our lives before and after our moment of salvation. When I became interested in the things of God, I believed in Jesus Christ a dozen times or more, to make certain it took. I did not want to leave anything to chance. It took the first time that I believed in Him and placed my trust in Jesus Christ to deliver my soul.

Now, you will note the things which I left out: (1) if your church is a vibrant, growing church; (2) if your pastor is on television or on the radio; (3) if there are good child care facilities; (4) your pastor gives lip service to the Word of God, although he never really teaches much of it. It is important that we separate what is important from what is not. These things may be what is happening in your church and they may not be happening in your church. They are not important.

At the time that I believed in Jesus Christ, I was faced with a strong intellectual curiosity in what I had just done. I do not recall if I was saved first and then started exploring the options or whether I explored the various options and then became saved. I read materials given me by several cults, I listened to various speakers, I ordered tapes, I listened to shows on Christian radio programs. To a new Christian, or to someone who is just beginning, it is very difficult to make a correct choice. I do not think that I was predisposed and tried to filter through all of the material without making a choice based upon human viewpoint. My feeling was that if, for instance, the Children of God cult or the Jehovah's Witness cult were the only true teachers of God's Word, then I should align myself with them. It is a difficult determination to make. Cultic literature generally all sounds reasonable (with a few notable exceptions)—they have their doctrines which they support with passages from God's Word. However, I began listening to the tapes of R.B. Thieme, Jr. (whom I did not like as a person), to the radio program of J. Vernon McGee, and to a radio program by Dr. Duane Spencer. Insofar as I was aware, I did not know of a connection between any of these three people (I later found out that Thieme was acquainted with McGee). However, the basic doctrines of these men were very similar; Thieme and McGee both taught verse by verse through God's Word—and I thought that they must be onto something, if they agree in the most important points of doctrine, they believe that the Bible is God's Word and if they came upon these conclusions independently. I continued to read literature put out by various cults and studied the pros and cons of it, and eventually placed my time under the ministry of R.B. Thieme for my spiritual growth. I believe that God led me to that point. Of all the people that I knew and all of the people that I listened to, I personally liked Thieme about the least—however, he was teaching God's Word and he did eventually grow on me. For awhile, this meant that the bulk of my spiritual growth came out of a tape box and not in the church that I attended (which held to the same basic important doctrines which I then did, but did not spend nearly enough time teaching God's Word). This is where I also discovered that the majority of those believers who are saved have no interest in God's Word—a fact which totally took me by surprise; but that's another story. Back to our passage:

### Deuteronomy 4:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tab <sup>e</sup> nîyth (תִּבְנִיֶּת) [pronounced ta <sup>b</sup> v <sup>e</sup> -NEETH]	<i>model, resemblance, pattern, figure, image</i>	feminine singular construct	Strong's #8403 BDB #125
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
tsippôwr (צִפּוֹר) [pronounced tsihp-POOR]	<i>small bird, sparrow; bird [singular, collective sense]; fowl, birds</i>	feminine singular noun	Strong's #6833 BDB #861
kânâph (כַּנָּף) [pronounced kaw-NAWF]	<i>wing of birds (Gen. 1:21 Ex. 19:4 Deut. 32:11) as well as the extremity of a garment (Deut. 22:12, 30 Ruth 3:9)</i>	feminine singular noun	Strong's #3671 BDB #489
'âsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
'ûph (עוֹף) [pronounced goopf]	<i>to flutter; it is translated both to fly [away, to] (Job 5:7 Isa. 11:14) and to be in a deep sleep; to be weary (Judges 4:21 1Sam. 14:25 2Sam. 21:15)</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #5774 BDB #733

## Deuteronomy 4:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
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	Strong's #8064 BDB #1029

**Translation:** ...[or] an image of any winged bird flying in the heavens,... They are not to make images of birds to worship.

Clarke: *Such as the Egyptian god Apis, who was worshipped under the form of a white bull; the ibis and hawk, among the fowls, had also Divine honors paid to them; serpents and the crocodile among reptiles; besides monkeys, dogs, cats, the scarabaeus, leeks, and onions.*<sup>106</sup>

Gill: *as the hawk, and the bird called Ibis, and another by the name of Cneph by the Egyptians, and the eagle by others.*<sup>107</sup>

The only problem in teaching carefully verse by verse, is that sometimes the verses by themselves mean very little. We will need to look at this passage as one contiguous whole (which we will do) and examine the different words which we find here that are variously translated as *form, similitude, likeness, graven image*, etc. It is foolish that there is an animal or a bird whose image should be taken to worship as though that image represents God. However, what is also ridiculous is to assume that you can create or perceive of God as being in your own image.

## Deuteronomy 4:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tab <sup>e</sup> nîyth (תִּבְנִית) [pronounced ta <sup>b</sup> v <sup>e</sup> -NEETH]	<i>model, resemblance, pattern, figure, image</i>	feminine singular construct	Strong's #8403 BDB #125
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
râmas (רָמַס) [pronounced raw-MAHS]	<i>creeping, moving lightly, moving about, gliding; bustling [about]; being animated, being active; it carries the implication of surreptitiously moving about.</i>	Qal active participle	Strong's #7430 BDB #942

<sup>106</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Deut. 4:17.

<sup>107</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 4:17.

## Deuteronomy 4:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
'ădâmâh (אֲדָמָה) [pronounced uh-daw-MAWH]	<i>ground, soil, dirt, earth, tillable earth, land, surface of the earth</i>	feminine singular noun with the definite article	Strong's #127 BDB #9

**Translation:** ...[or] an image of any creeping thing on the ground,... They are not to make images of things that creep along the ground. Many identify these with reptiles, but I think this could refer to both reptiles and small mammals. There is no indication that Moses is attempting to give us a lesson in animal classification here.

Gill: *As serpents by many; and indeed that creature is introduced into almost all the idolatries of the Heathens, which seems to take its rise from the serpent Satan made use of to deceive our first parents.*<sup>108</sup>

## Deuteronomy 4:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tab <sup>e</sup> nîyth (תְּבִיטָה) [pronounced ta <sup>b</sup> v <sup>e</sup> -NEETH]	<i>model, resemblance, pattern, figure, image</i>	feminine singular construct	Strong's #8403 BDB #125
kôl (כָּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
dâgâh (דָּגָה) [pronounced daw-GAW]	<i>fish</i>	feminine singular noun generally used in the collective sense	Strong's #1710 BDB #185
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
mayim (מַיִם) [pronounced mah-YIHM]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565
min (מִן) [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	Strong's #4480 BDB #577

<sup>108</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 4:18.

## Deuteronomy 4:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tachath (תַּחַת) [pronounced TAH-khahth]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition	Strong's #8478 BDB #1065
Min + tachath together mean <i>below, beneath, from under, from beneath</i> and it is used of those that were <i>under</i> anything and came out from there.			
'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:** ...[or] an image of any fish which [is] in the waters below sea level [lit., *under the earth*];... They are not to make any image of fish.

*Below the earth* does not refer to underground streams and systems of water, but to set those who live in the water in contrast with those which live upon the ground, contrasted those the birds who live in the heavens, contrasted with animals who live upon the ground.

Gill: *As the crocodile and hippopotamus, or river horse, by the Egyptians; and Dagon and Derceto, supposed to be figures in the form of a fish, among the Phoenicians.*<sup>109</sup>

Jamieson, Fausset and Brown: *[Deifying nature] was particularly the case with the Canaanites and Egyptians, against whose superstitious practices the caution, no doubt, was chiefly directed. The former worshipped Baal and Astarte, the latter Osiris and Isis, under the figure of a male and a female. It was in Egypt that animal-worship most prevailed, for the natives of that country deified among beasts the ox, the heifer, the sheep, and the goat, the dog, the cat, and the ape; among birds, the ibis, the hawk, and the crane; among reptiles, the crocodile, the frog, and the beetle; among fishes, all the fish of the Nile; some of these, as Osiris and Isis, were worshipped over all Egypt, the others only in particular provinces. In addition they embraced the Zabian superstition, the adoration of the Egyptians, in common with that of many other people, extending to the whole starry host. The very circumstantial details here given of the Canaanitish and Egyptian idolatry were owing to the past and prospective familiarity of the Israelites with it in all these forms.*<sup>110</sup>

Does this mean we cannot paint birds or fish or scenery? Can we not sculpt images? This passage is related to idolatry. These images were not to be manufactured with the idea that they had some inherent power or ability; they were not to be made into objects of worship.

Culture has changed over the past several centuries, as these verses do indicate. Although there are cultures who build various physical things that they worship, our idolatry today in most cultures is one of the soul. However, statues of the one-time virgin Mary, pictures of our Lord and similar items, when made a part of one's worship are herein strictly forbidden.

There are certain words that are found in here which mean *likeness, similitude, form*. They are:

<sup>109</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 4:18.

<sup>110</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Deut. 4:16–19.

Words for Idols	
Hebrew Word	Meaning
T <sup>e</sup> mûwnâh (תְּמוּנָה) [pronounced <i>tem-oo-NAW</i> ] Strong's #4327 & 8544 BDB #568 Deut. 4:12, 15–17	It means <i>something portioned out, an undefinable shape, a manifestation, a <b>form</b>, a likeness; statue, idol</i> . This word is found in Ex. 20:4 Num. 12:8 Deut. 4:12, 15–16, 23, 25 5:8 Job 4:16 Psalm 17:15* and it is used primarily of the manifestation of our Lord Jesus Christ.
Peçel (פֶּסֶל) [pronounced <i>PEH-cell</i> ]. Strong's #6459 BDB #820	Peçel comes from a verb which means to <i>hew into a shape, graven image, <b>sculpted image</b></i> . Ex. 20:4 Deut. 4:16, 23 Judges 18:20 Habak. 2:18
Çemel (צֶמֶל) [pronounced <i>SEH-mel</i> ]. Strong's #5566 BDB #702	Çemel is taken from a root that means <i>to resemble</i> and it means <i>image, <b>statue</b>, a figure of anything, an idol-image, carved work or sculpture</i> . Found in Deut. 4:16 2Chron. 33:7, 15 Ezek. 8:3, 5.*
Tab <sup>e</sup> nîyth (תִּבְנִית) [pronounced <i>ta<sup>b</sup>v<sup>e</sup>-NEETH</i> ]. Strong's #8403 BDB #125	This word means <i>model, <b>likeness</b>, resemblance, pattern, figure; a building, a form</i> . Ex. 25:9 Deut. 4:16–18 1Chron. 28:11 Ezek. 10:8

Chapter Outline

Charts, Graphics and Short Doctrines

Now let's examine these last few verses as a contiguous whole in a table:

Words for Idols in our Passage	
In the English	In the Hebrew
"And you [all] [should] take careful stock with regard to your souls—because you [all] did not see <b>any form</b>	The masculine singular of t <sup>e</sup> mûwnâh (תְּמוּנָה) [pronounced <i>tem-oo-NAW</i> ]. Kôl (כֹּל) [pronounced <i>kohl</i> ] means <i>the whole, all of, the entirety of, all, every</i> . Without the definite article (as here), kôl can mean <i>all things</i> . In Gen. 9:11, with the negative, it it literally <i>the nought of all things</i> ; and we generally give that a more updated translation <i>there is <b>nothing</b></i> (see also 2Kings 4:2 13:2). Here, in this passage, as well as in Deut. 8:9 28:55 Prov. 30:30, it means (in conjunction with t <sup>e</sup> mûwnâh) <i>the likeness of anything</i> . Strong's #3605 BDB #481
in the day of Y <sup>e</sup> howah's speaking to you in Horeb out of the midst of the lightning [lit., fire]—so that you avoid acting corruptly [or, so that you do not cause yourselves to fall into decay; or, so that you do not become spiritually corrupt] and make [or, construct] for yourself <b>a sculpted image</b> [or a <b>graven image</b> ],	No definite article; peçel (פֶּסֶל) [pronounced <i>PEH-cell</i> ]
a form of	The construct of t <sup>e</sup> mûwnâh (תְּמוּנָה) [pronounced <i>tem-oo-NAW</i> ]
any statue	Çemel (צֶמֶל) [pronounced <i>SEH-mel</i> ]

Words for Idols in our Passage	
In the English	In the Hebrew
a likeness of male or female,	Tab <sup>e</sup> nîyth (תִּבְנִית) [pronounced <i>ta<sup>b</sup>v<sup>e</sup>-NEETH</i> ]
a likeness	Tab <sup>e</sup> nîyth (תִּבְנִית) [pronounced <i>ta<sup>b</sup>v<sup>e</sup>-NEETH</i> ]
of any beast which [is] in [lit. against]	Bêyth preposition b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ] and it denotes proximity. It is translated <i>in, among, into, against, with, at, through</i> . BDB #88
the <sup>111</sup> earth,	'Erets (אֶרֶץ) [pronounced <i>EH-rets</i> ] means <i>earth (all or a portion), land</i> . Strong's #776 BDB #75
a likeness	Tab <sup>e</sup> nîyth (תִּבְנִית) [pronounced <i>ta<sup>b</sup>v<sup>e</sup>-NEETH</i> ]
of any winged creature which flies in the heavens,	Bêyth preposition b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ] translated <i>in, among, into, against, with, at, through</i> . BDB #88
a likeness of any creeping thing in [or, against]	Bêyth preposition b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ] translated <i>in, among, into, against, with, at, through</i> . BDB #88
the ground,	'Ādāmâh (אֲדָמָה) [pronounced <i>uh-daw-MAWH</i> ] and it means <i>ground, soil, tillable earth, surface of the earth</i> . Strong's #127 BDB #9
a likeness of any fish which [is] in the waters underneath with respect to the earth;	Tab <sup>e</sup> nîyth (תִּבְנִית) [pronounced <i>ta<sup>b</sup>v<sup>e</sup>-NEETH</i> ], bêyth preposition b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ] 'erets (אֶרֶץ) [pronounced <i>EH-rets</i> ] means <i>earth (all or a portion), land</i> . Strong's #776 BDB #75

## Chapter Outline

## Charts, Graphics and Short Doctrines

"And you [all] [should] take careful stock with regard to your souls—because you [all] did not see any form [or, the likeness of anything] in the day of Y<sup>e</sup>howah's speaking to you in Horeb out of the midst of the lightning [lit., fire]—so that you avoid acting corruptly [or, so that you do not cause yourselves to fall into decay; or, so that you do not become spiritually corrupt] and make [or, construct] for yourself a graven image, a form [or, a similitude] of any figure, a likeness of male or a female, a likeness of any winged bird which flies in the heavens, a likeness of any beast which [is] on the earth, a likeness of any winged creature which flies in the heavens; a likeness of any creeping thing in [or, against] the ground, a likeness of any fish which [is] in the waters underneath with respect to the earth." (Deut. 4:15–18).

Chuck Smith: *Now, he points out the fact that when they heard the voice of God they didn't see any form at all, deliberately so. For God did not want them making any kind of a representative likeness of God. Now in all of the nations around them they had all of their little carvings, all of their little idols that were representing their gods. Some of them were female idols with multi-breasts, some of them were male-type idols. Some of them were weird, wings. Some of them looked like fish. Some of them looked monstrous, gargoyle kind. This is God. This is what God looks like. He said, "not so". God doesn't want you making any graven image. God doesn't want you making any kind of a representative likeness of Him. It's not to be done.*<sup>112</sup>

Peter Pett: *They were especially then to remember that when they had seen Him they had seen no manner of form. All they had seen was glorious, unearthly fire; ethereal, mysterious, indescribable,*

<sup>111</sup> My two reference books note a definite article here and with *heavens*, but I do not see it.

<sup>112</sup> From <http://www.studydrive.org/commentaries/csc/view.cgi?bk=4&ch=4> accessed May 14, 2015.

untouchable, here, there, and everywhere on the mountain. To try to represent Him in any earthly form or art would be to misrepresent Him and to degrade Him. Thus they were to beware that they made no attempt to make any image of Him, of whatever likeness, however symbolic, not of anything in heaven, or on earth, or under the earth, or in the sea. To do so would be to commit a crime so heinous that it was deserving of instant death (Deuteronomy 27:15; compare Deuteronomy 13:6-11; Deuteronomy 5:8-9; Deuteronomy 12:2-4; Leviticus 26:30). Let them then remember that when they saw Yahweh they saw no manner of form. These verses reflect a knowledge of the traditions behind Genesis 1, and are a reminder thereby that all these things of which men make images are but God's creations, and thus not worthy of worship. To represent God in an image is thus to debase Him and limit Him to what is earthly, reducing His transcendence.<sup>113</sup>

Charlie Clough comments: *Here is the biblical repudiation of every non-Israelite religion. It is not a matter of bigotry; it is a matter of truth. Every religion outside of Israel is formed by human construction built upon depravity. Israel's religion alone is of divine construction built upon grace. Neither Abraham nor his descendants had superior insight to their neighbors; rather, they were chosen by God, through no merit of their own, to be the mediating nation between God and man. All objections to this religious exclusivism, therefore, rest upon ignorance of history, rebellion against God's character, and/or a misunderstanding of gracious election.*<sup>114</sup>

The Easy English Bible Commentary: *At Horeb, the people heard the voice of the \*LORD. They knew that God was there. They saw his power. They were afraid as he spoke to them from the fire. However, they could not see him. He did not show himself to them in any shape or definite image. And he ordered them not to make any image of him. The \*LORD did not want his people to \*worship any images. In Egypt and in Canaan the people made images of their gods. They made the images to be like models of men or of women. In both countries, there were many gods that were in the shape of animals. Several gods in Egypt were birds. There were gods that were in the shape of snakes or fishes. They made images of all those gods from wood or from stone. And they \*worshipped those false gods. The \*Israelites must never \*worship such gods or any images.*<sup>115</sup>

### Deuteronomy 4:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
pen (פֶּן) [pronounced pen]	lest, peradventure, or else, in order to prevent, or, so that [plus a negative]	conjunction	Strong's #6435 BDB #814
nâsâ' (נָסָא) [pronounced naw-SAW]	to lift up, to bear, to carry	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #5375 BDB #669
'êynayim (עֵינַיִם) [pronounced gay-nah-YIM]	eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface	feminine dual noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #5869 (and #5871) BDB #744

<sup>113</sup> From <http://www.studylight.org/commentaries/pet/view.cgi?bk=4&ch=4> accessed May 12, 2015.

<sup>114</sup> Charles A. Clough, *Dawn of the Kingdom*, ©1974, p. 27.

<sup>115</sup> From <http://www.easyenglish.info/bible-commentary/deuteronomy-im-1-11-lbw.htm> accessed May 15, 2015.

## Deuteronomy 4:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâmayîm (שָׁמַיִם) [pronounced shaw-MAH-yim]	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)	masculine dual noun with the definite article and the locative hê	Strong's #8064 BDB #1029
When followed by the letter hê (ה), it means <i>to heaven, heavenward, toward heaven or towards the heavens.</i>			
wê (or vê) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
râ'âh (רָאָה) [pronounced raw-AWH]	to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #7200 BDB #906
'êth (אֵת) [pronounced ayth]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
shemesh (שֶׁמֶשׁ) [pronounced SHEH-mesh]	sun; sunrise, sun-rising, east, sun-setting, west (of direction); openly, publically	masculine or feminine singular noun with the definite article	Strong's #8121 BDB #1039
wê (or vê) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
'êth (אֵת) [pronounced ayth]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
yârêach (יָרֵאֵחַ) [pronounced yaw-RAY-ahkh]	moon	masculine singular noun with the definite article	Strong's #3394 BDB #437
wê (or vê) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
'êth (אֵת) [pronounced ayth]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
kôwkâb (כּוֹכָב) [pronounced koh-KAW <sup>B</sup> V]	star; figuratively, it is used of Messiah, brothers, youth, numerous progeny, personification, God's omniscience	masculine plural noun with the definite article	Strong's #3556 BDB #456
kôl (כֹּל) [pronounced koh]	every, each, all of, all; any of, any	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481

## Deuteronomy 4:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tsâbâ' (צָבָא) [pronounced tsaw <sup>b</sup> -VAW]	<i>that which goes forth, army, war, warfare, host; army, host; host (of organized army); host (of angels); of sun, moon, and stars; of whole creation; war, warfare, service, go out to war; service</i>	masculine singular construct	Strong's #6635 BDB #838
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	Strong's #8064 BDB #1029

The NET Bible: *The Hebrew term שָׁמַיִם (shamayim) may be translated "heaven(s)" or "sky" depending on the context.*<sup>116</sup>

**Translation:** ...and so that you do not lift up your eyes and see the sun, the moon, the stars—all the host of the heavens... The conjunction *lest* (translated here, *so that...not*) ties this verse to the protasis of v. 15.

*Lift up* is in the 2<sup>nd</sup> person masculine singular, Qal imperfect—Moses is speaking to each individual. I have translated *having seen* like an imperfect participle, but it is in the Qal perfect. Owen's has a similar rendering: *and when you see*.

They are not to look up in the heavens and find something up there to worship—not the sun, not the moon and not the stars.

There are a lot of theories of man and the various things which he has worshiped and when he did; but here, in one of the earliest documents in human history, it is clear that worship of anything other than the Living God is forbidden. And how do we worship the Living God? Clearly, *without* images or idols.

Dr. Chandler observes, that *this is the very picture of Egypt, which had gods of all sorts; dead persons deified, male and female, and numerous images of them; who worshipped as deities bulls, cows, sheep, goats, dogs, cats, birds, the ibis and hawk, serpents, crocodiles, river-horses, together with the sun, moon, and stars of heaven.*<sup>117</sup>

## Deuteronomy 4:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (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

<sup>116</sup> From <https://bible.org/netbible/index.htm?deu4.htm> accessed April 7, 2015 (footnote).

<sup>117</sup> From <http://biblehub.com/commentaries/deuteronomy/4-16.htm> (Benson's Commentary); accessed May 10, 2015.

## Deuteronomy 4:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâdach (נָדַח) [pronounced naw-DAHKH]	<i>to be banished, to be cast away [cast down], to be compelled, to be driven away [expelled]; to be thrust [out, away, aside]; to be drawn away, to be seduced</i>	2 <sup>nd</sup> person masculine singular, Niphal perfect	Strong's #5080 BDB #623
w <sup>e</sup> (or v <sup>e</sup> ) (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
shâchah (שָׁחָה) [pronounced shaw-KHAW]	<i>to bow down, to prostrate oneself, to do obeisance to; to honor [with prayers]; to do homage to, to submit to</i>	2 <sup>nd</sup> person masculine singular, Hithpael perfect	Strong's #7812 BDB #1005
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #510

The NET Bible: *In the Hebrew text the verbal sequence in v. 19 is "lest you look up.and see.and be seduced.and worship them.and serve them." However, the first two actions are not prohibited in and of themselves. The prohibition pertains to the final three actions. The first two verbs describe actions that are logically subordinate to the following actions and can be treated as temporal or circumstantial: "lest, looking up.and seeing., you are seduced." See Joüon 2:635 §168.h.<sup>118</sup>*

**Translation:**...—and you are seduced [by them], and you bow down to them... Drawn away is the 2<sup>nd</sup> masculine singular, Niphal perfect of nâdach (נָדַח) [pronounced naw-DAHKH], which means *banish, cast away, cast down, compel, draw away*. The Niphal is the passive stem and it means specifically *to compel, to be drawn away*. The Niphal perfect is also found in Deut. 19:5 30:17 Job 6:13 Jer. 40:12 43:5 49:5 (\*listing of all Niphal perfects) This same word is found in the Hiphil in Deut. 13:5, 10, where it speaks of a false prophet drawing away, or seducing or compelling the people to worship the creature rather than the Creator. Strong's #5080 BDB #623. This is all followed by the Hithpael (reflexive intensive) perfect of *worship*. *Serve* is the simple Qal perfect. The heavens and all that is in them has been divided up or apportioned to or allotted to all of the peoples under the heavens. What is meant here is that every person under the heavens has the stars and the sun and moon; what is implied here is that some of them worship these things. What the Jews have is very special—they have the One Who created all of these things—the Lord God given primarily to them. They are not to worship things given just to anyone.

Just as a man can be seduced by a woman (or vice versa), so are idols able to seduce people into idolatry, even though they makes these idols with their own hands or purchase them.

The Cambridge Bible: *The truth that is beneath the whole Law: God is revealed not in images, but by words and deeds of redemption.*<sup>119</sup>

It does not matter how small or how grand the object is—we are to worship the Creator, not the creation. When speaking of the degenerate heathen, Paul wrote: **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**

<sup>118</sup> From <https://bible.org/netbible/index.htm?deu4.htm> accessed April 7, 2015 (footnote).

<sup>119</sup> From <http://biblehub.com/commentaries/deuteronomy/4-9.htm> accessed May 10, 2015.

crawling creatures. Therefore God gave them over in the lusts of their hearts to impurity, 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. 1:22–25). The stars and the heavens are all creations of Jesus Christ, no more or no less so than the animals on this earth. For that reason, they are not to be worshiped either. During the Age of Israel, there was not a lot of religious tolerance taught. "If there is found in your midst in any of your towns, which Y<sup>e</sup>howah your God is giving you, a man or a woman who does what is evil in the sight of Y<sup>e</sup>howah your God by transgressing His covenant, and has gone and served other gods and worshiped them, or, the sun or the moon or any of the heavenly host, which I have not commanded, and if it is told you and you have heard of it, then you will inquire thoroughly. And listen carefully [lit., behold], if it is true and the thing [is] certain that this detestable thing has been done in Israel, then you will bring out that man or that woman who has done this evil deed, to your gates and, that man or that woman, you will stone them to death." (Deut. 17:1–5).

There are reasons for the existence of the stars, the sun and the moon beyond their ascetic value. Then God said, "Let there be light in the expanse of the heavens to separate the day from night, and let them be for signs, and season, and for days and years." (Gen. 1:14). It is by these heavenly bodies that we have developed our calendar; by which we calculate time; and with which we determine when we should plant and reap.

The kinds of idolatry mentioned in this passage are...

### Preacher's Complete Homiletical Commentary on 3 Forms of Idolatry

1. Man worship. "The likeness of male or female." Ancestors and national leaders have been deified. Men have practised, and do now practice hero-worship, and set up their household gods (Penates). All superstitious reverence for any of our race is here forbidden. Worship God and not man.
2. Animal worship. This was common in Egypt. Birds, like the ibis and hawk; four-footed beasts, like the ox, dog, and cat; and creeping things, like the serpent, crocodile, and beetle (cf. Rom ), were prevalent forms of idolatry.
3. Nature worship. The light of sun and moon was distributed to the nations for their benefit, ministered to their convenience, and were therefore not to be revered. The heavenly bodies were regarded as symbols of deities, and Israel was in danger of being seduced by their worship. "In a word," says Dean Goulborn, "idolatry (or the surrounding the creature with the attributes of the Creator) is the original fundamental sin of man-the point of departure from which man started on the downward course, until he reached the lowest depths of wickedness"- Who changed (exchanged) the truth of (i.e., concerning) God into a lie (an idol, or falsehood) and worshipped (adored) and served (in rites and ceremonies) the creature (in various forms) more than (often along with, and without) the Creator, who is blessed for ever. (Rom. 1:25)

From <http://www.studylight.org/commentaries/phc/view.cgi?bk=4&ch=4> accessed May 15, 2015.

#### Chapter Outline

#### Charts, Graphics and Short Doctrines

The Preacher's Complete Homiletical Commentary adds: *I. Idolatry shows base ingratitude to God. God had done wonderful things for Israel. They had resolved not to forget Him, yet how ungrateful and prone to go astray! II. Idolatry violates God's commands. III. Idolatry rouses God's anger.*<sup>120</sup>

This is by Ken Reed pastor of the Lake Erie Bible Church.

### Ken Reed's Doctrine of Idolatry

- I. Idolatry is a satanic attempt to substitute false gods and concepts for God's Person and plan. His purpose is to blind mankind with respect to God's plan. He does this by setting up a series of counterfeits.

<sup>120</sup> From <http://www.studylight.org/commentaries/phc/view.cgi?bk=4&ch=4> accessed May 15, 2015.

## Ken Reed's Doctrine of Idolatry

- 2Cor.4:3,4 cp.11:14
- II. Idolatry results in negative volition to the gospel. Rom.1:18-25
    - A. This produces false concepts introducing soul idolatry. Rom.1:18-21
    - B. This leads to overt idolatry. Rom.1:22-23
  - III. The development of idolatry in postdiluvian civilization:
    - A. Whatever form of idolatry that pre-existed the Noahic flood was wiped out leaving only believers in Noah and his family.
    - B. The first recorded clear example of idolatry is found in Gen.11:1-9
    - C. The time: immediately after the flood.
    - D. The place: historical Babylon. Gen.10:8-10; 11:9
    - E. The human instigators: Cush, Nimrod and Samerimus and the Samaritans (Shinar). Gen.10:8-12; Gen.11:1-9
    - F. The images of idolatry: the city and the tower. Gen.11:4
    - G. The city = political idolatry; the tower = religious idolatry.
    - H. The concept: One world order and a one-world religion.
    - I. The one world political order is further depicted in Jer.51:7 and Rev.18 under the code name Babylon.
    - J. The one world religion is further depicted in Rev.17 esp. vss.1,4,5 under the code name Babylon.
    - K. The distinctive characteristics of the cult: mother son. She was known as the goddess of love (Ashtarti, Isis, Diana, Venus, Mary, the queen of heaven). Nimrod (Baal, Brahma, Osirus, Jupiter, Bacchus). Salvation by works, many holidays, prayers for the dead and purgatory, false priesthoods; this organization sponsored the phallic cult.
  - IV. Both the political and religious systems of idolatry are carried over into the Church Age. Rev.17-18 cp.2The.2:7
    - A. Christian titles and terminology were adopted.
    - B. Responsible for the death of millions. Rev.17:6; 18:24
    - C. Its concept and philosophy under religiosity dominates the world. Rev.17:1-
    - D. The separated political and religious system's entities/heads will be destroyed in the middle of the Great Tribulation (Rev.17:8-17; 18:8-21) to be united under the antichrist (Rev.17:13).
  - V. Idolatry will continue to exist in the last half of the Tribulation. Rev.13
    - A. It centers on the unholy trinity of Satan, the beast and false prophet.
    - B. It promotes a system of economic coercion.
    - C. Will include mass murder of many.
    - D. It is inclusive of miracles as deluding influences. Rev.13:13,14; 2The.2:9-12
  - VI. It includes overt idolatry. 2The.2:4
  - VII. "The lie" is the descriptive title for this system. Rom.1:25; 2The.:11
  - VIII. The first and second commandments prohibit mental and overt idolatry. Ex.20:3,4; 23:24 cp. Deut.4:28; 5:7; 6:14; 7:16; 8:19
  - IX. Idolatry was a crime and those involved in occults were to be punished by death. Ex.22:18 cp.18:9-14
  - X. Idolatry begins in the mental attitude in rejection of truth always preceding overt idolatry. Ex. The Exodus generation Ex.32:1ff cp. vs.8
  - XI. Demons operate through idols. Zech.13:2; Rev.18:2 cp. 1Cor.10:19-20
  - XII. Therefore, idolatry is the devil's communion table. 1Cor.10:21-22
  - XIII. Idolatry results in national disintegration and judgment. Jer.2:27-30; 3:6-11; 7:17-20; Ezek.6:2-7
  - XIV. Idolatry in the New Testament:
    - A. It is degeneration from true worship. Rom.1:16-28
    - B. The phallic cult is a form of religion/idolatry. Eph.5:5
    - C. Monetary reversionism is also a form of idolatry. Eph.5:5
    - D. Believers are commanded to separate from idolatry and those that practice it. Gal.5:19-21 (idolatry that stems from lusts of the flesh); 1Joh.5:21 (Philosophical/intellectual/religious idolatry); Rev.18:4 (Political idolatry)
    - E. The local church is to be separate from the local religious idolatrous environment.

From <http://lakeeriebiblechurch.org/doctrine/pdf/IDOLATRY.pdf> accessed April 2, 2015.

## Chapter Outline

## Charts, Graphics and Short Doctrines

### Deuteronomy 4:19c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, 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
ʿâbad (עָבַד) [pronounced gaw <sup>b</sup> -VAHD]	<i>to work, to serve, to labor; to be a slave to</i>	2 <sup>nd</sup> person masculine singular, Qal perfect with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #5647 BDB #712
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
châlaq (חָלַק) [pronounced chaw-LAHK]	<i>to divide, to apportion, to allot, to distribute, to share</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #2505 BDB #323
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
ʾĒlôhîym (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 <sup>nd</sup> person masculine singular suffix	Strong's #430 BDB #43
ʾêth (אֶת) [pronounced ayth]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine plural suffix	Strong's #853 BDB #84
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kôl (כֹּל) [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
ʾammîym (אֲמִיּוֹת) [pronounced gahm-MEEM]	<i>peoples, nations; tribes [of Israel]; relatives of anyone</i>	masculine plural collective noun with the definite article	Strong's #5971 BDB #766
tachath (תַּחַת) [pronounced TAH-khahth]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition	Strong's #8478 BDB #1065
kôl (כֹּל) [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

## Deuteronomy 4:19c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâmayîm (שָׁמַיִם) [pronounced shaw-MAH-yim]	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)	masculine dual noun with the definite article	Strong's #8064 BDB #1029

**Translation:** ...and you serve them—[these things] which Y<sup>e</sup>howah your Elohim has allotted to all peoples under the heavens. In vv. 15–19, Moses is forbidding all types of idolatry.

The Pulpit Commentary: *The worship of the heavenly bodies, especially star-worship, prevailed among the Canaanites and many of the Semitic tribes, but was not confined to them; the Egyptians also revered the sun as Re, the moon as Isis, and the stars as the symbols of deities. The Israelites were thus, both from past associations and from what they might encounter in Canaan, exposed to the danger of being seduced into idolatry.*<sup>121</sup>

Peter Pett: *Nor when they lifted up their eyes to heaven and saw the majestic lights in the heavens were they to be drawn to worship them. They must remember that those lights are not holy but are for the common use of all men. They were but the sun, moon and stars that He had created, the stars almost as an afterthought (Genesis 1:16). They were not to serve them or to worship them. They were rather to see that they have been created by Yahweh and allotted by Him for every man's benefit throughout the whole world. Religiously speaking there was nothing special about the heavenly bodies. But in contrast Yahweh's people are a holy people to Yahweh their God Who has chosen them to be a special people to himself, above all people who are on the face of the earth (Deuteronomy 7:6). They must therefore only seek to Yahweh. The sun god and the moon god (Job 31:26-27) were worshipped in different parts of the ancient world from time immemorial, and the stars provided a multiplicity of gods. But His people were to worship only the true God. The heavenly bodies were worshipped by men as far back as written records go and even before, for they are found pictured in stone. In the early Biblical period interest in the heavens outside Israel was religious and astrological, not astronomical. Thus this simple and accurate description cannot be used as a dating technique, simply through a coincidence of expression. The thought behind it goes back into the mists of time.*<sup>122</sup>

Clarke: *The worship of the heavenly bodies was the oldest species of idolatry. Those who had not the knowledge of the true God were led to consider the sun, moon, planets, and stars, as not only self-existing, but the authors of all the blessings possessed by mankind. The knowledge of a rational system of astronomy served to destroy this superstition; and very little of it remains now in the world, except among a few Christian and Mohammedan astrologers; those miserable sinners who endeavor, as much as possible, to revive the old idolatry, while vainly professing to believe in the true God! Nor is it to be doubted that God will proceed with them as he has done of old with the worshippers of the host of heaven. Sound philosophy is next in importance to sound divinity; and next to the study of the work of grace is that of the operations of God in nature; for these visible things make known his eternal power and Godhead.*<sup>123</sup>

Treasury of Scriptural Knowledge: *In these verses there is an evident allusion to the idolatrous worship in Egypt. Among the Egyptians, almost everything in nature was the object of their idolatry; among*

<sup>121</sup> The Pulpit Commentary; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Deut. 4:19.

<sup>122</sup> From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=4&ch=4> accessed May 12, 2015.

<sup>123</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Deut. 4:19.

beasts were oxen, heifers, sheep, goats, lions, dogs, monkeys, and cats; among birds, the ibis, crane, and hawk; among reptiles, the crocodile, serpents, frogs, flies, and beetles; all the fish of the Nile, and the Nile itself; besides the sun, moon, planets, stars, fire, light, air, darkness, and night.<sup>124</sup>

Thomas Coke: *It is justly observed by Dr. Chandler, in his Vindication, p. 480 that this is the very picture of Egypt, which had gods of all sorts; dead persons deified, male and female, and numerous images of them; and which worshipped as deities, bulls, cows, sheep, goats, dogs, cats, birds, the ibis and hawk, serpents, crocodiles, river-horses, together with the sun, moon, and stars of heaven; and, therefore, Moses adds, ver. 20 but the Lord hath taken, and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance, as ye are this day: plainly intimating their redemption from these Egyptian idolatries to be the establishment of a peculiar kingdom to himself. And, in truth, that worship of almost all sorts of brute beasts, birds, fishes, reptiles, was so horribly absurd and stupid, that it could never enter into the heart of a legislator to forbid it, unless he had been himself a witness to these mean and monstrous absurdities...Jehovah, the true God, whom you adore, has dispensed to all nations under heaven the benefit of the sun, moon, and stars, which he has created; you ought therefore to worship him alone, who is the Lord of them all, and has made them ministers to the sons of men. Nothing can be more reasonable than this inference, that we are not made for the sun, but the sun for us; it is not the luminary itself that we ought to worship, but God, who created it for our use. But the nations, struck with the visible splendour of the heavenly bodies, and with the sensible benefit which they derived from them, stopped short in the blind admiration of their beautiful appearance, instead of turning their attentive minds to the adoration of that invisible Intelligence by whom they were created.*<sup>125</sup>

The sun, the moon and all the stars are placed there by God (Gen. 1:16–18 Neh. 9:6 Psalm 74:16 136:7–9) and they are subject to the sovereignty of God (Joshua 10:12–13 Psalm 148:3–5). We might be amazed at their awesomeness (our minds are truly unable to conceive of just how massive the universe is; or how large these heavenly bodies can be); but we are not to worship them—any more than we might worship a blade of grass. It is the Creator Who is worshiped; not His creation.

James Cofman: *Deuteronomy 4:19 forbade the worship of sun, moon, stars, or any of the host of heaven. God made it clear in this passage that he had appointed the host of heaven to "serve mankind," hence, the foolishness of men who would "serve them" (Deuteronomy 4:19). Right here is one of the vast differences in the true religion and the religious superstitions that have troubled men throughout history. The astrology business, right now, in the U.S.A. is a two billion dollar business annually, and what is "astrology?" It is the science of trying to determine the influence of the stars over human behavior. Christian, get it straight: "The stars do not control you, they SERVE you." Some of the more discerning pagans understood this perfectly: "It is written in the stars when I myself shall write it there with lofty hand!" Conceited as such a remark assuredly is, it at least avoids the abasement of worshipping stars.*<sup>126</sup>

Because our technology has changed, our idols have changed. We no longer make the model of some creature and worship it, but there are musicians, movie stars, football players, and even politicians that we idolize. We view such people as very different from ourselves, to the point of even revering such men and women. However, every such person has a sin nature, with areas of weakness and areas of strength.

What has been covered in the previous four verses is to preclude all forms of idolatry popular during that period of time. There are some denominations which are known for attempting to make Christian doctrine palatable to the heathen by incorporating some of the heathen practices into their doctrine. God never directs us to water down His truth. It would have been easy to assume a few of the idolatrous practices of that day, leaving out those

<sup>124</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Deut. 4:17.

<sup>125</sup> From <http://www.studydrive.org/commentaries/tcc/view.cgi?bk=4&ch=4> accessed May 11, 2015.

<sup>126</sup> From <http://www.studydrive.org/commentaries/bcc/view.cgi?bk=4&ch=4> accessed May 11, 2015.

things we would deem inappropriate (such as child sacrifice), and thereby make God's Word more palatable to the Jews and to the surrounding heathen. Vv. 16–19, however, forbids the practice of any sort of idolatry, citing every kind of idolatry extant at that time and specifically prohibiting the same.

Barnes: These verses contain *a complete and comprehensive survey of the various forms of idolatrous and corrupt worship practised by the surrounding Oriental nations, and as particularly and successively forbidding them every one.*<sup>127</sup> God is not a religious liberal. All roads do not lead to Rome and all religions are not valid pathways to God.<sup>128</sup>

Paul summarizes much of this for his era in Rom. 1:19–32 *For what can be known about God is plain to them, because God has shown it to them. For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse. For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened. Claiming to be wise, they became fools, and exchanged the glory of the immortal God for images resembling mortal man and birds and animals and creeping things. Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever! Amen. For this reason God gave them up to dishonorable passions. For their women exchanged natural relations for those that are contrary to nature; and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in themselves the due penalty for their error. And since they did not see fit to acknowledge God, God gave them up to a debased mind to do what ought not to be done. They were filled with all manner of unrighteousness, evil, covetousness, malice. They are full of envy, murder, strife, deceit, maliciousness. They are gossips, slanderers, haters of God, insolent, haughty, boastful, inventors of evil, disobedient to parents, foolish, faithless, heartless, ruthless. Though they know God's decree that those who practice such things deserve to die, they not only do them but give approval to those who practice them. Not just the idolatry, but what idolatry leads to.*

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<p><b>And you has taken Y<sup>e</sup>howah and so He has brought you out from a furnace of the iron, from Egypt, to be to Him for a people of possession as the day the this.</b></p>	<p>Deuteronomy 4:20</p>	<p><b>Y<sup>e</sup>howah has taken you and He has brought you out of the furnace of iron—out of Egypt—to be to Him a people of [His] possession [or, <i>inheritance</i>], as [it is] this day.</b></p>
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**Jehovah has taken you out of the furnace of iron; He has brought you out of Egypt, so that you will be a people of His possession, as you are today.**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	And you has taken Y <sup>e</sup> howah and so He has brought you out from a furnace of the iron, from Egypt, to be to Him for a people of possession as the day the this.
Targum of Onkelos	For you hath the Word of the Lord taken for His portion, and has brought you out from the iron furnace of Mizraim to be unto Him a people of inheritance as at this day. [JERUSALEM. To be a people beloved as a treasure in this day.]
Latin Vulgate	But the Lord has taken you and brought you out of the iron furnaces of Egypt, to make you his people of inheritance, as it is this present day.

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<sup>127</sup> Barnes' Notes, Vol. II, p. 278.

<sup>128</sup> And to head off the criminally insane; no, this does not mean that we should persecute those who do not hold to true Christian doctrine, but embrace something substantially less, nor should we outlaw their religion. What was standard operating procedure under the economy of Israel has changed somewhat in the Church Age.

Peshitta (Syriac)	But the LORD has taken you, and brought you forth out of the iron furnace, even out of Egypt, to be to him a people and an inheritance, as you are this day.
Septuagint (Greek)	But God took you, and led you forth out of the land of Egypt, out of the iron furnace, out of Egypt, to be to Him a people of inheritance, as it is this day.

Significant differences: In the Hebrew, *possession* and *inheritance* are the same word.

### Limited Vocabulary Translations:

Bible in Basic English	But the Lord has taken you out of the flaming fire, out of Egypt, to be to him the people of his heritage, as you are today.
Easy English	But you are different. The <i>LORD</i> took you out of Egypt, which was like a place of fire. He took you out, to be his own people. Now you belong to him because he has chosen you.
Easy-to-Read Version	But the Lord brought you out of Egypt and made you his own special people. It was as if the Lord reached into a hot furnace for melting iron and pulled you out of that fire. And now you are his people!
Good News Bible (TEV)	But you are the people he rescued from Egypt, that blazing furnace. He brought you out to make you his own people, as you are today.
<i>The Message</i>	But you-God took you right out of the iron furnace, out of Egypt, to become the people of his inheritance-and that's what you are this very day.
Names of God Bible	But you are the people <b>Yahweh</b> brought out of Egypt, the iron smelter, in order to make you his own people as you still are today.
NIRV	Egypt was like a furnace that melts iron down and makes it pure. But the Lord took you and brought you out of Egypt. He wanted you to be his very own people. And that's exactly what you are.

### Thought-for-thought translations; paraphrases:

Common English Bible	But the Lord took you and brought you out of that iron furnace, out of Egypt, so that you might be his own treasured people, which is what you are right now.
Contemporary English V.	But you are the LORD's people, because he led you through fiery trials and rescued you from Egypt.
The Living Bible	The Lord has rescued you from prison-Egypt-to be his special people, his own inheritance; this is what you are today.
New Century Version	But the Lord brought you out of Egypt, which tested you like a furnace for melting iron, and he made you his very own people, as you are now.
New Life Version	But the Lord has taken you and brought you out of the iron stove, out of Egypt, to be His own people, as you are this day.
New Living Translation	Remember that the Lord rescued you from the iron-smelting furnace of Egypt in order to make you his very own people and his special possession, which is what you are today.

### Partially literal and partially paraphrased translations:

American English Bible	For God took you and led you out of the land of Egypt - out of its iron furnace - to be His people and His inheritance today.
International Standard V	For the LORD took you and brought you out of the iron-smelting furnace-out of Egypt-to be the people of his inheritance, as you are today.
New Advent (Knox) Bible	Why else did the Lord choose you out, deliver you from Egypt's furnace of iron, but to make you a people all his own, as you are this day?
Translation for Translators	Yahweh has brought your ancestors out of Egypt, where <i>they were suffering as though</i> they were in a blazing furnace, in order that they would be people who belong to him, which is what you are today.

**Mostly literal renderings (with some occasional paraphrasing):**

Ancient Roots Translinear	But this day Yahweh takes you and proceeds you to the iron furnace from Egypt as his people with an inheritance.
Ferrar-Fenton Bible	-For the Ever-living selected you, and brought you from the iron works of the Mitzeraim, to be a People for Himself, - as you are to-day.
Jubilee Bible 2000	But the LORD has taken you and brought you forth out of the iron furnace, even out of Egypt, to be unto him the people of his inheritance, as ye are this day.
NIV – UK	But as for you, the Lord took you and brought you out of the iron-smelting furnace, out of Egypt, to be the people of his inheritance, as you now are.

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	Yahweh, your God, has left those for the rest of the peoples, but he has chosen you and has brought you from the fiery crucible, that is Egypt, to be his own people as you are now.
New American Bible (2011)	<i>Danger of Idolatry.</i> Because you saw no form at all on the day the LORD spoke to you at Horeb from the midst of the fire, be strictly on your guard not to act corruptly by fashioning an idol for yourselves to represent any figure, whether it be the form of a man or of a woman [Dt 5:8; Ex 20:4.], the form of any animal on the earth, the form of any bird that flies in the sky, the form of anything that crawls on the ground, or the form of any fish in the waters under the earth. And when you look up to the heavens and behold the sun or the moon or the stars, the whole heavenly host, do not be led astray into bowing down to them and serving them [Dt 17:3; Jb 31:26-28.]. These the LORD, your God, has apportioned to all the other nations under the heavens; but you the LORD has taken and led out of that iron foundry, Egypt, that you might be his people, his heritage, as you are today [1 Kgs 8:51; Is 48:10; Jer 11:4.]. Vv. 15–19 are included for context.
New RSV	But the Lord has taken you and brought you out of the iron-smelter, out of Egypt, to become a people of his very own possession, as you are now.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	But you, God Himself took, and He brought you out of the iron crucible that was Egypt, so that you would be His heritage nation, as you are today.
exeGesés companion Bible	But Yah Veh took you and brought you from the iron furnace - even from Misrayim, to becomes his people of inheritance, as this day.
Kaplan Translation	But you, God Himself took, and He brought you out of the iron crucible that was Egypt, so that you would be His heritage nation, as you are today.
Orthodox Jewish Bible	But Hashem hath taken you, and brought you forth out of the iron furnace, even out of Mitsrayim, to be unto Him an Am Nachalah (a people of inheritance), as ye are yom hazeh.
Restored Names Version	And Yahuwah has taken you and brought you out of the iron furnace, out of Mitsrayim, to be His people, an inheritance, as you are this day.

**Expanded/Embellished Bibles:**

The Expanded Bible	But the Lord brought you out of Egypt, ·which tested you like a furnace for melting iron [·the iron-smelter; 1 Kin. 8:51; Jer. 11:4], and he made you his ·very own people [·inheritance], as ·you are now [·this day].
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Kretzmann's Commentary	But the Lord hath taken you and brought you forth out of their on furnace, a significant picture of the most severe misery and oppression, even out of Egypt, to be unto Him a people of inheritance, as ye are this day, Ex. 19:5.
NET Bible®	You, however, the Lord has selected and brought from Egypt, that iron-smelting furnace, to be his special people as you are today.
The Voice	But the Eternal <i>has done something unique for you</i> : He chose you and delivered you from <i>slavery in Egypt where you were purified as if in an iron furnace</i> , and He made you His very own people, which you are today.

### Literal, almost word-for-word, renderings:

Concordant Literal Version	As for you, Yahweh took you, and He brought you forth from the iron crucible, from Egypt, to become His as a people of allotment, as on this day.
Context Group Version	But YHWH has taken you {pl}, and brought you {pl} out of the iron furnace, out of Egypt, to be to him a people of inheritance, as at this day.
Green's Literal Translation	And Jehovah has taken you, and has brought you forth out of the iron furnace, out of Egypt, to be a people to Him, an inheritance, as <i>it is</i> this day.
God's Truth (Tyndale)	For the Lord took you and brought you out of the iron furnace of Egypt, to be unto him a people of inheritance, as it is come to pass this day.
NASB	But the Lord has taken you and brought you out of the iron furnace, from Egypt, to be a people for His own possession, as today.
Young's Updated LT	And you has Jehovah taken, and He is bringing you out from the iron furnace, from Egypt, to be to Him for a people—an inheritance, as <i>at</i> this day.

**The gist of this verse:** God took this people out of Egypt, out of slavery which was like a fiery furnace, and they are His possession—His inheritance—today.

## Deuteronomy 4:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (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
'êth (אֶת) [pronounced <i>ayth</i> ]	<i>you; untranslated mark of a direct object; occasionally to you, toward you</i>	sign of the direct object affixed to a 2 <sup>nd</sup> person masculine plural suffix	Strong's #853 BDB #84
lâqach (לָקַח) [pronounced <i>law-KAHKH</i> ]	<i>to take, to take away, to take in marriage; to seize</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #3947 BDB #542
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
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

## Deuteronomy 4:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<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 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #3318 BDB #422
'êth (אֶת) [pronounced ayth]	<i>you; untranslated mark of a direct object; occasionally to you, toward you</i>	sign of the direct object affixed to a 2 <sup>nd</sup> person masculine plural suffix	Strong's #853 BDB #84
min (מִן) [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	Strong's #4480 BDB #577
kûwr (כּוּר) [pronounced kuhrr]	<i>furnace, forge, smelting furnace, pot</i>	masculine singular construct	Strong's #3564 BDB #468
The NET Bible: A כּוּר ( <i>kur</i> ) was not a source of heat but a crucible ("iron-smelting furnace") in which precious metals were melted down and their impurities burned away (see I. Cornelius, NIDOTTE 2:618-19); cf. NAB "that iron foundry, Egypt." The term is a metaphor for intense heat. Here it refers to the oppression and suffering Israel endured in Egypt. Since a crucible was used to burn away impurities, it is possible that the metaphor views Egypt as a place of refinement to bring Israel to a place of submission to divine sovereignty. <sup>129</sup>			
bar <sup>e</sup> zel (בָּרֶזֶל) [pronounced bar <sup>e</sup> -ZEL]	<i>iron [ore, implements, utensils, furniture]; metaphorically to denote hardness, firmness; obstinance</i>	masculine singular noun with the definite article	Strong's #1270 BDB #137
min (מִן) [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	Strong's #4480 BDB #577
Mits <sup>e</sup> rayim (מִצְרַיִם) [pronounced mits <sup>e</sup> -RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	proper noun	Strong's #4714 BDB #595

**Translation:** Y<sup>e</sup>howah has taken you and He has brought you out of the furnace of iron—out of Egypt... God has taken the Jews out of Egypt. At first, I assumed that the furnace of iron referred to the slavery that they endured. In fact, this is how most commentators understand this.<sup>130</sup>

The iron furnace is a reference to the heat of the desert through which they traveled and to Egypt (1Kings 8:51 Jer. 11:4). The iron furnace was used to separate the precious metal from the dross, or the metal from its impurities. One of the more common methods employed to extract silver from ore is cupellation. Silver ores and lead or lead ores are melted together in a furnace, resulting in a lead-silver alloy. The lead combines with the oxygen in the air to form a molten lead-oxide, which draws out the other metal impurities which are also oxidized.

<sup>129</sup> From <https://bible.org/netbible/index.htm?deu4.htm> accessed April 7, 2015 (footnote).

<sup>130</sup> For instance Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Deut. 4:20. Or Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Deut. 4:20.

This lead-oxide is skimmed away or poured off, leaving silver, platinum and or gold behind. The lead-oxide and the various impurities with it which are removed are called dross. *And the word of Y<sup>e</sup>howah came to me, saying, "Son of man, the house of Israel has become dross [metal impurities] to Me; all of them are bronze and tin and iron and lead in the furnace; they are the dross of silver. Therefore," thus says Y<sup>e</sup>howah God, "Because all of you have become dross, therefore, behold, I am going to gather you into the midst of Jerusalem, as they gather silver and bronze and iron and lead and tin into the furnace to blow fire on it in order to melt it, so will I gather you in My anger and in My wrath, and I will lay you and melt you. And I will gather you and blow on your with the fire of My wrath, and you will be melted in the midst of it. As silver is melted in the furnace, so you will be melted in the midst of it; and you will know that I, Y<sup>e</sup>howah, have poured out My wrath on you."* (Ezek. 22:17–22). The two principle generations of the exodus, gen X and the Generation of Promise, had to be smelted in the iron furnace in order to remove the dross—generation X—and leave behind the silver and precious metal—the Generation of Promise. The iron furnace speaks of testing, discipline, and purification, resulting in strengthening.

From Dr. Thomas Constable's commentary: *"The use of metal by heating certain ores and then hammering the metallic residue or welding it to other parts while still hot may have appeared in the Near East in the first half of the third millennium B.C., but the manufacture of iron objects (usually weapons) was very limited till 1500 B.C. and later. Though the 'furnaces' of the OT world could not be heated sufficiently to make molten iron, artisans had learned to use bellows to make the hottest fire then known; and they knew that the hottest fire they could produce was necessary for their iron productions. 'Out of the iron-smelting furnace, out of Egypt' does not mean to imply that iron-smelting furnaces were in Egypt at that time. Rather, bringing Israel out of Egypt was like bringing her out of an iron-smelting furnace—the heavy bondage of Egypt with its accompanying difficulties and tensions being likened to the hottest fire then known."* [Note: Kalland, pp. 45-46].<sup>131</sup>

The Jews would be familiar with this process. Clarke: *From this mention of the word iron furnace there can be little doubt that the Israelites were employed in Egypt in the most laborious works of metallurgy. Digging, smelting, and forging of iron in so hot a climate must have been oppressive work indeed.*<sup>132</sup>

Peter Pett: *[The furnace was] a pot or crucible for melting metals. It was often used as a picture of trial and testing and refining (compare Proverbs 17:3; Isaiah 48:10; Ezekiel 22:18, 20, 22). 'Iron' stresses its intensity. It may have referred to what it was made of, or the fact that it was used for shaping iron. While iron coming from meteorites had been known almost from the beginning (Genesis 4:22), the discovery of how it could be obtained from iron ore and utilised, made by the Hittites in the 2nd millennium BC, began a revolution in warfare and tool making. They exported iron among other places to Egypt. It may also be that iron reflects the military strength of Egypt, and the furnace the terrible heat under which day by day they had been subjected to intolerable burdens (compare Exodus 9:8).*<sup>133</sup>

At the judgment of our works, God exposes our works to a similar process. Every Christian has spend much of his lifetime engaged in activity, some of which is divine good and some of which is worthless. God has to separate these things. *For no man can lay a foundation other than the one which is laid, which is Jesus Christ. Now if any man build upon the foundation with gold, silver, precious stones, wood, hay straw, each man's work will become evident; for the day will show it, because it is revealed with fire, and the fire itself will test the quality of each man's work. If any man's work which he has built upon it remains, he will receive a reward. If any man's work is burned up, he will suffer loss; but he himself will be saved, yet, so as through fire* (1Cor. 3:11–15). What is described here is a much simpler process than cupellation described above. Fire is set to our works and what burns is wood, hay and stubble, and what remains is silver, gold and precious stones. That is the symbolic explanation. The differentiation of our works is just as simple; that which we have done while filled with the Holy Spirit will be preserved and that which we have done when controlled by our old sin nature will be burned. It is not a matter of the particular acts; two people can give \$20 to a church—one has this act burned and the other has this act

<sup>131</sup> From <http://www.studylight.org/commentaries/dcc/view.cgi?bk=4&ch=4> accessed May 15, 2015.

<sup>132</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Deut. 4:20.

<sup>133</sup> From <http://www.studylight.org/commentaries/pet/view.cgi?bk=4&ch=4> accessed May 12, 2015.

preserved to be rewarded in eternity. The key is whether it was done in the Spirit or in the flesh. "For Y<sup>e</sup>howah your God is a consuming fire." (Deut. 4:20a).

### Deuteronomy 4:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	Qal infinitive construct	Strong's #1961 BDB #224
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
‘am (עַם) [pronounced gahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular construct	Strong's #5971 BDB #766
nachlâh (נַחֲלָה) [pronounced nah-khuh-LAW]	<i>inheritance, possession, property, heritage</i>	feminine singular noun	Strong's #5159 BDB #635
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
The kaph preposition can be used of time, and translated <i>about, at; as, when, at the time of</i> . <sup>134</sup>			
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
Literally, the kaph preposition and day mean <i>as the day</i> . According to Gesenius, together, they mean <i>in this day, at this time, now</i> .			
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260

The kaph preposition with what follows means, literally, *as this day*. Others have translated this *as it is this day, as on this day, as at this day*.

**Translation:**...—*to be to Him a people of [His] possession* [or, *inheritance*], *as [it is] this day*. God took the people out of Egypt to make them a people which are His, who belong to Him. God put them in the furnace of fire and

<sup>134</sup> As per *The Brown-Driver-Briggs Hebrew and English Lexicon*; Hendrickson Publishers; ©1996; p. 454.

He retrieved from there the precious metal which He purified in the desert; which people are His inheritance, His possession (Ex. 19:5–6 Deut. 7:6 Titus 2:14).

The Geneva Bible: *[God] has delivered you out of most miserable slavery and freely chosen you for his.*<sup>135</sup>

The NET Bible: *Heb "to be his people of inheritance." The Lord compares his people to valued property inherited from one's ancestors and passed on to one's descendants.*<sup>136</sup>

Jamieson, Fausset and Brown tie these two thoughts together (the Jews being God's possession and His prohibition of idolatry): *His peculiar possession from age to age; and therefore for you to abandon His worship for that of idols, especially the gross and debasing system of idolatry that prevails among the Egyptians, would be the greatest folly--the blackest ingratitude.*<sup>137</sup>

Significant is the kind of miracles done by the hand of Moses as over against those done by our Lord at the 1<sup>st</sup> advent. Although Jesus spoke to large crowds, most often, His miracles were performed often among a small group of people—and his miracles were appropriate to that smaller group setting (the cleansing of a leper; the healing of a daughter far away at home, etc.). However, Moses was always dealing with about 2 million recalcitrant Israelites, so the miracles which God did by his hand had to be bigger; they had to be something seen be nearly all of the Israelites. When Moses hit the rock with his stick, essentially a river flowed out from that rock. No matter what the people could see, they knew there was no water anywhere, and Moses thumps a rock, and from that rock bursts a great river of water. They could all see that water; they could all see that river (it was not some little water fountain).

In both ministries, feeding many people was necessary. Jesus fed the 5000 and later the 4000, and He did a miracle appreciated by the disciples (those who ate possibly had no idea what was going on). This miracle needed to be recorded, but those of the 5000 or 4000 were not necessarily going to record it. However, our Lord's disciples, who all saw what they began with, they saw the Lord bless the food, and then *they* distributed the food—so the miracles was very apparent to the 12. Furthermore, the meaning of this miracle stands, the Jesus Christ is the *All-Sufficient God* and that He is able to provide for all of our needs.

When God fed the 2 million in the desert, they were all aware that this was miraculous. This was part of God's great miracles that could be observed by all or nearly all of the Israelites whom He brought forth out of Egypt.

Despite these great miracles, Gen X was unimpressed, and most of them died the sin unto death in the desert. In the time of Christ, some believed, but many did not. And a huge crowd had gathered calling for His death when the Roman soldiers seized Him.

Positive volition toward God does not require a sign; we do not need to see a miracle to be convinced. The power of the Word of God, for many, is more than enough. You will go through your life, and it is very likely that you never see anything that is absolutely extraordinary, making you ask, "God, did you do that?" God is personally and intimately involved in our lives, and there are many things that God does on our behalf; but it is highly unlikely that God will feed you with manna from heaven.

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<sup>135</sup> From <http://www.biblestudytools.com/commentaries/geneva-study-bible/deuteronomy/deuteronomy-4.html> accessed April 7, 2015.

<sup>136</sup> From <https://bible.org/netbible/index.htm?deu4.htm> accessed April 7, 2015 (footnote).

<sup>137</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Deut. 4:20.

And Y<sup>e</sup>howah was angry with me upon your words and so He swore to not my crossing the Jordan and to not enter unto the land the good which Y<sup>e</sup>howah your Elohim is giving to you an inheritance; for I am dying in the land the this. There [is] not [to] me a going over the Jordan and you [all] are going over and you [all] have taken possession of the land the good the this.

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Y<sup>e</sup>howah was angry with me because of your words and He swore I would not cross over the Jordan and would not enter into the good land which Y<sup>e</sup>howah your Elohim is giving to you [as] an inheritance; for I will die in this land [here]. I will not go over the Jordan [River], but you will [all] go over and you will take possession of this good land.

Jehovah was angry with me because of your words and actions, and He swore to me that He would not let me cross over the Jordan River to enter into the good land (which land Jehovah your God is giving to you as an inheritance). I will die in this land and not cross over the Jordan River; but you will all cross over and you will all take possession of this good land which is before you.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	And Y <sup>e</sup> howah was angry with me upon your words and so He swore to not my crossing the Jordan and to not enter unto the land the good which Y <sup>e</sup> howah your Elohim is giving to you an inheritance; for I am dying in the land the this. There [is] not [to] me a going over the Jordan and you [all] are going over and you [all] have taken possession of the land the good the this.
Targum of Onkelos	But against me was displeasure before the Lord on account of your words, <u>because you had murmured for the water</u> ; and He sware that I should not pass the Jordan, nor go into the land which the Lord your God giveth you to inherit. But I must die in this land; I am not to pass over Jordan; but you will pass over and possess the inheritance of that good land.
Latin Vulgate	And the Lord was angry with me for your words, and he swore that I should not pass over the Jordan, nor enter into the excellent land, which he will give you. <u>Behold</u> I die in this land, I shall not pass over the Jordan: you shall pass, and possess the goodly land.
Peshitta (Syriac)	Furthermore the LORD was angry with me on your account, and swore that I should not cross this Jordan, and that I should not enter the good land which the LORD your God gives you for an inheritance; Because I must die in this land. I must not cross this Jordan; but you shall cross it and possess that good land.
Septuagint (Greek)	And the Lord God was angry with me for the things said by you, and swore that I should not go over this Jordan, and that I should not enter into the land, which the Lord your God has given you for an inheritance. For I am to die in this land, and shall not pass over this Jordan; but you are to pass over, and shall inherit this good land.
Significant differences:	The targum adds an additional phrase of explanation. The Latin has <i>behold</i> instead of <i>because</i> .

#### Limited Vocabulary Translations:

Bible in Basic English	And the Lord was angry with me because of you, and made an oath that I was not to go over Jordan into the good land which the Lord is giving you for your heritage: But death is to come to me in this land, I may not go over Jordan: but you will go over and take that good land for your heritage.
Easy English	The LORD was angry with me, because of you. He told me again and again that I would not cross the River Jordan. I cannot go into the good country that the LORD

Easy-to-Read Version	<p>your God is giving to you. I will die in this country. I will not cross the River Jordan. But you will soon cross over and God will give to you that good country.</p> <p>"The Lord became angry at me because of you. The Lord swore (promised) that I could not go across the Jordan River. He told me that I could not go into the good land that the Lord your God is giving you. So I must die here in this land. I can't go across the Jordan River, but you will soon go across and take that good land and live there.</p>
Good News Bible (TEV)	<p>Because of you the LORD your God was angry with me and solemnly declared that I would not cross the Jordan River to enter the fertile land which he is giving you. I will die in this land and never cross the river, but you are about to go across and occupy that fertile land.</p>
<i>The Message</i>	<p>But God was angry with me because of you and the things you said. He swore that I'd never cross the Jordan, never get to enter the good land that God, your God, is giving you as an inheritance. This means that I am going to die here. I'm not crossing the Jordan. But you will cross; you'll possess the good land.</p>
Names of God Bible	<p><b>Yahweh</b> was angry with me because of you. So <b>Yahweh</b> your <b>Elohim</b> took an oath that I wouldn't cross the Jordan River and enter the good land he is giving you as your property. I'm going to die in this land and not cross the Jordan River, but you're going to go across and take possession of that good land.</p>
NIRV	<p>The Lord was angry with me because of what you did. He promised that he would never let me go across the Jordan River. He promised that I would never enter that good land. It's the land the Lord your God is giving you as your own. I'll die here in this land. I won't go across the Jordan. But you are about to cross over it. You will take that good land as your own.</p>
New Simplified Bible	<p>»Furthermore, Jehovah was angry with me because of you. So Jehovah your God took an oath that I would not cross the Jordan River and enter the good land he is giving you as your property (inheritance) (possession).</p> <p>»I am going to die in this land. I will not cross the Jordan River. But you are going to go across and take possession of that good land.</p>

### Thought-for-thought translations; paraphrases:

Common English Bible	<p>The Lord was angry with me because of your deeds and swore that I couldn't cross the Jordan River or enter the wonderful land that the Lord your God is giving you as an inheritance. I will die here in this land. I won't cross the Jordan River. But you will, and you will take possession of that wonderful land.</p>
Contemporary English V.	<p>The LORD was angry at me because of what you said, and he told me that he would not let me cross the Jordan River into the good land that he is giving you. So I must stay here and die on this side of the Jordan, but you will cross the river and take the land.</p>
The Living Bible	<p>But he was angry with me because of you; he vowed that I could not go over the Jordan River into the good land he has given you as your inheritance. I must die here on this side of the river.</p>
New Berkeley Version	<p>"But the LORD was indignant with me on account of you and swore that I should not cross the Jordan into that good land which the LORD your God is giving you for a heritage; for I must die in this land; I must not cross the Jordan; but you will cross over to take possession of that good land.</p>
New Living Translation	<p>"But the Lord was angry with me because of you. He vowed that I would not cross the Jordan River into the good land the Lord your God is giving you as your special possession. You will cross the Jordan to occupy the land, but I will not. Instead, I will die here on the east side of the river.</p>

### Partially literal and partially paraphrased translations:

American English Bible	'Then Jehovah God became angry with me over things that you said, and He swore that I wouldn't cross the JorDan and enter the land that He's giving to you as an inheritance. So, I will die in this land and I won't [be allowed to] cross the JorDan. but you will cross it and inherit that good land.
International Standard V	"But the LORD was angry with me because of you. So he swore that I'll never cross the Jordan River to enter the good land that the LORD your God is about to give you as an inheritance. I'm going to die in this land and I won't cross the Jordan River, but you're about to cross over to possess that good land.
New Advent (Knox) Bible	What though I, through your fault, have incurred the Lord's anger, so that he has sworn never to let me cross Jordan, and see the fair land he means to give you? What though I must die here, still on Jordan's further bank? You will cross over it; that fair land will be yours.
Translation for Translators	But Yahweh was angry with me because of <i>what</i> your ancestors <i>did/said</i> . He solemnly declared that I would not cross the Jordan River to enter the good/fertile land that he is giving to you. He said that I must die here in this land and never cross the Jordan River. But you will go across it, and you will occupy that land.

### **Mostly literal renderings (with some occasional paraphrasing):**

Ancient Roots Translinear	Yahweh punished me over your words and swore that I <i>will</i> not pass the Jordan, and that I will not come into that good land which Yahweh your God gives you for an inheritance. I <i>will</i> die as a person in this land. I will not pass the Jordan, but you will pass and possess this good land.
Ferrar-Fenton Bible	But the EVER-LIVING was angry with me over your affairs, and swore to prevent me crossing the Jordan, and to prevent me arriving at the beautiful country which your EVER-LIVING GOD has given to you to possess ! For I must die in this country, - I may not pass over the Jordan ! - but you will pass over, and possess that beautiful land!
HCSB	"The LORD was angry with me on your account. He swore that I would not cross the Jordan and enter the good land the LORD your God is giving you as an inheritance. I won't be crossing the Jordan because I am going to die in this land. But you are about to cross over and take possession of this good land.

### **Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	Through your fault, Yahweh be came angry with me and he swore that I would not cross the Jordan nor enter into the beautiful land which he gives you as an inheritance. I will die in this land and not be able to cross the Jordan. You, in turn, will cross over and possess that beautiful land.
The Heritage Bible	And Jehovah was enraged with me over your words, and swore that I should not cross over Jordan, and that I should not go into that good land, which Jehovah, your God, gives you for an inheritance, Because I must die in this land; I must not cross over Jordan, but you shall cross over, and possess that good land.
New Jerusalem Bible	'Yahweh is angry with me because of you; he has sworn that I shall not cross the Jordan or enter the fine country which Yahweh your God is giving you as your heritage. Yes, I am to die in this country; I shall not cross this Jordan; you will go over and take possession of that rich land.
New RSV	The Lord was angry with me because of you, and he vowed that I should not cross the Jordan and that I should not enter the good land that the Lord your God is giving for your possession. For I am going to die in this land without crossing over the Jordan, but you are going to cross over to take possession of that good land.
Revised English Bible	The LORD was angry with me on your account and solemnly swore that I should not cross the Jordan or enter the good land which the LORD your God is about to give

you as your holding. I myself am to die in this country; I shall not cross the Jordan, but you are about to cross and occupy that good land.

### Jewish/Hebrew Names Bibles:

exeGesés companion Bible	And Yah Veh was angry with me because of your words; and oathed that I not pass over Yarden and that I not go in to that good land, which Yah Veh your Elohim gave you - an inheritance: and I die in this land; I pass not over Yarden: and you pass over and possess that good land.
JPS (Tanakh—1985)	Now the Lord was angry with me on your account and swore that I should not cross the Jordan and enter the good land that the Lord your God is assigning you as a heritage. For I must die in this land; I shall not cross the Jordan. But you will cross and take possession of that good land.
Kaplan Translation	God displayed anger at me because of your words, and He swore that I would not cross the Jordan, and that I would not come to the good land that God your Lord is giving you as a heritage. I will die in this land and will not cross the Jordan, while you will be the ones to cross and occupy the good land.
Orthodox Jewish Bible	Furthermore Hashem was angry with me for your sakes, and swore that I should not go over Yarden, and that I should not go in unto that ha'aretz hatovah, which Hashem Eloheicha giveth thee for a nachalah (inheritance); But I must die in this land, I must not go over Yarden; but ye shall go over, and possess that ha'aretz hatovah.
<i>The Scriptures</i> 1998	“And הוהי was enraged with me because of your words, and swore that I would not pass over the Yardēn, and that I would not enter the good land which הוהי your Elohim is giving you as an inheritance. “For I am to die in this land, I am not passing over the Yardēn, but you are passing over, and shall possess that good land.

### Expanded/Embellished Bibles:

The Expanded Bible	The Lord was angry with me because of you, and he swore that I would not cross the Jordan River to go into the good land the Lord your God is giving you as ·your own [an inheritance]. I will die here in this land and not cross the Jordan [34:1-8], but you will soon go across and take that good land.
Kretzmann's Commentary	Furthermore, the Lord was angry with me for your sakes, Num. 20:12, and sware that I should not go over Jordan, and that I should not go in unto that good land which the Lord, thy God, giveth thee for an inheritance; but I must die in this land, I must not go over Jordan; but ye shall go over and possess that good land. The wistful tone which Moses employs shows how deeply he was affected by the Lord's ruling that excluded him from the Land of Promise.
NET Bible®	But the Lord became angry with me because of you and vowed that I would never cross the Jordan nor enter the good land that he [ <i>Heb</i> "the Lord your God."] is about to give you. [The Hebrew text includes "(as) an inheritance," or "(as) a possession."] So I must die here in this land; I will not cross the Jordan. But you are going over and will possess that [ <i>Heb</i> "this." The translation uses "that" to avoid confusion; earlier in the verse Moses refers to Transjordan as "this land."] good land.
The Voice	The Eternal was angry with me because of you, and He swore I would not cross the Jordan River and enter the good land the Eternal your God is giving you to live in. I'm not going to cross the Jordan. I'm going to die over on this side, but you will cross the river and take ownership of that good land.

**Literal, almost word-for-word, renderings:**

Concordant Literal Version	Yet Yahweh showed Himself angered with me on account of your words. He swore that I would fail to cross over the Jordan and that I would fail to come to the good land that Yahweh your Elohim is giving to you as an allotment, for I am dying in this land. I am not crossing over the Jordan, but you are crossing over and will tenant that good land.
Context Group Version	Furthermore YHWH was angry with me for your {pl} sakes, and swore that I should not go over the Jordan, and that I should not go in to that good land { or earth }, which YHWH your God gives you for an inheritance: but I must die in this land { or earth }, I must not go over the Jordan; but you {pl} shall go over, and possess that good land { or earth }.
Darby Translation	And Jehovah was angry with me on your account, and swore that I should not go over the Jordan, and that I should not enter in to that good land which Jehovah thy God giveth thee [for] an inheritance; for I shall die in this land, I shall not go over the Jordan; but ye shall go over, and possess this good land.
God's Truth (Tyndale)	Furthermore, the Lord was angry with me for your sakes and swore, that I should not go over Jordan and that I should not go unto that good land, which the Lord your God gives you to inheritance. For I must die in this land, and shall not go over Jordan: But you shall go over and conquer that good land.
NASB	"Now the Lord was angry with me on your account, and swore that I would not cross the Jordan, and that I would not enter the good land which the Lord your God is giving you as an inheritance. For I will die in this land, I shall not cross the Jordan, but you shall cross and take possession of this good land.
Updated Bible Version 2.11	Furthermore Yahweh was angry with me for your+ sakes, and swore that I should not go over the Jordan, and that I should not go in to that good land, which Yahweh your God gives you for an inheritance: but I must die in this land, I must not go over the Jordan; but you+ will go over, and possess that good land.
Webster's Bible Translation	Furthermore the LORD was angry with me for your sakes, and swore that I should not go over Jordan, and that I should not enter that good land which the LORD thy God giveth thee [for] an inheritance: But I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land.
Young's Updated LT	And Jehovah has shown Himself angry with me because of your words, and swears to my not passing over the Jordan, and to my not going in unto the good land which Jehovah your God is giving to you—an inheritance; for I am dying in this land; I am not passing over the Jordan, and you are passing over, and have possessed this good land.

**The gist of this verse:** Moses tells the people that God is mad at him for their sakes, and that they would cross over the Jordan River, but he would remain on this side and die.

**Deuteronomy 4:21a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (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
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

## Deuteronomy 4:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ânaph (אָנַף) [pronounced aw-NAHF]	<i>to be angry (always of God), to show oneself to be angry</i>	3 <sup>rd</sup> person masculine singular, Hithpael imperfect	Strong's #599 BDB #60
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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 <sup>st</sup> person singular suffix	Strong's # none BDB #88
'al (עַל) [pronounced ġahf]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
d <sup>e</sup> bârîym (דְּבָרִים) [pronounced daw <sup>b</sup> -vawr-EEM]	<i>words, sayings, doctrines, commands; things, matters, affairs; reports</i>	masculine plural noun with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #1697 BDB #182

**Translation:** *Y<sup>e</sup>howah was angry with me because of your words...* The Israelites faced another no-water situation and were quite upset over it, and expressed nothing by way of confidence in God. Moses, because he had faced this exact situation before, was angry, and because he was angry, he did not follow God's exact directions. Therefore, he would remain east of the Jordan. He would not lead the people to take the land which God had given them.

Peter Pett: *It was they who had incited Moses and Aaron to the exasperation that drove them to do what they did. But Yahweh is never depicted as angry with Moses because of the failure of the people. He knew them too well. Nor did He punish Moses for their sins. Indeed many of them had already died in the wilderness. Yahweh's anger was solely because he had failed.*<sup>138</sup>

The key to Moses' failure is, he did not maintain type. The no-water situations were to bring out the typology of the sacrifice of Jesus Christ, from Whom would come waters of life.

## Deuteronomy 4:21b

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 <sup>b</sup> -VAHG]	<i>to swear, to imprecate, to curse, to swear an oath, to take a solemn oath, to swear allegiance</i>	3 <sup>rd</sup> person masculine singular, Niphal imperfect	Strong's #7650 BDB #989
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bil <sup>e</sup> tîy (לֹא) pronounced bil <sup>e</sup> -TEE	<i>not</i>	adverb/particle of negation	Strong's #1115 BDB #116

<sup>138</sup> From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=4&ch=4> accessed May 12, 2015.

## Deuteronomy 4:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘ābar (אָבַר) [pronounced <i>gaw<sup>b</sup>-VAHR</i> ]	<i>to pass over, to pass through, to pass on, to pass, to go over [beyond], to cross, to cross over; to go away, to depart; to violate [a law]</i>	Qal infinitive construct with the 1 <sup>st</sup> person singular suffix	Strong's #5674 BDB #716
’ēth (אֶת) [pronounced <i>ayth</i> ]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
Yâr’dên (יַרְדֵּן) [pronounced <i>yar<sup>e</sup>-DAYN</i> ]	<i>descender; flowing downward; the watering place; transliterated Jordan</i>	proper noun with the definite article	Strong's #3383 BDB #434

**Translation:** ...and He swore I would not cross over the Jordan... God swore to Moses that he would not cross over the Jordan River for his transgression (which **will be discussed** in great detail).

As ought to be clear by this time, sometimes when an incident is recorded in more than one place, the description can be very similar; and other times, there are significant details which are left out. For instance, we have that God swore to Moses that Moses would not cross the River Jordan. It would make sense that Moses pleaded with God, and pleaded again, and then God finally said, “Listen, I swear by Myself that you will not cross the Jordan; now give it a rest.” However, we do not have that exact statement anywhere. However, given what we read here, combined with what we find in Num. 27, we can reasonably deduce that this happened—however, only here do we find that God swore to Moses that he would not cross over the Jordan.

Now, simply because a detail is found in one passage, but not in another, that has no bearing on the accuracy of either passage. We know, by the inspiration of the Scriptures, that both narratives are accurate. Furthermore, it ought to be clear to anyone, if you recount an incident in your life, you can recount it in more than one way, emphasizing different aspects of that incident. You might tell your wife one thing, your children another, your coworkers something else—about the same exact incident in your life. It does not mean that any of these recollections are inaccurate or contain intentional errors; you just may be making a different point or connecting with your audience in a different way.

All of these passages are different accounts of this incident: Num. 20:12 Deut. 1:37 3:25–27 31:2 Psalm 106:32–33. We have so many mentions of this because this is an important part of the narrative of Moses and Israel.

## Deuteronomy 4:21c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (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 <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bil’îy (לֹא) pronounced <i>bill<sup>e</sup>-TEE</i>	<i>not</i>	adverb/particle of negation	Strong's #1115 BDB #116

## Deuteronomy 4:21c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bôw' (אוּב) [pronounced boh]	to come in, to come, to go in, to go, to enter, to advance; to attain	Qal infinitive construct	Strong's #935 BDB #97
'el (לְ) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'erets (אֶרֶץ) [pronounced EH-rets]	earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]	feminine singular noun with the definite article	Strong's #776 BDB #75
tôwb (טוֹב) [pronounced toh <sup>b</sup> v]	pleasant, pleasing, agreeable, good, better; approved	feminine singular adjective which can act like a substantive; with the definite article	Strong's #2896 BDB #373

**Translation:** ...and would not enter into the good land... Moses would not be allowed to enter into the good land. Now, the land in all directions belonged to the Jews—Moses could stand on a mountain and look in all directions, and all that he saw, God gave to the Israelites. However, the really good land was west of the Jordan River. That is the *good land* which Moses would not enter into.

Peter Pett: *However good and fertile 'this land' Transjordan might be it was not the good land. Canaan alone was that, for it was chosen by Yahweh as His inheritance. It was chosen for His people. Unlike Mesopotamia and Egypt it was not watered by irrigation and great rivers, but by God Himself, by the rain from heaven (Deuteronomy 12:11; Leviticus 25:4-5; Ezekiel 34:26-27). And it was a land over which Yahweh exercised care (Deuteronomy 11:12; compare Leviticus 26:34; Leviticus 26:43 concerning when it was not treated properly) and that could be emptied of its inhabitants and become totally devoted to Yahweh, a Heaven on earth. It was a holy land (Deuteronomy 7:6). That was the inheritance that He was giving them.*<sup>139</sup>

This has been explained in previous chapters. Here, it is presented point-by-point.

### God Disciplines Moses because of the Jews' Negative Volition

1. The Israelites in the desert-wilderness faced two *no-water* situations, and God was going to use this to set up a type. This type would require the unfailing obedience of Moses.
2. When the Israelites first complained of having no water, God told Moses to hit a particular rock with his stick, and from it would flow waters of life.
3. The parallel being set up is, Moses (God) strikes the rock (Jesus Christ on the cross), and from the rock (Jesus Christ) flow waters of life (eternal life and an abundant life). Striking the rock represents the judgment of our sins; where God the Father places our sins upon God the Son on the cross.
4. Moses did this, and this type comes down to us today.
5. With the second generation, there is another *no-water* situation. What Moses is supposed to do is *speak to the rock*, and from the rock, river waters of life would flow. Jesus is only judged once for our sins, so Moses was not to strike the rock. Once Jesus has died for our sins, we merely speak to Him; we merely believe in Him; and from Him flow rivers of abundance and life.
6. But, Moses did not do this. He became upset with this new generation. *"Shall I fetch you rebels water*

<sup>139</sup> From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=4&ch=4> accessed May 12, 2015.

## God Disciplines Moses because of the Jews' Negative Volition

from this rock?" he yelled at them. And then he hits the rock twice. The whole typology falls apart. Moses is not fetching water for anyone; the God of Israel is providing them with the water. Jesus is not judged a 2<sup>nd</sup> or 3<sup>rd</sup> time for our sins, so the rock was not supposed to be struck.

7. So that we are clear on this, Moses and the people of his era do not know anything about typology. To them, it is a matter of obedience versus disobedience. In the first no-water situation, Moses obeyed the Lord; in the second no-water situation, Moses disobeyed God. God is faithful in both cases; God still provided the water to sustain the Jews. But Moses screwed things up so badly that he would not enter into the land for this reason.
8. Moses understands that he is being kept from the land because of his disobedience. He was disobedient because he got mad at the generation of promise. They complained, Moses got angry, and as a result of not being in control of his emotions, Moses was disobedient. The people obviously had a hand in this and Moses rightly blames them. The people are to blame and Moses himself is to blame.
9. We understand today the problem was, Moses screwed up the whole notion of typology; but no one of that era understood typology or what any of this represented.

Typology is one of those amazing aspects of Scripture, which helps to pull the Old Testament and the New Testament together. No one in the Old Testament understood it because the Old Testament was filled with *types* but there were no corresponding *antitypes*. Those who were knowledgeable understood only the most basic aspects of typology. When Moses said, "God will raise up a prophet like me from among you," (Deut. 18:15); a few might have understood that, ultimately, this was Moses looking forward to the Messiah. But this would have been the sum-total of their understanding.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### Deuteronomy 4:21d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăšher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Yehowah</i>	proper noun	Strong's #3068 BDB #217
ʾĒlōhîym (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 <sup>nd</sup> person masculine singular suffix	Strong's #430 BDB #43
nâthan (נָתַן) [pronounced naw-THAHN]	<i>is giving, granting, is placing, putting, setting; is making</i>	Qal active participle	Strong's #5414 BDB #678
lâmed (ל) [pronounced LAH]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 <sup>nd</sup> person masculine singular suffix	No Strong's # BDB #510
nachălâh (נַחֲלָה) [pronounced nah-khuh-LAW]	<i>inheritance, possession, property, heritage</i>	feminine singular noun	Strong's #5159 BDB #635

**Translation:** ...which Y<sup>e</sup>howah your Elohim is giving to you [as] an inheritance;... The land west of the Jordan would be the land which God gave to the Israelites. Eventually, a much larger portion of this land will be given to Israel. However, they themselves were to go into the land and take it, as ordered and guided by God.

Moses never confesses his own sin directly to the generation of promise, but places the responsibility with them. He is fully cognizant of what he did wrong; however, telling them that would do them no good. Only Moses can benefit by knowing what he did was wrong (and we do later when we study God's Word). They can do something about their complaining and bitching and moaning. That is an individual choice over which they have control. The principle here is privacy—the sins of Moses are private, at least temporarily, from this particular generation. After he has died and the Torah has been distributed, they will know more as to what exactly happened (although even then they will not fully comprehend the details and implications as we do today).

### Deuteronomy 4:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
'ânôkîy (אֲנִי) [pronounced <i>awn-oh-KEE</i> ]	<i>I, me;</i> (sometimes a verb is implied)	1 <sup>st</sup> person singular personal pronoun	Strong's #595 BDB #59
mûwth (מוֹת) [pronounced <i>mooth</i> ]	<i>dying, perishing; one who is dying [perishing]</i>	Qal active participle	Strong's #4191 BDB #559
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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
'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
zô'th (זֹאת) [pronounced <i>zoth</i> ]	<i>here, this, thus</i>	feminine singular of zeh; demonstrative pronoun, adverb; with the definite article	Strong's #2063 (& 2088, 2090) BDB #260

**Translation:** ...for I will die in this land [here]. Moses would remain in the land east of the Jordan. He would die here. Although Moses did not realize it at the time, he fell down in a most important area of obedience. He allowed his emotions to get the best of him. He was angry at the sons of Israel, and disobeyed God in his anger.

### Deuteronomy 4:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êyn (אֵין) [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 <sup>st</sup> person singular suffix	Strong's #369 BDB #34

## Deuteronomy 4:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘âbar (אָבַר) [pronounced <i>gaw<sup>b</sup>-VAHR</i> ]	<i>passing by, passing through; passing over</i>	Qal active participle	Strong's #5674 BDB #716
’êth (אֶת) [pronounced <i>ayth</i> ]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
Yâr’dên (יַרְדֵּן) [pronounced <i>yar<sup>e</sup>-DAYN</i> ]	<i>descender; flowing downward; the watering place; transliterated Jordan</i>	proper noun with the definite article	Strong's #3383 BDB #434

**Translation:** I will not go over the Jordan [River],... Moses emphasizes that he will not go over the Jordan River with the people. They are, in part, responsible for that. However, there are a **host of reasons** for why God would not let Moses cross over the Jordan.

## Deuteronomy 4:22c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (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>ah-TEM</i> ]	<i>you all, you guys, you (often, the verb to be is implied)</i>	2 <sup>nd</sup> person masculine plural, personal pronoun	Strong's #859 BDB #61
‘âbar (אָבַר) [pronounced <i>gaw<sup>b</sup>-VAHR</i> ]	<i>passing by, passing through; passing over</i>	masculine plural, Qal active participle	Strong's #5674 BDB #716
w <sup>e</sup> (or v <sup>e</sup> ) (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
yârash (יָרַשׁ) [pronounced <i>yaw-RASH</i> ]	<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>	2 <sup>nd</sup> person masculine plural, Qal perfect	Strong's #3423 BDB #439
’êth (אֶת) [pronounced <i>ayth</i> ]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of 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

## Deuteronomy 4:22c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ṭōwb (טוֹב) [pronounced toh <sup>b</sup> v]	<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
zō'th (זֶה) [pronounced zoth]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260

**Translation:** ...but you will [all] go over and you will take possession of this good land. "I will stay here; but you all will cross over the border and go into the Land of Promise."

*The Bible Illustrator: Canaan was evidently the glory of all the earth, and Israel the most renowned of all people; in wealth, in intelligence, in honour, and in victory the Hebrew nation exceeded all the nations by which it was surrounded. Now, England is a great nation, and compared even with enlightened countries, it assumes an imposing splendour; and if viewed in contrast even with the cultivated nations of the continent of Europe, it stands at the head of them all. Its commercial enterprise, its civil and religious character, its indomitable industry, its multiplied comforts, and the distinguished reputation which it has in all the nations of the earth, place it alone--far above any other country. It is natural for a man to look at England, and to ask, "How is this?" And having discovered the fact of this greatness, and the causes of it, the inquiry naturally suggests itself, "How is this greatness to be perpetuated and increased?"*

Canaan was a beautiful country, and God gave it to the Jews. However, a lot has happened since then, and, today, most Jews live outside the Land of Promise, having been dispersed as God promised. But, it is clear that, some nations have risen up since then which have been great nations—greatly blessed and a blessing to peoples all over the world.

### The Bible Illustrator on *the National Greatness of Britain*

1. The first thing mentioned in the text, and which is presented throughout this book, is that the nation's greatness consists in having the knowledge of the true God; and this is peculiar in respect to England. God is nigh unto this nation, and has given it the knowledge of Himself, and this is the foundation of our prosperity.
2. Another cause mentioned in the text, and which may also be ascribed to Britain, is our multitudinous and wonderful deliverances. If anyone will open the pages of history and read them, he will see how this country has risen among the nations of the earth by the remarkable power of the hand of the Lord.
3. Another means which this text prescribes is the institution and preservation of the Christian ministry. This agency has distributed knowledge--this has nerved the people with right principles--this has taught them industry, benevolence, and all the social virtues--and, above all, it has exhibited to the people the way of salvation by Christ, and furnished motives to holiness, and to every kind benevolent act, of which even the learned amongst the heathen were all ignorant.
4. Again, the text points out another means of promoting this greatness, and that is the communication of religious knowledge to the young.
5. Another point is the influence of a praying community; "for what nation is there so great, who hath God so nigh unto them, as the Lord our God is, in all things that we call upon Him for?" What a multitude of praying people--formed by the Gospel--live in Britain! This has doubtless been a greater security to her than all her wooden walls, or than all her large armies. Prayer is a benevolence which any man can confer on kings or on statesmen, and the only thing very many have to do with them is to pray for them.
6. I will mention one other source of her greatness, and that is her unrestricted possession of the Divine

## The Bible Illustrator on *the National Greatness of Britain*

Word, and the laws of the land being largely founded on the laws of that book. What a blessing has the Bible been! Among our mercies are the statutes and laws by which we are governed taken principally from this book. Much imperfection, it is true, still remains in these laws; and many of us have grievous complaints to make about them; but, viewed as a nation amongst other nations, there are no laws like those of Britain, because they more closely conform to the laws of God than those of any existing nation; and they are being brought nearer to the blessed book of God; but still, as they are, they are looked upon with envy as the glory of the world.

Don't misunderstand me—I do not subscribe to British-Israelism. Great Britain was a great country; and now it is not. Its greatness, however, was completely dependent upon God. Previously, Great Britain was a client nation to God; and today, the United States is a client nation to God. However, Great Britain has fallen from its pedestal, and the United States could as well.

The Bible Illustrator makes this additional observation: *The dangers to which the possession of this greatness exposes us. The first which Moses presents to them was self-conceit. If not very watchful over prosperity, luxuriousness, the indulgence of fleshly appetites, indolence, and neglect of others, come in with it taking rest, and lying down in the nest which we have made so comfortable for ourselves, and never looking over it to see the miseries of those who have not got a nest, and for whom it is our duty to assist in making one, that they may be as happy as we are. See how these sins are abroad amongst us!—how prevalent are pride and forgetfulness of God,...rejection of the Gospel, luxuriousness, prodigality, and many other sins.*

It boils down to this: when the people of a nation reject Jesus Christ as their Savior; and when Christians reject the Bible as their authority, that nation goes down. We live in a nation which, by most measures, is **declining as a national entity**. It should not be a surprise that this goes hand-in-hand with a **rejection of Jesus Christ** as Savior. You will note, a **slight decline** in our economic freedom and a slight decline in those who have believed in Jesus Christ.

From <http://www.studylight.org/commentaries/tbi/view.cgi?bk=4&ch=4> accessed May 14, 2015.

### Chapter Outline

### Charts, Graphics and Short Doctrines

Dean Farrar from The Bible Illustrator: *What, then, is a great nation's one and only true ideal, if it is to be indeed a wise and understanding people? The frivolous may sneer and the faithless may deride, but it is duty and it is righteousness. That is as much the law of Christ as it is the law of Sinai. If a nation be not the uplifter of this banner it is nothing, and it is doomed in due time to fall. And that is why the Bible, when men will read it by the light of truth and not of pseudo-religious theories, is still the best statesman's manual. For it will teach him several things. It will teach him that progress is the appointed, inevitable law of human life, and that it is a deadly error to suppose that we are sent into the world only to preserve and not to improve; and it will teach him to honour man simply as man, and to regard all men, from the highest to the lowest, as absolutely equal before the bar of justice. It will teach him that always and invariably the unjust gains and the immoral practices of the class must be put down in the interests of the community, and that the interests of the community are subordinate always to those of the nation. And it will teach him that the true glory of nations lies, not in the splendid misery of war, but in the dissemination of honourable happiness, and the encouragement of righteousness, and the suppression of vice. And it will teach him that the true wealth of a nation is not in gold and silver, but in the souls of strong, contented, and self-respecting men. When statesmen have learnt all these lessons they will not be long in learning others. Nations will aim at only such conditions of life and government as shall make it easy to do right and difficult to do wrong. Statesmen will not toil for reward; they will hold allegiance to the loftiest ideal of their faith in Christ dearer than all the glories of place and all the claims of party. Like Edmund Burke, they will bring to politics "a horror of crime, a deep humanity, a keen sensibility, a singular vivacity and sincerity of conscience." Like Sir Robert Peel, they will, amid all the chequered fortunes of their career, be able to turn from the storm without to the sunshine of an approving heart within. They will not be afraid to cut against the*

*grain of godless prejudice; they will not be sophisticated by the prudential maxims of an immoral acquiescence: they will sweeten with words of justice and gentleness the conflicts of party; they will be quick to the encouragement of virtue; and they will be firm and fearless to the prompt, inflexible suppression and extirpation--so far as powers of government can do it--of all open and soul destroying vice.*<sup>140</sup>

Before Moses dies, he will be allowed to see this land, but he will not set foot in it. From the standpoint of obedience along, this may seem quite harsh. Moses disobeys in this one instance, and God does not let him lead his people over into the Land of Promise. They will go into the Land of Promise, and they have failed and disobeyed God numerous times. But that is leadership; with great authority comes great responsibility. Moses decisions become even more important because he has this position of leadership.

It should be pointed out that, when Moses confessed his sin, God forgave him. As MacLaren put it: *And was the penalty such a very great one? Do you think that a man who had been toiling for eighty years at a very thankless task would consider it a very severe punishment to be told, 'Go home and take your wages'?*<sup>141</sup> But God did not withdraw His grace from Moses; nor did God casually cast Moses aside. There are a great many reasons why God did not allow Moses to go into the Land of Promise. Most of the reasons why Moses is not allowed to enter the land are symbolic (or typical). This chart is also found in **Deuteronomy 34** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Categories of Reasons Why Moses is not Going into the Land	
Category	Detailed Explanation
Moses disobeyed God.	Moses was told to speak to the rock (in the second no-water situation), but he hit the rock instead. God holds him accountable for his disobedience.
Moses remains out of the land, in order to make it clear that there was a great mistake in the second no-water test.	In the first no-water test, the Jews said that they lacked water and they complained. God told Moses to strike the rock one time, which he did, and from it flowed waters of life. This represents our Lord being judged for our sins. The second no-water test, Moses was told to speak to the rock. Instead, Moses struck the rock twice, which destroys the type. Striking the rock refers to judgment, but the Lord is judged only one time for sins (which is represented by the first no-water test). Moses was supposed to simply speak to the rock; as we simply believe in Jesus Christ.
No man is above the Law. <sup>142</sup>	All of the sons of Israel are subject to God's mandates. No one gets a pass simply because they have a high office.
Moses stands as a cautionary tale.	The people loved and respected Moses and recognized his relationship with God, despite their bouts with arrogance. Moses stands as an example or as a cautionary figure—if God will discipline Moses, then they should be careful for their own actions and thoughts.

<sup>140</sup> From <http://www.studylight.org/commentaries/tbi/view.cgi?bk=4&ch=4> accessed May 14, 2015.

<sup>141</sup> From <http://www.studylight.org/commentaries/mac/view.cgi?bk=4&ch=34> accessed May 25, 2015.

<sup>142</sup> This concept was taken from *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; Deut. 4:21–24.

## Categories of Reasons Why Moses is not Going into the Land

Category	Detailed Explanation
Moses as a type/Joshua as a type.	Moses is closely associated with the Law. We always think of Moses and the Law together; it is called, in fact, the Mosaic Law. The Law does not save us. The Law does not take us into the Land of Promise. We are saved by Jesus Christ; Jesus Christ is our Savior. Joshua's name is the Hebrew version of <i>Jesus</i> ; his name means <i>savior</i> . It is the <i>Savior</i> which takes us into the Land of Promise. John 1:17 <b>For the law was given through Moses; grace and truth came through Jesus Christ.</b> (ESV) So, Moses is associated with condemnation by Law and therefore subject to death; but Jesus is associated with new life and the promises of God.
Darby writes: <i>Crossing Jordan was our death and resurrection with Christ in a figure. Joshua always represents Christ, Head of His people, according to the power of the Spirit. But the wilderness is this world. Moses directs and governs the people there according to God; consequently he does not enter into Canaan...Now, the law could not lead into life; and, therefore, the flesh, the world, and the law, ever correlative in the ways of God, were found in the journey through the wilderness; and Moses remains there.</i> <sup>143</sup>	
The great Moses is killed and not allowed to enter the land; the undeserving people are led into the land.	In this way, Moses represents the Savior, who must die so that the many may live. The sin of the people becomes associated with Moses (recall how he has told them, <i>this is happening because of you</i> ). He dies, and they, the undeserving ones, go into the land. Jesus dies, and we, the undeserving, are saved.
No man is absolutely necessary to the plan of God. Even a man as great as Moses is not essential to God's plan.	Having a place in the plan of God is a privilege, something that the unbeliever does not grasp (most believers do not grasp this). But our ministry, whatever it happens to be, will come to the end. You might be doing something which is unique, and yet, whatever it is you do will come to an end. There have been unique pastors (R. B. Thieme, Jr.), unique evangelists (Billy Graham), unique radio teachers (J. Vernon McGee)—but their ministry will come to an end. There is no question about that. So, Moses had to die; his ministry had to come to an end. The people of Israel could not be led to believe that the plan of God and that their future rested solely upon the shoulders of Moses.
Guzik writes: <i>Moses knew that he was replaceable. It is a dangerous thing when anybody in the ministry begins to think they are doing something no one else can do, or that they are irreplaceable. God can and does use anyone; if a ministry does depend on one irreplaceable person, then it is of man and not of God. Moses was humble enough, and wise enough, to know this.</i> <sup>144</sup>	
Moses' work is done.	Closely related to the reason above is, Moses had come to the end of his work on earth. Dying is not a punishment, but a promotion for him.
The plan of God continues generation after generation. It is the responsibility of one generation to teach the next.	
I know that I will not be able to complete my examination of the Bible—not even of the Old Testament—as I would like to do. My intention is to write a complete, accurate commentary on as many chapters of the Bible as possible, during my life on earth. I hope that someone else, with a good doctrinal background, is able to go forward with this same approach.	
The more you know about God's plan, the more amazing it all is.	

<sup>143</sup> John Nelson Darby, *Synopsis of the Old and New Testaments*; from e-Sword, Deut. 34:1–12.

<sup>144</sup> David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; Deut. 4:21–24.

## Chapter Outline

## Charts, Graphics and Short Doctrines

Interestingly enough, Moses never expresses any reservations about the Israelites that he is speaking to. He does not say, ‘You guys are a bunch of failures, and when you go into that land—particularly without me—with will fail, fail, fail!’ But Moses knows that God’s plan does not depend upon him; it does not depend upon this generation of Israelites; and it does not depend upon Joshua. God’s plan moves forward because Jesus Christ controls history. Moses knows that there will be failure in Israel and he speaks to this. But he does not indicate that he has any reservations about the Israelites before him.

**Take heed to yourselves lest you [all] forget a covenant of Y<sup>e</sup>howah your Elohim which He cut with you [all] and have made for yourselves a graven image, a form of anything which has charged you Y<sup>e</sup>howah your Elohim, for Y<sup>e</sup>howah your Elohim a fire consuming he [is], an <sup>’</sup>El jealous.**

Deuteronomy  
4:23–24

**Take heed to yourselves, so that you [all] do not forget [your] covenant with Y<sup>e</sup>howah your Elohim, which He made with [all of] you, [so that you do not] make a graven image for yourselves—a form of anything which Y<sup>e</sup>howah your Elohim has charged you [not to], for Y<sup>e</sup>howah your Elohim [is] a consuming fire, a jealous God [= <sup>’</sup>El].**

**Be careful so that you do not forget your contract with Jehovah your God, which He made with all of you. See to it that you do not make a graven image to worship—you are not to make a form of anything, as per the commands of God. Jehovah God is a consuming fire, a jealous God.**

Here is how others have translated this verse:

## Ancient texts:

Masoretic Text (Hebrew)

Take heed to yourselves lest you [all] forget a covenant of Y<sup>e</sup>howah your Elohim which He cut with you [all] and have made for yourselves a graven image, a form of anything which has charged you Y<sup>e</sup>howah your Elohim, for Y<sup>e</sup>howah your Elohim a fire consuming he [is], an <sup>’</sup>El jealous.

Targum of Onkelos

Beware, then, that you forget not the covenant of the Lord your God which He has confirmed with you, or make to you an image, the likeness of any thing of which the Lord your God has commanded that you should not make it. For the Word of the Lord your God is a consuming fire; the jealous God is a fire, and He avenges Himself in jealousy. [JERUSALEM. For the Lord your God is a consuming fire; the jealous God is a fire, and He avenges Himself in jealousy.]

Latin Vulgate

Beware lest you ever forget the covenant of the Lord your God, which He has made with you: and make to yourself a graven likeness of those things which the Lord has forbid to be made: Because the Lord your God is a consuming fire, a jealous God.

Peshitta (Syriac)

Take heed to yourselves, lest you forget the covenant of the LORD your God, which He made with you, and corrupt yourselves, and make for yourselves images, or the likeness of anything, which the LORD your God has forbidden you. For the LORD your God is a consuming fire, a zealous God.

Septuagint (Greek)

Take heed to yourselves, lest you forget the covenant of the Lord our God, which He made with you, and you transgress, and make to yourselves a graven image of any of the things concerning which the Lord your God commanded you. For the Lord your God is a consuming fire, a jealous God.

Significant differences:

The targum has additional text. The Hebrew text is a little clunky; so there are minor variations in the other ancient translations.

**Limited Vocabulary Translations:**

Bible in Basic English	Take care that you do not let the agreement of the Lord your God, which he has made with you, go out of your mind, or make for yourselves images of any sort, against the orders which the Lord your God has given you. For the Lord your God is an all-burning fire, and he will not let the honour which is his be given to any other.
Easy English	Be careful! Do not forget the covenant that the LORD your God made with you. Do not make for yourselves a false god in any shape. The LORD says that you must never do that. That is because the love of the LORD your God is like a burning fire. He cannot let you go away from him. He cannot let you love another god.
Easy-to-Read Version	In that new land, you must be careful not to forget the Agreement that the Lord your God made with you. You must obey the Lord's command. Don't make any idols in any form! Why? Because the Lord your God hates for his people to worship other gods. And the Lord can be like a fire that destroys!
Good News Bible (TEV)	Be certain that you do not forget the covenant that the LORD your God made with you. Obey his command not to make yourselves any kind of idol, because the LORD your God is like a flaming fire; he tolerates no rivals.
<i>The Message</i>	So stay alert. Don't for a minute forget the covenant which God, your God, made with you. And don't take up with any carved images, no forms of any kind-God, your God, issued clear commands on that. God, your God, is not to be trifled with-he's a consuming fire, a jealous God.
Names of God Bible	Be careful that you don't forget the promise [Or "covenant."] that <b>Yahweh</b> your <b>Elohim</b> made to you. Don't make your own carved idols or statues that represent anything <b>Yahweh</b> your <b>Elohim</b> has forbidden. <b>Yahweh</b> your <b>Elohim</b> is <b>Esh Oklah, El Kanna</b> .
NIRV	Be careful. Don't forget the covenant the Lord your God made with you. Don't make for yourselves a statue of any god at all. He has told you not to. So don't do it. The Lord your God is like a fire that burns everything up. He wants you to worship only him.
New Simplified Bible	»Take care of yourselves. Do not forget the covenant of Jehovah your God, which he made with you. Do not make a graven image, or the likeness of anything, which Jehovah your God has forbidden. »For Jehovah your God is a consuming fire, even a totally demanding zealous God. (He requires exclusive devotion!)

**Thought-for-thought translations; paraphrases:**

Common English Bible	So all of you, watch yourselves! Don't forget the covenant that the Lord your God made with you by making an idol or an image of any kind or anything the Lord your God forbids, because the Lord your God is an all-consuming fire. He is a passionate God.
Contemporary English V.	Always remember the agreement that the LORD your God made with you, and don't make an idol in any shape or form. The LORD will be angry if you worship other gods, and he can be like a fire destroying everything in its path.
The Living Bible	Beware lest you break the contract the Lord your God has made with you! You will break it if you make any idols, for the Lord your God has utterly forbidden this. He is a devouring fire, a jealous God.
New Century Version	Be careful. Don't forget the Agreement of the Lord your God that he made with you, and don't make any idols for yourselves, as the Lord your God has commanded you not to do. The Lord your God is a jealous God, like a fire that burns things up.
New Life Version	So watch yourselves, so that you do not forget the agreement the Lord your God made with you, or make a false god for yourselves that looks like something which

	the Lord your God has told you not to do. For the Lord your God is an all-burning fire, a jealous God.
New Living Translation	So be careful not to break the covenant the Lord your God has made with you. Do not make idols of any shape or form, for the Lord your God has forbidden this. The Lord your God is a devouring fire; he is a jealous God.

### Partially literal and partially paraphrased translations:

American English Bible	'Now, pay attention to yourselves and don't forget the Sacred Agreement that Jehovah our God made with you. Don't sin and carve images of any of the things that Jehovah your God told you not to do. For, Jehovah your God is zealous, and He can be a consuming fire!
International Standard V	Be careful! Otherwise, you will forget the covenant of the LORD your God, who established that covenant with you. Don't make carved images of any likeness in violation of everything that you were commanded by the LORD your God. Indeed, the LORD your God is a consuming fire. He is a jealous God."
New Advent (Knox) Bible	Never forget, then, the covenant the Lord thy God has made with thee; never fashion thyself those images the Lord has forbidden thee to fashion; the Lord thy God is a fire that burns all before it, loves thee with a jealous love.
Translation for Translators	Be sure that you do not forget the agreement that Yahweh our God made with you. He commanded you to not make any kind of idol, because he has forbidden that. <i>You must not do that</i> because Yahweh your God will destroy <i>anyone who worships idols, like</i> [MET] a fire completely destroys things. He wants people to worship only him; he «cannot accept/will punish» people who worship anyone or anything else.

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Keep to yourselves, otherwise you will forget the covenant of Yahweh your God which he cut with you, and make a carving for yourselves in the picture of any-thing which Yahweh your God commanded. For Yahweh your God is of a jealous God and eats fire.
Ferrar-Fenton Bible	Guard yourselves from forgetting the covenant of your EVER-LIVING God, which He contracted with you, for fear you should make for yourselves a carved image, - contrary to the command of your EVER-LIVING God; for your EVER-LIVING God is a consuming fire ; - He is a jealous God!
Jubilee Bible 2000	Keep yourselves, do not forget the covenant of the LORD your God, which he established with you, and make yourselves a graven image or the likeness of any <i>thing</i> , which the LORD thy God has forbidden thee. For the LORD thy God is a consuming fire, <i>even</i> a jealous God.
Lexham English Bible	Watch <i>out</i> for yourselves so that you do not forget the covenant of Yahweh your God that he had made [Literally "cut"] with you and make for yourselves a divine image of the form of anything that Yahweh your God <i>has forbidden</i> [Literally "has commanded you about"], for Yahweh your God is a devouring fire, a jealous [Or "zealous" or "impassioned"] God.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	So, be careful not to forget the Covenant which Yahweh has made with you and do not make any kind of idols, as Yahweh, your God, has commanded you. Know that Yahweh, your God, is a devouring fire, Yahweh is a jealous God.
The Heritage Bible	Hedge yourselves about, lest you forget the covenant of Jehovah, your God, which he cut with you, and make you a carved image, or the likeness of anything, about which Jehovah, your God, has commanded you, Because Jehovah, your God, is a consuming fire, a jealous God.

New American Bible (2011)	Be careful, therefore, lest you forget the covenant which the LORD, your God, has made with you, and fashion for yourselves against his command an idol in any form whatsoever. [Dt 4:16; 9:12-14; Ex 32:1-10.] For the LORD, your God, is a consuming fire, a jealous God. Dt 5:9; 6:15; 9:3; Ex 24:17; 34:14.
New Jerusalem Bible	Be careful not to forget the covenant which Yahweh your God has made with you, by sculpting an image or making a statue of anything, since Yahweh your God has forbidden this; for Yahweh your God is a consuming fire, a jealous God.
Revised English Bible	Take care that you do not forget the covenant which the LORD your God made with you; do not make for yourselves a carved image in any form; the LORD your God has forbidden it. For the LORD your God is a devouring fire, a jealous God.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Watch out for yourselves, so that you won't forget the covenant of ADONAI your God, which he made with you, and make yourself a carved image, a representation of anything forbidden to you by ADONAI your God. For ADONAI your God is a consuming fire, a jealous God.
exeGesés companion Bible	Guard yourselves, lest you forget the covenant of Yah Veh your Elohim, which he cut with you - and work yourselves a sculpture or a manifestation of which Yah Veh your Elohim misvahed you. For Yah Veh your Elohim is a consuming fire - a jealous El.
Hebrew Names Version	Take heed to yourselves, lest you forget the covenant of the LORD your God, which he made with you, and make you an engraved image in the form of anything which the LORD your God has forbidden you. For the LORD your God is a devouring fire, a jealous God.
JPS (Tanakh—1985)	Take care, then, not to forget the covenant that the Lord your God concluded with you, and not to make for yourselves a sculptured image in any likeness, against which the Lord your God has enjoined you. For the Lord your God is a consuming fire, an impassioned God.
Kaplan Translation	Be careful that you not forget the covenant that God your Lord made with you. [Do not] make for yourself any statue image that is forbidden by God. God your Lord is [like] [(Chizzkuni). Or, 'God's...[punishment] is a burning fire' (Saadia).] a consuming fire, a God demanding exclusive allegiance. See Exodus 20:5.
Orthodox Jewish Bible	Be shomer over yourselves, lest ye forget the Brit Hashem Eloheichem, which He cut with you, and make you a pesel (idol, image), or the likeness of anything, which Hashem Eloheicha hath forbidden thee. For Hashem Eloheicha is a consuming eish, even an El Kannah.
<i>The Scriptures</i> 1998	“Guard yourselves, lest you forget the covenant of יהוה your Elohim which He made with you, and shall make for yourselves a carved image in the form of whatever יהוה your Elohim has forbidden you. “For יהוה your Elohim is a consuming fire, a jealous Ėl.

### Expanded/Embellished Bibles:

The Expanded Bible	Be careful. Don't forget the Agreement [Covenant; Treaty] of the Lord your God that he made with you, and don't make any idols for yourselves, as the Lord your God has commanded you not to do. The Lord your God is a jealous God [5:9; 6:15; Ex. 20:5; 34:14; Josh. 24:19; Nah. 1:2], like a fire that burns things up [a consuming fire].
Kretzmann's Commentary	Take heed unto yourselves, lest ye forget the covenant of the Lord, your God, which he made with you, and make you, a graven image or the likeness of anything which

the Lord, thy God, hath forbidden thee. For the Lord, thy God, is a consuming fire, even a jealous God, whose righteous anger devours the children of disobedience. We should remember at all times that God will not be mocked, but that He resents every attack upon His holiness and righteousness and will punish all willful transgressors.

NET Bible®

Be on guard so that you do not forget the covenant of the Lord your God that he has made with you, and that you do not make an image of any kind, just as he [*Heb* "the Lord your God." See note on "he" in 4:3.] has forbidden [*Heb* "commanded."] you. For the Lord your God is a consuming fire; he is a jealous God.

The Voice

So be very careful! Don't forget the covenant the Eternal your God made with you; don't make yourselves an idol in the shape of anything. The Eternal your God has commanded you not to! The Eternal your God burns with jealousy *when you're not completely loyal to Him*.

### Literal, almost word-for-word, renderings:

Concordant Literal Version

Guard yourselves lest you forget the covenant of Yahweh your Elohim that He contracted with you, and so you make for yourselves a carving, a physical representation of anything, against which Yahweh your Elohim had instructed you;" for Yahweh your Elohim, He is a devouring fire, a jealous El.

Context Group Version

Take heed to yourselves, or else you {pl} will forget the covenant of YHWH your {pl} God, which he made with you {pl}, and make a carved image in the form of anything which YHWH your God has forbidden you. For YHWH your God is a devouring fire, a possessive God.

*Emphasized Bible*

Take heed to yourselves lest ye forget the covenant of Yahweh your God, which he hath solemnised with you,—and so make for yourselves an image, the form of anything, the which Yahweh thy God hath forbidden thee; seeing that as for Yahweh thy God, a consuming fire, he is,—a jealous GOD.

English Standard V. – UK

For I must die in this land; I must not go over the Jordan. But you shall go over and take possession of that good land. Take care, lest you forget the covenant of the Lord your God, which he made with you, and make a carved image, the form of anything that the Lord your God has forbidden you. 24 For the Lord your God is a consuming fire, a jealous God.

God's Truth (Tyndale)

Take heed unto yourselves therefore, that you forget not the appointment of the Lord your God which he made with you, and that you make you no graven image of whatsoever it be that the Lord your God has forbidden you. For the Lord your God is a consuming fire, and a jealous God.

NASB

So watch yourselves, that you do not forget the covenant of the Lord your God which He made with you, and make for yourselves a graven image in the form of anything against which the Lord your God has commanded you. For the Lord your God is a consuming fire, a jealous God.

Updated Bible Version 2.11

Take heed to yourselves, or else you+ will forget the covenant of Yahweh your+ God, which he made with you+, and make a graven image in the form of anything which Yahweh your God has forbidden you. For Yahweh your God is a devouring fire, a jealous God.

Webster's Bible Translation

Take heed to yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, [or] the likeness of any [thing] which the LORD thy God hath forbidden thee. For the LORD thy God [is] a consuming fire, [even] a jealous God.

Young's Updated LT

Take heed to yourselves, lest ye forget the covenant of Jehovah your God, which He has made with you, and have made to yourselves a graven image, a similitude of anything concerning which Jehovah your God has charged you: for Jehovah your God is a fire consuming—a zealous God.

**The gist of this verse:** Moses tells the people to not forget their covenant with God, and not to make any graven images, knowing that their God is a jealous, and fire-consuming God.

### Deuteronomy 4:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâmar (שָׁמַר) [pronounced shaw-MAR]	<i>be kept, be preserved; be careful; abstain yourself [from anything]; beware [of anything]; care [for something]; take heed</i>	2 <sup>nd</sup> person masculine plural, Niphal imperative	Strong's #8104 BDB #1036
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 <sup>nd</sup> person masculine plural suffix	No Strong's # BDB #510
pen (פֶּן) [pronounced pen]	<i>lest, peradventure, or else, in order to prevent, or, so that [plus a negative]</i>	conjunction	Strong's #6435 BDB #814
shâkach (שָׁחַךְ) [pronounced shaw-KAHKH]	<i>to forget; to forget and leave; to forsake, to abandon</i>	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #7911 BDB #1013
'êth (אֶת) [pronounced ayth]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
b <sup>e</sup> rîyth (בְּרִית) [pronounced b <sup>e</sup> reeth]	<i>covenant; pact, alliance, treaty, alliance, contract</i>	feminine singular construct	Strong's #1285 BDB #136
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</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 <sup>nd</sup> person masculine singular suffix	Strong's #430 BDB #43
'âsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
kârath (כָּרַת) [pronounced kaw-RAHTH]	<i>to cut off, to cut down; to kill, to destroy; to make a covenant</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #3772 BDB #503
'îm (עִם) [pronounced geem]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity; with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #5973 BDB #767

**Translation:** Take heed to yourselves, so that you [all] do not forget [your] covenant with Y<sup>e</sup>howah your Elohim, which He made with [all of] you,... Moses warns the people to be careful, to take heed, to watch over themselves.

They have a covenant with Y<sup>e</sup>howah Elohim, and they need to think about that and recognize what it means to have a covenant with God.

Bear in mind, that God made the covenant with them and with their fathers. This was not something that the people of Israel negotiated with God.

**Christianity is based upon historical events.** The faith of the ancient Jews, and the doctrines of the Church of God, are tied directly to historical events. The history of the Bible is key to, as well as the basis of, our faith. Christianity cannot be removed from its historical foundation; there is no Christianity without an historic Jesus. You can always tell when someone does not understand Who Jesus is, when they offer up a Jesus Who is not essential to their belief system. For instance, when someone touts Jesus as being the first brown-skinned socialist who gave away free healthcare, their Jesus does not have to actually exist in order to be the foundation of their belief system. They still believe in socialism; they still want the government to collect more taxes and make healthcare insurance a right and a requirement of being a citizen. Whether Jesus existed or not; whether He is like that person they describe or not is completely immaterial to their socialistic beliefs. That is *not* the Jesus of the Christian faith. If Jesus was just some guy trying to sell us the notion of socialism, then we are, of all men, most miserable. Our faith is entirely in vain. If Jesus is just some really nice socialist who came on the scene 2000 years ago, there is no Christian faith. There is no relationship to God. If the true Jesus is not the Man found in the Bible, then we as Christians have absolutely nothing upon which to stand. If all 4 biographers of Jesus were all lying, then there is no Christian faith. Our faith is either based upon true historical events or our faith is meaningless.

Moses warns the Jews here not to separate themselves from their historic covenant, which God made with them. This is what Moses is trying to convey. "You saw these things with your own eyes; you heard these things yourselves. You must remember and you must tell your children and you must tell their children what you saw and heard." It is all based upon their first person experience.

Take away the historical events, and there is no personal Jewish God. Take away these historical events, and there is no Christian faith. We cannot enumerate a set of moral principles and identify them as *Christianity*, because, apart from Jesus Christ actually making an appearance on this earth, walking among men, and then dying for our sins, we have no foundation for our faith.

This is very different from Islam or Buddhism. Whereas the founders of those faiths loom large in the minds of their followers, they are not really essential to the tenets of those faiths. In fact, most of what Mohammed did is not generally revealed, simply because his followers realize that few people will be drawn to him or to his actions in life. Obviously, the founder of a religion is important, and, in the case of Islam, strongly revered—yet, for all intents and purposes, Mohammed can be excised from their faith, and their faith remains intact.

Christianity cannot be separated from historical events or from the Person of Jesus Christ. As Paul argued in 1Cor. 15:13–19 **If there is no resurrection of the dead, then the Messiah has not been raised; and if the Messiah has not been raised, then what we have proclaimed is in vain; also your trust is in vain; furthermore, we are shown up as false witnesses for God in having testified that God raised up the Messiah, whom he did not raise if it is true that the dead are not raised. For if the dead are not raised, then the Messiah has not been raised either; and if the Messiah has not been raised, your trust is useless, and you are still in your sins. Also, if this is the case, those who died in union with the Messiah are lost. If it is only for this life that we have put our hope in the Messiah, we are more pitiable than anyone.** (Complete Jewish Bible). If Jesus was not raised from the dead, then we have no hope; we have no future. Our faith is in vain.

## Deuteronomy 4:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (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
ʿâsâh (עָשָׂה) [pronounced <i>ġaw-SAWH</i> ]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 <sup>nd</sup> person masculine plural, Qal perfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced <i>le</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 <sup>nd</sup> person masculine plural suffix	No Strong's # BDB #510
peçel (פֶּעַל) [pronounced <i>PEH-cell</i> ]	<i>sculpted image, carved image, graven image, engraved image</i>	masculine singular noun	Strong's #6459 BDB #820

**Translation:** ...[so that you do not] make a graven image for yourselves... They are to be careful not to make a graven image, with the intent of worshipping it.

These Jews before Moses heard God's voice, coming up out from the fire. However, there was no form that they observed; there was not an image which they could attempt to reproduce. If they designed an image to represent God, it would come out of their own imaginations, which is in opposition to God's way of doing things (God *reveals* Himself).

**Application:** For most of us, this seems ridiculous; but many of us build up movie and television stars, sports figures and even politicians in our own minds. All of these are simple people with sin natures. They may have a skill, a position or a physical beauty which is extraordinary, but this does not really set them apart from the rest of the human race, any more than manufacturing a deity results in something which is deserving of worship.

## Deuteronomy 4:23c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
t <sup>e</sup> mûwnâh (תְּמוּנָה) [pronounced <i>tem-oo-NAW</i> ]	<i>a form, image; likeness, representation, similitude, semblance; something portioned out, an undefinable shape, a manifestation</i>	feminine singular construct	Strong's #8544 BDB #568
kôl (כָּל) [pronounced <i>koh</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
With the negative, kôl means <i>anything</i> .			
ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i> ]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81

## Deuteronomy 4:23c

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>	3 <sup>rd</sup> person masculine singular, Piel perfect with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
ʿĒlōhîym (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 <sup>nd</sup> person masculine singular suffix	Strong's #430 BDB #43

**Translation:** ...—a form of anything which Y<sup>e</sup>howah your Elohim has charged you [not to],... God had given the Israelites specific orders not to make an image of any other thing, in order to worship it. Recall that when Moses was receiving the Law, the Israelites were worshipping a golden calf.

V. 23 reads: *Be careful so that you do not forget your contract with Jehovah your God, which He made with all of you. See to it that you do not make a graven image to worship—...*

Benson rephrases this: *Lest you either disregard the knowledge of God's law, or wilfully disobey it, now it is declared to you, and thereby bring misery and destruction upon yourselves.*<sup>145</sup>

Occasionally, it takes two sources to call my attention to something. Bullinger makes reference to the last verb of this sentence meaning *forbid* as well as *command*; however, he really gives no justification for this. Nevertheless, several translations go with this:

<i>The Amplified Bible</i>	<i>...which the Lord your God has forbidden you.</i>
<i>The Emphasized Bible</i>	<i>...the which Yahweh thy God hath forbidden thee;</i>
KJV	<i>...which the LORD thy God hath forbidden thee.</i>
NASB	<i>...against which the LORD your God has commanded you.</i>
NIV	<i>...the LORD your God has forbidden.</i>
NRSV	<i>...that the LORD your God has forbidden you.</i>
<i>Young's Lit. Translation</i>	<i>...concerning which Jehovah thy God hath charged thee:</i>

The verb in question is tsâvâh (צַוָּה) [pronounced tsaw-VAW] and BDB lists its meanings to as *to commission, to appoint; to lay charge upon, give charge to, charge command, order*. The latter two are probably the most consistently used. These definitions come from BDB and from Gesenius. Strong's #6680 BDB #845. Other than the precedent of the KJV, there is not a lot of reason to use the rendering *forbidden*, other than it seems to sound better. However, the footnote on this verse in *The Emphasized Bible*, Rotherham, p. 203, mention is made of a special class of variant readings to which Dr. C.D. Ginsburg subscribes—he suggests that as here is the better reading, as opposed to *which*. The verse then reads "[So] you [all] [should] take careful stock with regard to yourselves—so that you do not forget the covenant of Y<sup>e</sup>howah your God, which He has made with you, and construct for a sculpted image, a form of anything, as Y<sup>e</sup>howah your God has mandated you." *Constructing a sculpted image* is the result of forgetting the covenant of Jehovah their God. *Which He made with you* is tied directly to as *Y<sup>e</sup>howah your God has mandated you*. The command or mandate of God was simply the forbidding

<sup>145</sup> From <http://biblehub.com/commentaries/deuteronomy/4-23.htm> accessed May 10, 2015.

of idolatry. For a person quickly reading through this passage, *forbidden* works fine; however, the correct ending to this verse is as *Y<sup>e</sup>howah your God has commanded you*.

We face the exact same forces every day. Satan and his demon legions are constantly drawing us away from God and from His Word into human viewpoint and the doctrine of demons. It is only through a dose of doctrine every day that we are able to withstand his pull. This is not a game to Satan—he believes that his very eternal life depends upon what he does and he does not intend to allow anyone to stand in his way. You are expendable and once you have served your purpose, you will be abandoned, as well as under divine discipline. It is much easier to determine what is right and to do that. The only difference between this verse and the draw of religion today is that then, the peoples of the earth were more demonstrative (at least those with whom the Jews had contact). Therefore, they depended upon sculpted images which represented deities. The things we worship do not necessarily need to be constructed, as many of us just worship ourselves.

Deuteronomy 4:24			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</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 <sup>nd</sup> person masculine singular suffix	Strong's #430 BDB #43
ʿesh (אֵשׁ) [pronounced <i>aysh</i> ]	<i>fire, lightning, supernatural fire; presence of Y<sup>e</sup>howah, the attendance of a theophany</i>	feminine singular noun	Strong's #784 BDB #77
ʾâkal (אָכַל) [pronounced <i>aw-KAHL</i> ]	<i>eating; devouring, consuming, destroying; enjoying; tasting</i>	feminine singular, Qal active participle	Strong's #398 BDB #37
hûwʾ (הוּא) [pronounced <i>hoo</i> ]	<i>he, it; himself as a demonstrative pronoun: that, this (one); same</i>	3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
ʾĒl (אֵל) [pronounced <i>ALE</i> ]	<i>God, god, mighty one, strong, hero; transliterated El</i>	masculine singular noun	Strong's #410 BDB #42
qannâʾ (אָנֵן) [pronounced <i>kahn-NAW</i> ]	<i>jealous</i>	masculine singular adjective	Strong's #7067 BDB #888

**Translation:** ...for Y<sup>e</sup>howah your Elohim [is] a consuming fire, a jealous God [= ʾEl]. As a consuming fire, God would destroy those who are out of line with the sin unto death.

3 times, Isaiah describes God in a similar way: Isaiah 29:6 30:27, 30.

**Deuteronomy 4:24** (graphic); from **Mark Strohm**; accessed May 16, 2015.

## Chapter Outline

### Charts, Graphics and Short Doctrines

The Pulpit Commentary: *Moses here calls God "a consuming fire." He is so to all His enemies, and to all who disobey Him; by severe inflictions He will punish, and, if they persist in their hostility and rebellion, will ultimately destroy them.*<sup>146</sup>

Clarke: *[The sons of Israel] had seen him on the mount as an unconsuming fire, while appearing to Moses, and giving the law; and they had seen him as a consuming fire in the case of Korah, Dathan, Abiram, and their company. They had, therefore, every good to expect from his approbation, and every evil to dread from his displeasure.*<sup>147</sup>

Gill: *To His enemies; His wrath is like fire to burn up and destroy all that oppose Him and break His commands, and especially idolaters; whose sin of all others is the most provoking to Him, since it strikes at His being, His honour and glory.*<sup>148</sup>

Thomas Constable: *The "consuming fire" metaphor refers to the manifestation of God's glory that burns in judgment all that is impure (cf. Exodus 24:17; Leviticus 10:2; Numbers 16:35; Hebrews 12:29). God's jealousy is His zeal for righteousness that springs from His holiness. He would not tolerate Israel's allegiance to any other god. The connotation of pettiness that is present in the English word "jealousy" is absent from the Hebrew idea.*<sup>149</sup>



A consuming fire is how God appeared to the Israelites when He spoke with Moses: **And to the eyes of the sons of Israel, the appearance of the glory of Y<sup>e</sup>howah was like a consuming fire on the mountain top (Ex. 24:37).** God, when He leads Israel and destroys the heathen before them, it will be as a consuming fire: **"Know therefore today that it is Y<sup>e</sup>howah your God who is crossing over before you as a consuming fire. He will destroy them and He will subdue them before you, so that you may drive them out and destroy them quickly, just as Y<sup>e</sup>howah has spoken to you."** (Deut. 9:3). Fire, of course, speaks of God's judgement, as well as, of His power to completely destroy. It is because of God's power and ability to destroy those whom He chooses that our worship should be filled with reverence and awe: **Therefore, since we receive a kingdom which cannot be shaken, let us show gratitude, by which we may offer to God an acceptable service with reverence and awe; for our God is a consuming fire** (Heb. 12:29). **"Sinners in Zion are terrified; trembling has seized the godless. Who among us can live with the consuming fire? Who among us can live with continual burning?"** (Isa. 33:14). God being identified with fire identifies Him with judgment: **For after all, it is just for God to repay with affliction those who afflict you and relief to you who are afflicted and to us as well when the Lord Jesus shall be revealed from heaven with His mighty angels in flaming fire, dealing out retribution to those who do not know God and to those who do not obey the gospel of our Lord Jesus. And these will pay the penalty of eternal destruction, away from the presence of the**

<sup>146</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Deut. 4:24 (slightly edited).

<sup>147</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Deut. 4:24.

<sup>148</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 4:24 (slightly edited).

<sup>149</sup> From <http://www.studyLight.org/commentaries/dcc/view.cgi?bk=4&ch=4> accessed May 15, 2015.

**Lord and from the glory of His power** (2Thess. 1:6–9). Note the New Testament passages—there is no difference between the God of the Old and New Testaments.

Matthew Henry: *[God] has a jealous eye to discern an affront; he must have your entire affection and adoration, and will by no means endure a rival.*<sup>150</sup>

The Wells of Living Water Commentary: *God is never jealous in the sense that He is envious. He is jealous in the sense of a sacred, hallowed longing to possess the whole heart, the whole affections of His people.*<sup>151</sup>

The Pulpit Commentary: *God has a burning zeal for His Own glory; He guards it with jealous care; and He will not spare those who do Him dishonor, especially those who are guilty of idolatry, whereby they "change the truth of God into a lie" (Rom. 1:25; cf. Deut. 6:14, 15 32:16, etc.; Psalm 78:58, etc.; Nah. 1:2) He is jealous also over His people, because He loves them, and will not endure any rival in their affection and devotion.*<sup>152</sup>

Gill: *God...is jealous of His honour in matters of worship, and will not suffer His glory to be given to another, nor His praise to graven images, without resenting it or punishing for it.*<sup>153</sup>

From the New American Bible (2011): **A jealous God:** Hebrew 'el qanna. The root of the adjective qanna expresses the idea of intense feeling focused on solicitude for someone or something; see, e.g., Ps 69:10; Sg 8:6; Is 9:6; 37:32; Ez 39:25. The Septuagint translated the adjective as zelotes, and the Vulgate followed suit; hence the traditional English rendering "jealous" (and sometimes "zealous") found in the Douai-Rheims and King James versions. In modern usage, however, "jealous" denotes unreasonable, petty possessiveness, a meaning, even as nuance, wanting in the Hebrew. In the first commandment (5:6-10; Ex 20:2-6) and passages derived from it (like 4:24; 6:15; Ex 34:14; Jos 24:19; Na 1:2), Israel's God is represented as totally committed to his purpose, and Israel is put on notice to take him and his directives for their life as a people with equal seriousness.<sup>154</sup>

The Berkeley Bible: *[God is] intolerant of the worship of nothingness [cf. Psalm 115:4–8].*<sup>155</sup>

Just as jealousy would burn the soul of any man in love with an unfaithful woman, God's soul burns in jealousy when Israel chases after other gods (I am speaking anthropomorphically). "You will not follow after other gods—any of the gods of the peoples who surround you, for Y<sup>e</sup>howah your God in the midst of you is a jealous God; otherwise, the anger of Y<sup>e</sup>howah your God will be kindled against you, and He will wipe you off the face of the earth." (Deut. 6:14–15).

## Chapter Outline

## Charts, Graphics and Short Doctrines

3 times in this chapter, Moses warns the people to *take heed*, which, in each case, is related to their souls.

<sup>150</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Deut. 4:1–40.

<sup>151</sup> From <http://www.studydrive.org/commentaries/lwc/view.cgi?bk=4&ch=4> accessed May 15, 2015.

<sup>152</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Deut. 4:24 (slightly edited).

<sup>153</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 4:24 (slightly edited).

<sup>154</sup> From <http://www.usccb.org/bible/deuteronomy/4#05004024-1> accessed April 7, 2015.

<sup>155</sup> *The Modern Language Bible (The New Berkeley Version)*, Revised Edition; ©1969 by Hendrickson Publishers, Inc.; p. 185 (footnote).

### The 3 “Take Heed’s” of Deuteronomy 4

Deuteronomy	Text/Commentary
Deut. 4:9	Only be careful and carefully [lit., <i>greatly</i> ] guard your soul, so that you do not forget what your eyes have seen and so that [these things] do not depart from your heart throughout your entire life [lit., <i>all days of your lives</i> ]. Make [these things] known to your sons and to your sons’ sons. <i>To take heed</i> means to <i>carefully consider [something]</i> . These people had seen the great power of God, and Moses warns them to pay careful attention not to forget what they seen.
Deut. 4:15–16a	You [all] need to take heed for your souls—since you did not see any physical form when Y <sup>e</sup> howah spoke to you from the midst of the fire—that you do not become corrupted and make for yourselves [some] sculpted image. They were to be careful not to become corrupted by idolatry.
Deut. 4:23–24	Take heed to yourselves, so that you [all] do not forget [your] covenant with Y <sup>e</sup> howah your Elohim, which He made with [all of] you, [so that you do not] make a graven image for yourselves—a form of anything which Y <sup>e</sup> howah your Elohim has charged you [not to], for Y <sup>e</sup> howah your Elohim [is] a consuming fire, a jealous God [= ’El]. They were to be careful not to forget the covenant (contract) which tied them to God.

This is suggested in Bullinger’s Bible notes; <http://www.studylight.org/commentaries/bul/view.cgi?bk=4&ch=4> accessed May 14, 2015.

Chapter Outline

Charts, Graphics and Short Doctrines

### God will remove you from the land for idolatry

Pett is one of the best when it comes to recognizing an over-arching organization of the text.

#### Peter Pett Organizes Deuteronomy 4:25–29

- a When you beget children, and children’s children, and you have been long in the land, and shall corrupt yourselves (Deuteronomy 4:25 a),
  - b And make a graven image in the form of anything, and shall do that which is evil in the sight of Yahweh your God, to provoke him to anger (Deuteronomy 4:25 b).
    - c I call heaven and earth to witness against you this day, that you will soon utterly perish from off the land to which you go over the Jordan to possess it. You will not prolong your days on it, but will be utterly destroyed (Deuteronomy 4:26).
    - c And Yahweh will scatter you among the peoples, and you shall be left few in number among the nations, to which Yahweh shall lead you away (Deuteronomy 4:27).
  - b And there you will serve gods, the work of men’s hands, wood and stone, which neither see, nor hear, nor eat, nor smell (Deuteronomy 4:28).
- a But if you seek Yahweh you will find Him if you seek Him with heart and soul (Deuteronomy 4:29)

Pett: In `a' we have the picture of a people who corrupt themselves because they have been `long in the land', and in the parallel the promise that if they genuinely return and seek Yahweh they will find Him. In `b' they do evil in the sight of Yahweh and provoke Him to anger by making as graven image in any form, and in the parallel we have the consequence, they will indeed worship such useless gods, but it will be outside the land (`there'). In `c' Yahweh calls heaven and earth to witness what He will do with such people, He will destroy them, and in the parallel the consequence of that destruction will be their scattering and being left few in number (compare Deuteronomy 28:62 and contrast Deuteronomy 1:10-11; Deuteronomy 10:22) and short of days (contrast Deuteronomy 4:40; Deuteronomy 5:16; Deuteronomy 6:2).

From <http://www.studylight.org/commentaries/pet/view.cgi?bk=4&ch=4> accessed May 13, 2015.

## Chapter Outline

## Charts, Graphics and Short Doctrines

For you will sire sons and sons of sons and you have grown old in the land and you [all] have acted corruptly and you [all] have made a graven image a form of anything and you [all] have made the evil to eyes of Y<sup>e</sup>howah your Elohim, to provoke Him to anger. I have bore witness against you [all] the day, the [two] heavens and the earth, for perishing, you will perish soon from upon the land, [the land] which you [all] are going over the Jordan there to posses her. You will not prolong days upon her—perishing, you [all] will perish.

Deuteronomy  
4:25–26

For you [all] will sire sons and sons of sons and you [all] will grow old in [this] land; but [if] you act corruptly and make a graven image [to worship]—of any form—you will have constructed evil in the eyes of Y<sup>e</sup>howah your Elohim, [thus] provoking Him to anger. I call the heavens and earth to witness against you [this] day, that you will surely perish abruptly from upon this land, [the land] which you are going over the Jordan [River] to possess. [If you do these things], you will not prolong your days in the land [lit., *upon it*]*—*you will undoubtedly perish.

You have two options before you. On the one hand, you can live long in this land, siring sons and grandsons. However, on the other hand, if you make a graven image to worship—in the form of anything—then you will have done that which is evil before Jehovah your God, and you will provoke Him to anger. Therefore, I call the heavens and the earth to witness against you this day, before the angelic realm and before all mankind, that you will surely perish abruptly from this land, the land which you will cross over the Jordan River to possess. If you do the things I am warning you about, you will not long live long in the land, but you will undoubtedly perish.

Here is how others have translated this verse:

### Ancient texts:

#### Masoretic Text (Hebrew)

For you will sire sons and sons of sons and you have grown old in the land and you [all] have acted corruptly and you [all] have made a graven image a form of anything and you [all] have made the evil to eyes of Y<sup>e</sup>howah your Elohim, to provoke Him to anger. I have bore witness against you [all] the day, the [two] heavens and the earth, for perishing, you will perish soon from upon the land, [the land] which you [all] are going over the Jordan there to posses her. You will not prolong days upon her—perishing, you [all] will perish.

#### Targum of Onkelos

If, when you will have begotten children and children's children, and will have grown old in the land, you corrupt your works, and make to you an image or any likeness, and do that which is evil before the Lord to provoke Him; I attest against you this day the sworn witnesses of the heavens and the earth, that perishing you will perish swiftly from the land to possess which you pass the Jordan: you will not lengthen out days upon it, but will be utterly destroyed.

#### Latin Vulgate

If you shall beget sons and grandsons, and abide in the land, and being deceived, make to yourselves any similitude, committing evil before the Lord your God, to

Peshitta (Syriac)	<p>provoke him to wrath: I <u>call this day heaven and earth to witness</u>, that you shall quickly perish out of the land, which, when you have passed over the Jordan, you shall possess. You shall not dwell therein long, but the Lord will destroy you,...</p> <p>When you shall beget children and childrens children, and you shall have remained long in the land, and shall corrupt yourselves and make images or the likeness of any thing, and shall do evil in the sight of the LORD your God and provoke him to anger; I <u>call heaven and earth to witness against you</u> this day, that you shall soon utterly perish from off the land which you are going across the Jordan to possess; you shall not live long upon it, but shall utterly be destroyed.</p>
Septuagint (Greek)	<p>And when you have begotten sons and grandsons, and you have dwelt a long time on the land, and have transgressed, and made a graven image of any thing, and have done wickedly before the Lord your God to provoke Him; I <u>call heaven and earth this day to witness against you</u>, that you shall surely perish from off the land, into which you go across the Jordan to inherit it there; you shall not prolong your days upon it, but shall be utterly cut off.</p>

Significant differences: In the first few phrases, there are parallel phrases which end up having the same meaning (Hebrew: *you have grown old in the land*; Syriac: *you shall have remained long in the land*; Latin: *abide in the land*).

The targum and the Greek have *to provoke Him*; the Hebrew adds *to anger (wrath)*.

In the Hebrew, Moses witnesses against the people; in the Latin, Syriac and Greek, he calls upon the heavens and earth to witness against them. However, it is legitimate in the Hebrew to go with that translation.

The Latin does not speak as often as *perishing from the earth* as the Hebrew does.

### Limited Vocabulary Translations:

Bible in Basic English	<p>If, when you have had children and children's children, and have been living a long time in the land, you are turned to evil ways, and make an image of any sort, and do evil in the eyes of the Lord your God, moving him to wrath: May heaven and earth be my witnesses against you today, that destruction will quickly overtake you, cutting you off from that land which you are going over Jordan to take; your days will not be long in that land, but you will come to a complete end.</p>
Easy English	<p>Even when you have lived in the country for many years, be careful. Do not start to do wrong things. When you have children and grandchildren, do not make a false god in any shape. This would make the LORD your God angry. I want everyone on earth and in heaven to hear what I am saying against you today. If you do not obey me, you will soon die. You will not live long in your country across the River Jordan. The LORD will let people from other countries kill you.</p>
Easy-to-Read Version	<p>"You will live in the country a long time. You will have children and grandchildren there. You will grow old there. And then you will ruin your lives—you will make all kinds of idols! When you do that, you will make God very angry! So, I am warning you now. Heaven and earth are my witnesses! If you do that evil thing, then you will quickly be destroyed! You are crossing the Jordan River now to take that land. But if you make any idols, then you will not live there very long. No, you will be completely destroyed!</p>
Good News Bible (TEV)	<p>"Even when you have been in the land a long time and have children and grandchildren, do not sin by making for yourselves an idol in any form at all. This is evil in the LORD's sight, and it will make him angry. I call heaven and earth as witnesses against you today that, if you disobey me, you will soon disappear from</p>

	the land. You will not live very long in the land across the Jordan that you are about to occupy. You will be completely destroyed.
<i>The Message</i>	When the time comes that you have children and grandchildren, put on years, and start taking things for granted, if you then become corrupt and make any carved images, no matter what their form, by doing what is sheer evil in God's eyes and provoking his anger-I can tell you right now, with Heaven and Earth as witnesses, that it will be all over for you. You'll be kicked off the land that you're about to cross over the Jordan to possess. Believe me, you'll have a very short stay there. You'll be ruined, completely ruined.
Names of God Bible	Even when you have children and grandchildren and have grown old in that land, don't become corrupt and make carved idols or statues that represent anything. I call heaven and earth as witnesses against you today: [The first part of verse 26 (in Hebrew) has been placed in verse 25 to express the complex Hebrew sentence structure more clearly in English.] If you do this thing that <b>Yahweh</b> your <b>Elohim</b> considers evil, making him furious, you will quickly disappear from the land you're going to possess on the other side of the Jordan River. You won't live very long there. You'll be completely wiped out.
NIRV	So don't make a statue of a god. Don't commit that horrible sin. Don't do it even after you have had children and grandchildren. Don't do it even after you have lived in the land a long time. If you do, that will be an evil thing in the sight of the Lord your God. You will make him angry. Today I'm calling out to the heavens and the earth to be witnesses against you. Suppose you do these things. Then you will quickly die in the land you are going across the Jordan River to take over. You won't live there very long. You will certainly be destroyed. 27 The Lord will drive you out of your land. He will scatter you among the nations. Only a few of you will remain alive there.

### Thought-for-thought translations; paraphrases:

Common English Bible	<b>Warnings and teachings about future disobedience</b> Once you have had children and grandchildren and have grown old on the land, if you ruin things by making an idol, in any form whatsoever, and do what is evil in the eyes of the Lord your God and anger him, I call heaven and earth as my witnesses against you today: You will definitely disappear-and quickly-from the land that you are crossing over the Jordan River to possess. You won't extend your time there but will instead be totally destroyed.
Contemporary English V.	Soon you will cross the Jordan River and settle down in the land. Then in the years to come, you will have children, and they will give you grandchildren. After many years, you might lose your sense of right and wrong and make idols, even though the LORD your God hates them. So I am giving you fair warning today, and I call the earth and the sky as witnesses. If you ever make idols, the LORD will be angry, and you won't have long to live, because the LORD will let you be wiped out.
The Living Bible	"In the future, when your children and grandchildren are born and you have been in the land a long time, and you have defiled yourselves by making idols, and the Lord your God is very angry because of your sin, heaven and earth are witnesses that you shall be quickly destroyed from the land. Soon now you will cross the Jordan River and conquer that land. But your days there will be brief; you will then be utterly destroyed.
New Century Version	Even after you have lived in the land a long time and have had children and grandchildren, don't do evil things. Don't make any kind of idol, and don't do what the Lord your God says is evil, because that will make him angry. If you do, I ask heaven and earth to speak against you this day that you will quickly be removed from this land that you are crossing the Jordan River to take. You will not live there long after that, but you will be completely destroyed.

New Life Version	"When you become the father of children and grandchildren and have grown old in the land, if you become sinful and make a god that looks like anything, and anger the Lord your God by doing what is bad in His eyes, I call heaven and earth to speak against you this day. You will soon be destroyed from the land you are crossing the Jordan to have for your own. You will not live long on it, but will all be destroyed.
New Living Translation	"In the future, when you have children and grandchildren and have lived in the land a long time, do not corrupt yourselves by making idols of any kind. This is evil in the sight of the Lord your God and will arouse his anger. "Today I call on heaven and earth as witnesses against you. If you break my covenant, you will quickly disappear from the land you are crossing the Jordan to occupy. You will live there only a short time; then you will be utterly destroyed.

### Partially literal and partially paraphrased translations:

American English Bible	'Then, after you have fathered sons, then grown old and had grandchildren. if you sin and carve images of things and start acting wickedly toward Jehovah your God and anger Him; I swear before heaven and earth that you will be destroyed from the land that you're going to inherit across the JorDan. you won't live to get any older and you'll be cut off!
Beck's American Translation	When you have children and grandchildren and have grown old in the land, if you act corruptly and carve an idol, an image of anything doing what the LORD your God considers wrong and you vex Him, today I call heaven and earth as witnesses against you that you will quickly perish from the land you're crossing the Jordan to take over. You will not live long in it but will be completely wiped out.
International Standard V	<b>Warnings against Angering God</b> "After you've borne children and grandchildren, have been there for a long time in the land, have become so corrupted that you make images of any form, and have done evil in the eyes of the LORD your God, you will provoke him to anger. Heaven and earth will testify against what has occurredj today: you'll surely and swiftly be destroyed from the land that you are about to possess by crossing the Jordan River. You won't live long in it, because you'll certainly be exterminated.
New Advent (Knox) Bible	Sons will spring from you, and beget sons in their turn; what if you should go astray, when you have been long settled in the land, fashion yourselves some idol, and rouse the Lord your God to indignation at the sight of your evil-doing? I call heaven and earth to witness this day; the land which now lies within your grasp, beyond Jordan, will soon be yours no longer. Your enjoyment of it will be cut short, and the Lord will make an end of you, scattering you over the world and leaving but a few of you to live in a land of exile, where you must needs worship the gods which men's hands have made, things of wood and stone that cannot see or hear, cannot taste or smell. Vv. 27–28 are included for context.
Today's NIV	After you have had children and grandchildren and have lived in the land a long time--if you then become corrupt and make any kind of idol, doing evil in the eyes of the LORD your God and arousing his anger, I call the heavens and the earth as witnesses against you this day that you will quickly perish from the land that you are crossing the Jordan to possess. You will not live there long but will certainly be destroyed.
Translation for Translators	When you have been in the land of <i>Canaan</i> for a long time and you have children and grandchildren, do not sin by making an idol that represents anything at all, because Yahweh says that is evil, and if you do that, you will cause him to become angry with you <i>and punish you</i> . Today I am requesting everyone who is in heaven and everyone who is on the earth [MTY] to watch what you are doing. <i>If you disobey what I am telling you</i> , you will soon all die in the land that you will be crossing the

Jordan River to occupy. You will not live very long there; Yahweh will completely get rid of many [HYP] of you.

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	When you beget sons, and sons's sons, and sleep in the land, destroy the carvings and any picture made. Doing evil in the eyes of Yahweh your God angers him. I testify for you today by the heavens and the land, that there you will hasten your   vanishing   from over the land that you pass the Jordan to possess. You will not lengthen your days over it, but will be   annihilated  .
Ferrar-Fenton Bible	When you have begotten children and children's children, and are in the country, and have corrupted yourselves, and make carved images, and do evil in the eyes of your EVER-LIVING God, provoking Him ; - I call to witness to-day the Heavens and the Earth to witness to you, that perishing you shall perish quickly from off the land which you pass over the Jordan to possess ; - your time shall not be prolonged in it ; - but you shall certainly waste away ;...
Lexham English Bible	"When you have had children and grandchildren [Literally "children of children"] and you have grown old in the land and you act corruptly and you make a divine image of the form of anything and you do evil in the eyes of Yahweh your God, thus provoking him to anger, I call [Or "I shall call to witness"] to witness against you today the heaven and the earth, that you will perish soon and completely from the land that you are crossing the Jordan into it to take possession of it; <i>you will not live long on it</i> [Literally "you will not extend days"], but you will be completely destroyed.
NIV, ©2011	After you have had children and grandchildren and have lived in the land a long time - if you then become corrupt and make any kind of idol, doing evil in the eyes of the Lord your God and arousing his anger, I call the heavens and the earth as witnesses against you this day that you will quickly perish from the land that you are crossing the Jordan to possess. You will not live there long but will certainly be destroyed.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	When you have children and grandchildren and have grown old in the land, do not be corrupted by having idols and doing that which offends Yahweh. If you anger him, you will perish from the land which is going to be yours after crossing the Jordan. Heaven and earth are witness to my warning: you will all be destroyed.
The Heritage Bible	When you beget sons and grandsons and have grown old in the land and act corruptly and make a carved image in the form of anything and do evil in the eyes of Yahuwah your Eloah to make Him angry, I call the sky and earth to witness against you this day that you will soon perish, perish from the land that you cross over the Yarden to possess. You will not prolong your days in it and will be destroyed, destroyed!.
New American Bible (2002)	"When you have children and grandchildren, and have grown old [Grown old: Israel will lose the freshness of its youthful fervor.] in the land, should you then degrade yourselves by fashioning an idol in any form and by this evil done in his sight provoke the LORD, your God, I call heaven and earth this day to witness against you, that you shall all quickly perish from the land which you will occupy when you cross the Jordan. You shall not live in it for any length of time but shall be promptly wiped out.
New American Bible (2011)	<i>God's Fidelity and Love.</i> When you have children and children's children, and have grown old in the land, should you then act corruptly by fashioning an idol in the form of anything, and by this evil done in his sight provoke the LORD, your God [(4:25-27) Dt 28:64-67.], I call heaven and earth this day to witness against you, that you shall all quickly

perish from the land which you are crossing the Jordan to possess. You shall not live in it for any length of time but shall be utterly wiped out. Dt 30:19; 31:28; 32:1; Isa. 1:2.

New Jerusalem Bible

"When you have fathered children and grandchildren and have grown old in the country, when you have grown corrupt and made some image, doing what Yahweh regards as wrong and so provoking his anger—today I call heaven and earth to witness against you -- you will quickly vanish from the country which you are crossing the Jordan to possess. Your days will not be prolonged there, for you will be utterly destroyed.

New RSV

When you have had children and children's children, and become complacent in the land, if you act corruptly by making an idol in the form of anything, thus doing what is evil in the sight of the Lord your God, and provoking him to anger, I call heaven and earth to witness against you today that you will soon utterly perish from the land that you are crossing the Jordan to occupy; you will not live long on it, but will be utterly destroyed.

Revised English Bible

When you have children and grandchildren and have grown old in the land, if you then fall into the infamous practice of making carved images in any form, doing what is wrong in the eyes of the LORD your God and provoking him to anger, I summon heaven and earth to witness against you this day: you will soon perish from upon the land which you are to occupy after crossing the Jordan. You will not enjoy long life in it; you will be swept away.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

"When you have had children and grandchildren, lived a long time in the land, become corrupt and made a carved image, a representation of something, and thus done what is evil in the sight of *ADONAI* your God and provoked him; I call on the sky and the earth to witness against you today that you will quickly disappear from the land that you are crossing the Yarden to possess. You will not prolong your days there but will be completely destroyed.

exeGesés companion Bible

When you birth sons and sons of sons  
and linger in the land and ruin  
and make a sculpture or a manifestation  
and work evil in the eyes of Yah Veh your Elohim,  
to vex him to wrath:  
I call the heavens and earth  
to witness against you this day,  
that in destructing,  
you suddenly destruct from off the land  
whereunto you pass over Yarden to possess;  
that you prolong not your days thereon,  
but in desolating, become desolated: ...

JPS (Tanakh—1985)

When you have begotten children and children's children and are long established in the land, should you act wickedly and make for yourselves a sculptured image in any likeness, causing the Lord your God displeasure and vexation, I call heaven and earth this day to witness against you that you shall soon perish from the land that you are crossing the Jordan to possess; you shall not long endure in it, but shall be utterly wiped out.

Kaplan Translation

*Allegiance to God*

When you have children and grandchildren, and have been established in the land for a long time, you might become decadent and make a statue of some image, committing an evil act in the eyes of God your Lord and making Him angry. I call heaven and earth as witnesses for you today that you will then quickly perish from

Orthodox Jewish Bible	<p>the land that you are crossing the Jordan to occupy. You will not remain there very long, since you will be utterly destroyed.</p> <p>When thou shalt father banim, and bnei banim, and ye shall have remained long in Ha'Aretz, and shall corrupt yourselves, and make a pesel, or the likeness of anything, and shall do evil in the sight of Hashem Eloheicha, to provoke Him to anger; I call Shomayim and HaAretz to witness against you today, that ye shall soon utterly perish from off Ha'Aretz whereunto ye go over Yarden to possess it; ye shall not prolong your yamim upon it, but shall be utterly shmad.</p>
Restored Names Version	<p>When you beget sons and grandsons and have grown old in the land and act corruptly and make a carved image in the form of anything and do evil in the eyes of Yahuwah your Eloah to make Him angry, I call the sky and earth to witness against you this day that you will soon perish, perish from the land that you cross over the Yarden to possess. You will not prolong your days in it and will be destroyed, destroyed!</p>

### Expanded/Embellished Bibles:

The Expanded Bible	<p>Even after you have ·lived [grown old; or become complacent] in the land a long time and have had children and grandchildren, don't ·do evil things [ruin/destroy/spoil/corrupt yourselves]. Don't make any kind of idol, and don't do what ·the Lord your God says is evil [·what is evil/wrong in the eyes of the Lord your God], because that will make him angry. If you do, I ask heaven and earth to ·speak [witness] against you this day that you will quickly be removed from this land that you are crossing the Jordan River to ·take [possess]. You will not live there long after that, but you will be completely destroyed.</p>
Kretzmann's Commentary	<p><b>Verses 25-40</b></p> <p>The Appeal Supported by a Reference to God's Kindness</p> <p>When thou shalt beget children and children's children, and ye shall have remained long in the land, literally, become old in the land, which would include the forgetting of the former acts of God's mercy, and shall corrupt yourselves, the first zealous love for Jehovah having grown cold, and make a graven image, or the likeness of anything, and shall do evil in the sight of the Lord, thy God, to provoke Him to anger, I call heaven and earth, as living, sensible creatures, to witness against you this day that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed. The witness summoned by Moses would be able to testify to the fact that the Lord had given His people the choice of life and death, Deut. 30:19, and therefore was fully justified in punishing unfaithfulness.</p>
NET Bible®	<p><i>Threat and Blessing following Covenant Disobedience</i></p> <p>After you have produced children and grandchildren and have been in the land a long time [Heb "have grown old in the land," i.e., been there for a long time.], if you become corrupt and make an image of any kind [Heb "a form of anything." Cf. NAB, NASB, NRSV, TEV "an idol."] and do other evil things before the Lord your God that enrage him, I invoke heaven and earth as witnesses against you today that you will surely and swiftly be removed [Or "be destroyed"; KJV "utterly perish"; NLT "will quickly disappear"; CEV "you won't have long to live."] from the very land you are about to cross the Jordan to possess. You will not last long there because you will surely be [Or "be completely" (so NCV, TEV). It is not certain here if the infinitive absolute indicates the certainty of the following action (cf. NIV) or its degree.] annihilated.</p>
The Voice	<p>It would be disastrous if, after you've lived in the land for a long time and had children and grandchildren, you made an idol in any form. You know the Eternal your God considers this an evil thing to do, and it would make Him furious. I call the heaven and the land as witnesses against you today, that <i>if you do this</i>, even</p>

though you're going to cross the Jordan and take possession of the land, you won't last long on it. You will die quickly-you will certainly be destroyed.

### Literal, almost word-for-word, renderings:

Concordant Literal Version	When you beget sons and sons of sons, and find repose in the land and then become corrupt and make a carving, a physical representation of anything, and do evil in the eyes of Yahweh your Elohim so as to provoke Him to vexation. I testify against you today by the heavens and the earth, that you shall perish, yea perish quickly off the land where you are crossing over the Jordan to tenant it. You shall not prolong your days on it, for you shall be exterminated, yea exterminated.
Context Group Version	When you shall father sons, and sons of sons, and you {pl} shall have been long in the land { or earth }, and shall corrupt yourselves, and make a carved image in the form of anything, and shall do that which is evil in the sight of YHWH your God, to provoke him to anger; I call the skies { or heavens } and land { or earth } to witness against you {pl} this day, that you {pl} shall soon completely perish from off the land { or earth } to where you {pl} go over the Jordan to possess it; you {pl} shall not prolong your {pl} days on it, but shall be completely destroyed.
<i>Emphasized Bible</i>	When thou shalt beget sons, and sons' sons, and become careless in the land and break faith and make an image the form of any thing, and shalt do the thing that is wicked in the eyes of Yahweh thy God provoking him to anger, I take both the heavens and the earth to witness against you to-day, that ye shall, perish, speed, from off the land which ye are passing over the Jordan to possess,—ye shall not prolong your days thereupon; for, ye shall surely be laid waste;...
God's Truth (Tyndale)	If after you have gotten children and children's children and have dwelt long in the land, you shall mar yourselves and make graven images after the likeness of whatsoever it be, and shall work wickedness in the sight of the Lord your God, to provoke him. I call heaven and earth to record unto you this day, that you shall shortly perish from off the land *where you go over Jordan to possess it: you shall not prolong your days therein, but shall shortly be destroyed.
New European Version	<b>Punishments for Idolatry</b> When you father children and children's children and you have been long in the land and corrupt yourselves and make an engraved image in the form of anything, and do that which is evil in the sight of Yahweh your God, to provoke Him to anger, I call heaven and earth to witness against you this day, that you shall soon utterly perish from off the land you go over the Jordan to possess; you shall not prolong your days on it, but shall utterly be destroyed.
New King James Version	"When you beget children and grandchildren and have grown old in the land, and act corruptly and make a carved image in the form of anything, and do evil in the sight of the Lord your God to provoke Him to anger, I call heaven and earth to witness against you this day, that you will soon utterly perish from the land which you cross over the Jordan to possess; you will not prolong your days in it, but will be utterly destroyed.
Updated Bible Version 2.11	When you will beget sons, and sons of sons, and you+ will have been long in the land, and will corrupt yourselves, and make a graven image in the form of anything, and will do that which is evil in the sight of Yahweh your God, to provoke him to anger; I call heaven and earth to witness against you+ this day, that you+ will soon completely perish from off the land to where you+ go over the Jordan to possess it; you+ will not prolong your+ days on it, but will be completely destroyed.
Webster's Bible Translation	When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt [yourselves], and make a graven image, [or] the likeness of any [thing], and shall do evil in the sight of the LORD thy God, to provoke him to anger: I call heaven and earth to witness against you this day, that

Young's Updated LT

ye shall soon utterly perish from the land to which ye go over Jordan to possess it; ye shall not prolong [your] days upon it, but shall be utterly destroyed.

When you father sons and sons" sons, and you have become old in the land, and have done corruptly, and have made a graven image, a similitude of anything, and have done the evil thing in the eyes of Jehovah, to provoke Him to anger: — I have caused to testify against you this day the heavens and the earth, that you do perish utterly hastily from off the land where you are passing over the Jordan to possess it; you do not prolong days upon it, but are utterly destroyed.

**The gist of this verse:**

Moses warns them, if after living long in the land, that they turn toward idolatry, that he testifies to them that they will suddenly perish from the Land of Promise.

### Deuteronomy 4:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
yâlad (דלִי) [pronounced yaw-LAHd]	<i>sired, fathered, became the father of, became the ancestor of; to became the founder of</i>	2 <sup>nd</sup> person masculine singular, Hiphil perfect (specifically with a masculine subject)	Strong's #3205 BDB #408
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural noun	Strong's #1121 BDB #119
w <sup>e</sup> (or v <sup>e</sup> ) (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
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural construct	Strong's #1121 BDB #119
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural noun	Strong's #1121 BDB #119
w <sup>e</sup> (or v <sup>e</sup> ) (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
yâshên (וְשִׁי) [pronounced yaw-SHAYN]	<i>to remain a long time; to grow old; to be stored up; to be festering [with leprosy]</i>	2 <sup>nd</sup> person masculine plural, Niphal imperfect	Strong's #3462 BDB #445
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
'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:** For you [all] will sire sons and sons of sons and you [all] will grow old in [this] land;... To grow (or become) old is the word *yâshên* (יָשַׁן) [pronounced yaw-SHAYN] and, in the Kal and the Piel, it means *to sleep* (Gen. 2:21 Judges 16:19 Job 3:13 Jer. 51:39). The adjective (spelled the same as the vocabulary form of the verb) also pertains to *sleeping* (1Sam. 26:7 1Kings 3:20). However, in the Niphal, this word means *old, remains long, being stationary or inactive*. Strong's #3462 BDB #445.

The Israelites who stand before Moses have two options: (1) they can go into the land, possess it, and follow the Lord, growing old in the land; or (2) they can abandon the Lord and follow after idols, and if they do that, they will perish in the land.

Once they take the land, they will have farms, they will be married, they will have children and they will have grand children. All of this can be preserved by following the Lord. This is a generation of people like no other; this is a nation like no other. Almost overnight, they will go from being enslaved to living in their own land (well, living in God's land). This is pretty much unprecedented in human history.

### Deuteronomy 4:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (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
shâchath (שָׁחַת) [pronounced <i>shaw-KHAHTH</i> ]	<i>to destroy, to lay waste to, to cause one to go to ruin, to spoil, to ruin; to corrupt [morally], to pervert</i>	2 <sup>nd</sup> person masculine plural, Hiphil perfect	Strong's #7843 BDB #1007
w <sup>e</sup> (or v <sup>e</sup> ) (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
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 <sup>nd</sup> person masculine plural, Qal perfect	Strong's #6213 BDB #793
peçel (פֶּסֶל) [pronounced <i>PEH-cell</i> ]	<i>sculpted image, carved image, graven image, engraved image</i>	masculine singular noun	Strong's #6459 BDB #820
t <sup>e</sup> mûwnâh (תְּמוּנָה) [pronounced <i>tem-oo-NAW</i> ]	<i>a form, image; likeness, representation, similitude, semblance; something portioned out, an undefinable shape, a manifestation</i>	feminine singular construct	Strong's #8544 BDB #568
kôl (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

With the negative, *kôl* means *anything*.

**Translation:** ...but [if] you act corruptly and make a graven image [to worship]—of any form... Here we again have the word *shâchath* (שָׁחַת) [pronounced *shaw-KHAHTH*], which means *to decay, to go to ruin, to corrupt*. Here, in the Hiphil perfect, it means to have caused themselves to fall into spiritual corruption. Strong's #7843 BDB #1007. Moses knows that in the future, the Israelites would fall into spiritual decay through idolatry. Some parents have the foolish idea that if their children are going to do certain things no matter what, then they are wasting their breath to tell them not to. For instance, for some parents, it is a given that a child at the age of 18 will go out and

experiment with alcohol with his friends, so, no matter what they say, he is going to do that anyway. Therefore, they offer little or no resistance. This may carry over into drug usage, sexual experimentation, driving like a complete idiot in their new car. Moses knows that these people will fall into idolatry, but he does not stop telling them what is right and what is wrong. I am speaking to people who will hear these words and totally ignore them. Does this mean that I should not teach God's Word? Absolutely not! I have a responsibility, Moses had a responsibility, and all parents have a responsibility. There are times that we may not be able to do anything about the behavior of our children—still, this does not let us off the hook as parents to provide them with the best counseling, the best parenting and the best discipline that we are capable of. This is application that you, as an individual, would not have noticed without a teacher pointing it out to you.

This is the second option, that they become corrupt and make a graven image of some sort to worship.

The Geneva Bible: *[if you act corruptly]* Meaning hereby all superstition and corruption of the true service of God.<sup>156</sup>

### Deuteronomy 4:25c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (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
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 <sup>nd</sup> person masculine plural, Qal perfect	Strong's #6213 BDB #793
raʿ (עָרָא) [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
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></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
ʾîynêy (עֵינַי) [pronounced <i>gee-NAY</i> ]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #5869 (and #5871) BDB #744
Together, the bēyth preposition and the construct form ʾîynêy (עֵינַי) [pronounced <i>gee-NAY</i> ], literally mean <i>in the eyes of</i> ; it can be understood to mean <i>in the opinion of, in the thinking of, in the estimation of; as ____ sees things to be, in the sight of</i> .			
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</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 2 <sup>nd</sup> person masculine singular suffix	Strong's #430 BDB #43

<sup>156</sup> From [http://www.genevabible.org/files/Geneva\\_Bible/Old\\_Testament/Deuteronomy\\_F.pdf](http://www.genevabible.org/files/Geneva_Bible/Old_Testament/Deuteronomy_F.pdf) accessed April 8, 2015.

## Deuteronomy 4:25c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>e</sup> ]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
kâ'aç (כֹּאֵץ) [pronounced kaw-ÇAHS]	to vex, to grieve; to irritate, to provoke [to anger]	Hiphil infinitive construct with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3707 BDB #494

The NET Bible: *The infinitive construct is understood here as indicating the result, not the intention, of their actions.*<sup>157</sup>

**Translation:** ...—you will have constructed evil in the eyes of Y<sup>e</sup>howah your Elohim, [thus] provoking Him to anger. Constructing an idol to worship, is constructing evil in God's eyes, and this will provoke Him to anger.

The Wells of Living Water Commentary: *This anger is not a quick, hasty flaring-up and cooling-down kind of anger. It is the anger of condemnation and of judgment. When we provoke Him to anger by our sins, He pours out upon us His holy wrath.*<sup>158</sup>

The Wells of Living Water Commentary then adds: *"What son is he whom the Father does not chasten?" We may neglect the use of the rod upon our child. God does not forget to use it upon us. Israel was scattered among the nations because Israel sinned. Oh, what sorrow and what anguish does she reap even now, because of her iniquity. Let us beware lest we also follow after the same example of unbelief.*<sup>159</sup>

God has made Himself known to this people as unlike any other people. That is what much of this chapter is all about: *You have seen what your God has done; you have heard what He has told you—so do not follow after other gods.*

From Dr. Thomas Constable's commentary: *"Not only can the inheritance be merited by obedience, but it can be lost by disobedience. Even Moses was excluded from the land of Canaan (i.e., the inheritance) because of his disobedience (Deuteronomy 4:21-22). Clearly, Moses will be in heaven, but he forfeited his earthly inheritance. Not entering Canaan does not necessarily mean one is not born again. "Even though Israel had become God's firstborn son (Exodus 4:22-23), the entire wilderness generation with the exception of Caleb and Joshua forfeited the inheritance due the firstborn. God disinherited them, and they wandered in the wilderness for forty years." [Note: Joseph C. Dillow, *The Reign of the Servant Kings*, p. 50]."*<sup>160</sup>

Peter Pett: *No one was more aware than Yahweh of the propensities of the people. He had seen it all before. So He seeks to prevent failure by the intensest of warnings. What He described was not a prophecy before the event, it was just the necessary and inevitable consequence of covenant failure, something which Moses was himself experiencing in his own way. (Knowing their history and the tendencies of man most of us could have prophesied that in time Israel would fail. It was hardly therefore a secret to God).*

<sup>157</sup> From <https://bible.org/netbible/index.htm?deu4.htm> accessed April 8, 2015 (footnote).

<sup>158</sup> From <http://www.studydrive.org/commentaries/lwc/view.cgi?bk=4&ch=4> accessed May 15, 2015.

<sup>159</sup> From <http://www.studydrive.org/commentaries/lwc/view.cgi?bk=4&ch=4> accessed May 15, 2015 (slightly edited).

<sup>160</sup> From <http://www.studydrive.org/commentaries/dcc/view.cgi?bk=4&ch=4> accessed May 15, 2015.

Pett continues: *So He warns them of the danger of turning to false gods in the future, especially as manifested in the making of graven images. It may not happen immediately, but He is warning future generations, 'your children, and your children's children'. Note the sense of the continuity of Israel. The activity of their children's children will be their action too. If any of them make a graven image or do what is evil in the sight of Yahweh then they must recognise what the consequences will be. They will provoke Him to anger and face the consequences.*<sup>161</sup>

People do exercise negative volition and sometimes, there is nothing that can be said or done to change their thinking. Freeman illustrates that in this way: *The four seasons once determined to try which could quickest reach the heart of a stone. Spring coaxed the stone with its gentle breezes, and made flowers encircle it, and trees to shoot out their branches and embower it, but all to no purpose, The stone remained indifferent to the beauties of the spring, nor would it yield its heart to its gentle caresses. Summer came next, and caused the sun to shine on the stone, hoping to melt its obdurate heart; but though the surface of the stone grew warm, it quickly became cold again when not under the influence of the summer sun's rays. Summer thus being unable by any degree of warmth to penetrate the flinty nature of the stone, gave place to autumn. Believing that the stone had been treated with too much kindness, the autumn withered the flowers and stripped the trees of their leaves, and threatened and blustered, but still the stone remained impassive. Winter came next. First it sent strong winds, which laid the stone bare, then it sent a cold rain, and next a hard frost, which cleaved the stone and laid bare its heart. So many a heart, which neither gentleness, warmth, nor threats can touch, is reached by adversity.*<sup>162</sup>

Moses will now point out what the consequences are:

### Deuteronomy 4:26a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gûwd (דוּע) [pronounced good]	<i>to take as a witness, to call [someone] to witness; to bear witness, to testify, to solemnly affirm; to solemnly admonish [or, enjoin]</i>	1 <sup>st</sup> person singular, Hiphil perfect	Strong's #5749 BDB #729
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity with the 2 <sup>nd</sup> person masculine plural suffix	No Strong's # BDB #88
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
'êth (אֶת) [pronounced ayth]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
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	Strong's #8064 BDB #1029

<sup>161</sup> From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=4&ch=4> accessed May 13, 2015.

<sup>162</sup> From <http://www.studydrive.org/commentaries/tbi/view.cgi?bk=4&ch=4> accessed May 14, 2015.

## Deuteronomy 4:26a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (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
'êth (אֵת) [pronounced <i>ayth</i> ]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of 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

The NET Bible: *I invoke heaven and earth as witnesses against you. This stock formula introduces what is known form-critically as a בִּר (riv) or controversy pattern. It is commonly used in the ancient Near Eastern world in legal contexts and in the OT as a forensic or judicial device to draw attention to Israel's violation of the Lord's covenant with them (see Deut 30:19; Isa 1:2; 3:13; Jer 2:9). Since court proceedings required the testimony of witnesses, the Lord here summons heaven and earth (that is, all creation) to testify to his faithfulness, Israel's disobedience, and the threat of judgment.*<sup>163</sup>

**Translation:** *I call the heavens and earth to witness against you [this] day...* Moses, standing before his people, bears witness against them. He calls upon the heavens and the earth to bear witness against them. This is a metonym for the angelic creatures of heaven and the people of the earth to bear witness to the Jews. All the heavens and the earth will be witnesses against the Jews if they turn against God.

There were several occasions when Moses called upon heaven and earth to bear witness to the free will of the Israelites. "I call heaven and earth to witness against you today, that I have set before you life and death, the blessing and the curse. So choose life in order that you may live, you and your descendants." (Deut. 30:19). "Assemble to me all the elders of your tribes and your officers, that I may speak these words in their hearing and call the heavens and the earth to witness against them. For I know that after my death, you will become corrupt and turn from the way which I have commanded you; and evil will befall you in the latter days, for you will do that which is evil in the sight of Y<sup>e</sup>howah, provoking Him to anger with the work of your hands." (Deut. 31:28–29). The witness of the heavens and the earth was not the witness of some land and a great sky, but this was the witness of man and of angels. All of mankind were called to witness against the Israelites as they have access to God's Word and to these words in particular; all of angelic creation was assembled to observe Israel and the choices that she made.

Treasury of Scriptural Knowledge lists<sup>164</sup> a number of *oath* passages: Deut. 30:18–19 31:28 32:1 Isa. 1:2 Jer. 2:12 6:19 22:29 Ezek. 36:4 Micah 1:2 6:2

Peter Pett: *Certain political decrees discovered among the Canaanite literature at Ugarit also called on heaven and earth as witnesses. Heaven and earth were regularly seen as important witnesses.*<sup>165</sup>

We have this same witness today. We have the witness of the Bible; and we have the history of the Jews in the land. They are in complete agreement, including God's warnings and their removal from the land.

<sup>163</sup> From <https://bible.org/netbible/index.htm?deu4.htm> accessed April 8, 2015 (footnote).

<sup>164</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Deut. 4:26.

<sup>165</sup> From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=4&ch=4> accessed May 13, 2015.

## Deuteronomy 4:26b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
ʾâbad (אָבַד) [pronounced aw <sup>b</sup> -VAHD]	<i>to be lost, to lose oneself, to wander; to perish, to be destroyed; to be ready to perish, to be wretched [miserable or unfortunate]</i>	Qal infinitive absolute	Strong's #6 BDB #1
ʾâbad (אָבַד) [pronounced aw <sup>b</sup> -VAHD]	<i>to be lost, to lose oneself, to wander; to perish, to be destroyed; to be ready to perish, to be wretched [miserable or unfortunate]</i>	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #6 BDB #1
mahêr (מַהֵר) [pronounced mah-HAIR]	<i>quickly, hastily, speedily, soon</i>	adverb (this is also used as a feminine noun); apparently, this is a Piel infinitive absolute	Strong's #4118 BDB #555
min (מִן) [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	Strong's #4480 BDB #577
ʿal (עַל) [pronounced ǵah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
Together, they mean <i>from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to, from</i> . Some translators rendered this <i>away from</i> .			
ʾerets (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:** ...that you will surely perish abruptly from upon this land,... There are the doublings of two verbs in this verse, making it particularly powerful. Moses tells them that they will perish and that they will be destroyed. To begin this verse, we have the Qal infinitive absolute and the Qal imperfect of ʾâbad (אָבַד) [pronounced aw<sup>b</sup>-VAHD] which means *to perish* (Lev. 26:38 Esther 4:16 Joel 1:11) Strong's #6 BDB #1 The final verbs of this verse are the Niphal infinitive absolute and the Niphal imperfect of shâmad (שָׁמַד) [pronounced shaw-MAHD] and it means *to be exterminated, to be destroyed*. Strong's #8045 BDB #1029. The word translated *earth* and then *land* are the exact same word; however, a consistent translation in this verse would sound funny to us. When the Jews will turn to the religion of those around them, God will remove them from the land.

Moses tells them, "If you are not careful and if you do not follow the Lord, you will perish from this land. God is giving this land to you now, but you can lose it through personal corruption."

Moses is the correct person to warn them about all of this. He disobeyed God and he will be kept from ever entering the land.

## Deuteronomy 4:26c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
ʾattem (אַתֶּם) [pronounced aht-TEM]	<i>you all, you guys, you (often, the verb to be is implied)</i>	2 <sup>nd</sup> person masculine plural, personal pronoun	Strong's #859 BDB #61
ʾâbar (אָבַר) [pronounced ʿaw <sup>b</sup> -VAHR]	<i>passing by, passing through; passing over</i>	masculine plural, Qal active participle	Strong's #5674 BDB #716
ʾêth (אֶת) [pronounced ayth]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
Yârʾdên (יַרְדֵּן) [pronounced yarʾ-DAYN]	<i>descender; flowing downward; the watering place; transliterated Jordan</i>	proper noun with the definite article	Strong's #3383 BDB #434
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 <i>there</i> ; hê acts almost like a demonstrative.			
lâmed (ל) [pronounced lʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
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>	Qal infinitive construct with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #3423 BDB #439

**Translation:**...[the land] which you are going over the Jordan [River] to possess. The land that Moses refers to, of course, is the land which Israel will take and then occupy.

## Deuteronomy 4:26d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lôʾ (לֹא or אֵין) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
ʾârak <sup>e</sup> (אָרַךְ) [pronounced aw-RAHK]	<i>to prolong [days]; to make [tent cords] long; to grow long, to continue long, to live long</i>	2 <sup>nd</sup> person masculine plural, Hiphil imperfect	Strong's #748 BDB #73
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

## Deuteronomy 4:26d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿal (עַל) [pronounced gah]	upon, beyond, on, against, above, over, by, beside	preposition of proximity with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #5920, #5921 BDB #752
kîy (כִּי) [pronounced kee]	for, that, because; when, at that time, which, what time	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
ʾâbad (אָבַד) [pronounced aw <sup>b</sup> -VAHD]	to be lost, to lose oneself, to wander; to perish, to be destroyed; to be ready to perish, to be wretched [miserable or unfortunate]	Qal infinitive absolute	Strong's #6 BDB #1
ʾâbad (אָבַד) [pronounced aw <sup>b</sup> -VAHD]	to be lost, to lose oneself, to wander; to perish, to be destroyed; to be ready to perish, to be wretched [miserable or unfortunate]	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #6 BDB #1

**Translation:** [If you do these things], you will not prolong your days in the land [lit., upon it]—you will undoubtedly perish. Moses tells them, I can guarantee you, that if you fall into idolatry, you will suddenly be removed from this land.

As has been pointed out in this context, one of the things which will lead the sons of Israel astray will be false religion. "For they will turn your sons away from following Me to serve other gods; then the anger of Y<sup>e</sup>howah will be kindled against you, and He will quickly destroy you." (Deut. 7:4). "And it will come to pass if you ever forget Y<sup>e</sup>howah your God, and go after other gods and serve them and worship them, I testify against you today that you will surely perish. Like the nations that Y<sup>e</sup>howah makes to perish before you, so you will perish; because you would not listen to the voice of Y<sup>e</sup>howah your God." (Deut. 8:19–20).

Peter Pett: *Judgment would be certain. No more solemn witness could have been called for, for heaven and earth includes all that is in them. Moses was calling on the whole of creation to bear witness, just as in parallel treaties the gods were invoked as witnesses. And what were they to witness? They were to witness God's declaration of the consequences for those who so sinned. That such would soon utterly perish from the land. Rather than prolonging their days on the land they would be utterly destroyed. This was already intended to be the Canaanite's fate. It had been the fate of their own fathers. In one sense it was Moses' fate (he had a harsh lesson in front of his very eyes). If they were unfaithful to the covenant it would also be theirs. The land would not hold those who were unfaithful. That this was delayed when the inevitable happened and they deserted Yahweh was not because of any failure on God's part, but because He displayed with them the longsuffering that He had displayed with the Canaanites.*<sup>166</sup>

Throughout Scripture, Israel is warned about the punishment that God will put upon them. The Treasury of Scriptural Knowledge lists<sup>167</sup> these passages: Deut. 29:28 Lev. 18:28 26:31–35 Joshua 23:16 Isa. 6:11 24:1–3 Jer. 44:22 Ezek. 33:28 Luke 21:24

<sup>166</sup> From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=4&ch=4> accessed May 13, 2015.

<sup>167</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Deut. 4:26.

And has scattered Y<sup>e</sup>howah you [all] in the peoples and you have been left few men of number in the nations, which is driving Y<sup>e</sup>howah you [all] there. Deuteronomy 4:27 Y<sup>e</sup>howah has scattered you [all] among the peoples and you will be left few in number among the nations, where Y<sup>e</sup>howah [might] drive you.

You face the risk that Jehovah will scatter you among the peoples, where you will be few in number in these nations where Jehovah drives you.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	And has scattered Y <sup>e</sup> howah you [all] in the peoples and you have been left few men of number in the nations, which is driving Y <sup>e</sup> howah you [all] there.
Targum of Onkelos	And the Lord will scatter you among the Gentiles, and you will remain as a little people with the nations among whom the Lord will disperse you in captivity.
Latin Vulgate	And scatter you among all nations, and you shall remain a few among the nations, to which the Lord shall lead you.
Peshitta (Syriac)	And the LORD shall scatter you among the nations, and you shall be left few in number among the nations where the LORD your God shall scatter you.
Septuagint (Greek)	And the Lord shall scatter you among all nations, and you shall be left few in number among all the nations, among which the Lord shall bring you.
Significant differences:	The Hebrew has the proper name for God in the first phrase; the Latin does not. The English translation from the targum of the final phrase seems slightly different from the Hebrew.

#### Limited Vocabulary Translations:

Bible in Basic English	And the Lord will send you wandering among the peoples; only a small band of you will be kept from death among the nations where the Lord will send you.
Easy English	He will send you away to live in other countries. Only a few of you will stay alive in the countries where the LORD sends you.
Easy-to-Read Version	The Lord will scatter you among the nations. And only a few of you will be left alive to go to the countries where the Lord will send you.
<i>The Message</i>	GOD will scatter you far and wide; a few of you will survive here and there in the nations where God will drive you.
Names of God Bible	<b>Yahweh</b> will scatter you among the people of the world, and only a few of you will be left among the nations where <b>Yahweh</b> will force you to live.
NIRV	The LORD will drive you out of your land. He will scatter you among the nations. Only a few of you will remain alive there.

#### Thought-for-thought translations; paraphrases:

Common English Bible	The LORD will scatter you among the nations. Only a very few of you will survive in the countries where the LORD will drag you.
Contemporary English V.	Only a few of you will survive, and the LORD will force you to leave the land and will scatter you among the nations.
New Century Version	The LORD will scatter you among the other nations. Only a few of you will be left alive, and those few will be in other nations where the LORD will send you.
New Life Version	The LORD will spread you out among the nations. And there will not be many of you left among the nations where the LORD will drive you.

New Living Translation      For the LORD will scatter you among the nations, where only a few of you will survive.

### Partially literal and partially paraphrased translations:

American English Bible      Then Jehovah will scatter you among all the nations and you will become the minority among all the [people] wherever Jehovah sends you.

International Standard V      Moreover, the LORD will scatter you among the nations, and you'll be fewer in number in the nations where the LORD your God will drive you.

Today's NIV      The LORD will scatter [S Lev 26:33 ; Dt 28:36,64 ; 29:28 ; 1Ki 8:46 ; 2Ki 17:6 ; Ps 44:11 ; 106:27 ; Jer 3:8 ; Mic 1:16 Ne 1:8] you among the peoples, and only a few of you will survive [Isa 17:6 ; 21:17 ; Ob 1:5] among the nations to which the LORD will drive you.

Translation for Translators      And *the rest of you*, Yahweh will force you to go and live among the people of many other nations. Only a few of you will ◀survive/remain alive▶ there.

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear      Yahweh *will* scatter you with the peoples, and you *will* remain numbered persons there in the nations to which Yahweh drives you.

Ferrar-Fenton Bible      ...and the EVER-LIVING will scatter you among the nations, and your remnant shall die as a number among the nations where the EVER-LIVING has driven you.

Jubilee Bible 2000      And the LORD shall scatter you among the peoples, and ye shall be left few in number among the Gentiles, unto whom the LORD shall take you.

Lexham English Bible      And Yahweh will scatter you among the peoples, and you will be left few in number [Literally "people of number," as opposed to people without number] among the nations *to where Yahweh will lead you* [Literally "he will lead Yahweh you there"].

NIV – UK      The LORD will scatter you among the peoples, and only a few of you will survive among the nations to which the LORD will drive you.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)      Yahweh will scatter you among the peoples and only a few of you will remain among the nations where Yahweh will bring you.

The Heritage Bible      And Jehovah shall forcibly scatter you among the peoples, and you shall be left few adult men in number among the peoples where Jehovah shall drive you.

New American Bible (2011)      The LORD will scatter you among the peoples, and there shall remain but a handful of you among the nations to which the LORD will drive you.

New Jerusalem Bible      Yahweh will scatter you among the peoples, and only a small number of you will remain among the nations where Yahweh will have driven you.

New RSV      The LORD will scatter you among the peoples; only a few of you will be left among the nations where the Lord will lead you.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible      *ADONAI* will scatter you among the peoples; and among the nations to which *ADONAI* will lead you away, you will be left few in number.

exeGesés companion Bible      ...and Yah Veh scatter you among the nations and you be few men in number of the people who survive, where Yah Veh drives you.

JPS (Tanakh—1985)      The Lord will scatter you among the peoples, and only a scant few of you shall be left among the nations to which the Lord will drive you.

Kaplan Translation	God will then scatter you among the nations, and only a small number will remain among the nations to which God will lead you.
Orthodox Jewish Bible	And Hashem shall scatter you among the amim; ye shall be left few in number among the Goyim, where Hashem shall lead you.

### Expanded/Embellished Bibles:

The Expanded Bible	The Lord will scatter you among the other nations. Only a few of you will be left alive, and those few will be in other nations where the Lord will send [lead] you.
The Geneva Bible	And the LORD shall [So that his curse shall make his former blessings of no effect.] scatter you among the people, and ye shall be left few in number among the nations, where the LORD shall bring you; ...
Kretzmann's Commentary	And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, where the Lord shall lead you, Lev. 26:33. All the judgments of the Lord upon His disobedient people are here included, down to the time of the Romans and the destruction of Jerusalem in 70 A.D.
NET Bible®	Then the Lord will scatter you among the peoples and there will be very few of you [ <i>Heb</i> "you will be left men (i.e., few) of number."] among the nations where the Lord will drive you.
The Voice	The Eternal will scatter <i>what's left of</i> you among all the other nations. Only a few of you will be left in each of the nations He takes you to.

### Literal, almost word-for-word, renderings:

Concordant Literal Version	Yahweh will cause you to scatter among the peoples, and you will remain adult males of a small number among the nations where Yahweh shall lead you.
Context Group Version	And YHWH will scatter you {pl} among the peoples, and you {pl} shall be left few in number among the nations, where YHWH shall lead you {pl} away.
Darby Translation	And Jehovah will scatter you among the peoples, and ye shall be left a small company [Lit. 'men of number,' or 'that can be numbered:' a usual idiom; see Gen. 34.30; 1Chron. 16.19; Ps. 105.12; and cf. ch. 33.6; Jer. 44.28. ] among the nations to which Jehovah will lead you.
<i>Emphasized Bible</i>	...and Yahweh will scatter you among the peoples,—and ye shall have left remaining of you men easily counted, among the nations where Yahweh will drive you;...
English Standard Version	And the LORD will scatter you among the peoples, and you will be left few in number among the nations where the LORD will drive you.
Green's Literal Translation	And Jehovah shall scatter you among the peoples, and you shall be left few in number among the nations to which Jehovah shall lead you away.
God's Truth (Tyndale)	And Jehovah will scatter you among the peoples, and ye shall be left a small company among the nations to which Jehovah will lead you.
Updated Bible Version 2.11	And Yahweh will scatter you+ among the peoples, and you+ will be left few in number among the nations, where Yahweh will lead you+ away.
Webster's Bible Translation	And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, where the LORD shall lead you.
Young's Updated LT	And Jehovah has scattered you among the peoples, and you [all] have been left few in number among the nations, where Jehovah leads you.

<b>The gist of this verse:</b>	If the Israelites turn away from God, they will be scattered among the nations and they will be few in number.
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## Deuteronomy 4:27a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
pûwts (פּוּצַת) [pronounced poots]	to scatter, to send abroad; to agitate [harass] [anyone]; to pour out [used metaphorically of anger]; to spread oneself abroad; to cause [things] to be scattered [dispersed]	3 <sup>rd</sup> person masculine singular, Hiphil perfect	Strong's #6327 BDB #806
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as Jehovah, Yahweh, Y <sup>e</sup> howah	proper noun	Strong's #3068 BDB #217
'êth (אֵת) [pronounced ayth]	you; untranslated mark of a direct object; occasionally to you, toward you	sign of the direct object affixed to a 2 <sup>nd</sup> person masculine plural suffix	Strong's #853 BDB #84
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	in, into, at, by, near, on, with, before, against, by means of, among, within	a preposition of proximity	No Strong's # BDB #88
'ammîym (עַמִּים) [pronounced ghahm-MEEM]	peoples, nations; tribes [of Israel]; relatives of anyone	masculine plural collective noun with the definite article	Strong's #5971 BDB #766

**Translation:** Y<sup>e</sup>howah has scattered you [all] among the peoples... Moses warns the Jews that God will scatter them among the other people (which God eventually did do). If they rejected God, God would reject them.

Peter Pett: *The result of rebellion would be that they would be scattered among the nations (compare Deuteronomy 28:64; Leviticus 26:33), as those who rebelled against God at Babel were so scattered (Genesis 11:8), and as the Canaanites before Israel in the land were to be driven out and thus scattered (Exodus 23:28-31). And they would be decimated so that they were few in number. Few in number is the opposite state to being as the stars of heaven for multitude (Deuteronomy 1:10; Deuteronomy 10:22). Compare here Deuteronomy 28:62. This would be their punishment. It was the inevitable consequence for peoples driven from their own countries in all directions. Disease, the sword and starvation would follow inevitably for many as they became refugees wherever they were, seeking a place to rest. There is no thought here of the Exile. The thought is rather of the practical effect of being driven out of the land, seeking refuge in many countries.*<sup>168</sup>

This warning is a theme of the prophets to Israel.

The Pulpit Commentary: *How remarkably has this testimony been fulfilled in the rooting out of both Judah and Israel from their own land; in their scattering throughout the nations, in every region and country under heaven; in their preservation amidst all vicissitudes as a distinct people; in the conformity to alien worships, customs, and beliefs, to which they have so often been compelled; in the miseries and indignities which they have endured! Surely we are entitled to ask from the unbeliever*

<sup>168</sup> From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=4&ch=4> accessed May 13, 2015.

that he should give us, when rejecting revelation, some satisfactory explanation of these coincidences.<sup>169</sup>

### Deuteronomy 4:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
shâ'ar (שָׂאָר) [pronounced shaw-AHR]	to remain, to be left over	2 <sup>nd</sup> person masculine plural, Niphal perfect	Strong's #7604 BDB #983
math (מָט) [pronounced math]	male, man, male offspring; few, few men however, there is not an emphasis here upon sex or gender	masculine plural construct	Strong's #4962 BDB #607
miç <sup>e</sup> phâr (מִצְפָּאָר) [pronounced mis <sup>e</sup> -FAWR]	number, counted, numerical total; a recounting, a narration	masculine singular noun	Strong's #4557 BDB #708
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	in, into, at, by, near, on, with, before, against, by means of, among, within	a preposition of proximity	No Strong's # BDB #88
gôwyîm (גּוֹיִּם) [pronounced goh-YIHM]	Gentiles, [Gentile] nations, people, peoples, nations	masculine plural noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #1471 BDB #156

Also spelled gôwyîym (גּוֹיִּיִם) [pronounced goh-YEEM].

**Translation:** ...and you will be left few in number among the nations,... This is in contrast to having sons and grandsons. They will be few in number. There will be Jews throughout the world, but there will not be many of them.

The Pulpit Commentary: *The history of the Jews is an unanswerable argument in favor of the truth of prophecy and the reality of Divine revelation. The singularity of that history is such as can only be fully accounted for on the idea of a supernatural Providence interesting itself in their fortunes; but the strangest fact is in that, their own sacred books, this wonderful history is predicted with minute precision. The Book of Deuteronomy furnishes a series of these predictions, the extraordinary character of which is not removed by any date to which the book may be assigned. We may read this passage first as a prophecy, then as a warning.*<sup>170</sup>

I believe the correct rendering of this verse allows us a brief aside. The *men of counting* (indicating a small population) refers to those who remain in the land, not to those who are *among the nations*. This verse begins with Y<sup>e</sup>howah scattering the Jews among the peoples, mentions that there will be only a countable number left in the land, and resumes with the scattering in the nations. That is, *few in number* does not pertain to the number of Israelites found in the nations to but to the number of Israelites who remain in the land God gave them.

God will, on several occasions, drive the Jews out of the land, for a variety of reasons, one of which is idolatry. This is marvelous to see this particular prophecy given prior even to their entrance into the Land of Promise. **"Moreover, Y<sup>e</sup>howah will scatter you among all peoples, from one end of the earth to the other end of the earth;**

<sup>169</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Deut. 4:23.

<sup>170</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Deut. 4:23.

and there you will serve other gods, [gods of] wood and stone, which you or your fathers have not known. And among those nations you will find no rest, and there will be no resting place for the sole of your foot; but there Y<sup>e</sup>howah will give you a trembling heart, failing of eyes, and despair of soul." (Deut. 28:64–65) "When they sin against You (for there is no man who does not sin) and You are angry with them and you have delivered them to an enemy, so that they take them away captive to the land of the enemy, far off or near; if they take thought in the land where they have been taken captive, and change their minds and make supplication to You in the land of those who have taken them captive, saying 'We have sinned and have committed iniquity; we have acted wickedly.' If you return to You will all their heart and with all their soul in the land of their enemies who have taken them captive, and pray to You toward their land which You have given to their fathers, the city which You have chosen, and the house which I have built for Your name, then hear their prayer and their supplication in heaven, Your dwelling place, and maintain their cause, and forgive Your people who have sinned against You and all their transgressions which they have committed against You, and make them [objects of] compassion before those who have taken them captive, that they may have compassion on them—for they are Your people and Your inheritance which You have brought forth from Egypt, from the midst of the iron furnace." (1Kings 8:46–51; see also Lev. 26:27–35 Deut. 29:14–29 2Kings 17:5–20 Psalm 106:24–27 Micah 1:16). As our nation becomes more corrupt, we may even find ourselves invaded and scattered. With God's truth comes a great deal of responsibility.

You may point out that the Jews are in the land now. You are mistaken; a very small percentage of the population of Jews are in the land and they face continual bloodshed and difficulty; and their land is no longer a land flowing with milk and honey. When God brings them back into the land, then, after seven years, we will see great peace and prosperity. What we have there is a population of Jews just as we have such a population found in almost every nation under the heavens. There will be no peace for them in that land and there will be no prosperity in that land. Don't misunderstand me—we are not to add to their difficulties, unless we desire severe discipline from God. Even though the Age of Israel has been suspended for a time, God will still discipline us for anti-Semitism.

### Deuteronomy 4:27c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
nâhag (נָהַג) [pronounced naw-HAHG]	<i>to drive away, to cause to drive away; to lead on [off], to guide</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #5090 BDB #624
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
ʾêth (אֶת) [pronounced ayth]	<i>you; untranslated mark of a direct object; occasionally to you, toward you</i>	sign of the direct object affixed to a 2 <sup>nd</sup> person masculine plural suffix	Strong's #853 BDB #84
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 <i>there</i> ; hê acts almost like a demonstrative.			
It appears that ʾăsher, later followed by shâm, can be translated <i>where</i> .			

**Translation:** ...where Y<sup>e</sup>howah [might] drive you. They would be few in number where God drives them to.

V. 27 reads: Y<sup>e</sup>howah has scattered you [all] among the peoples and you will be left few in number among the nations, where Y<sup>e</sup>howah [might] drive you. This stands true to this day.

And you [all] have served gods [= elohim], a work of [two] hands of man, wood and stone, which cannot see and cannot hear and cannot eat and cannot smell.

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And [out of this land], you [all] will serve [phoney] gods [= elohim], [which are] the works of man's hands, [made of] wood and stone, which [gods] cannot see and cannot hear and cannot eat and cannot smell.

And when you are thrown out of the land, you will serve these phoney gods which are simply made from wood and stone by men—these idols cannot see, hear, eat or smell. They are altogether useless!

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	And you [all] have served gods [= elohim], a work of [two] hands of man, wood and stone, which cannot see and cannot hear and cannot eat and cannot smell.
Targum of Onkelos	And there will you <u>be constrained to serve the worshippers of</u> idols, the work of men's hands, of wood and stone, which see not, nor hear, nor eat, nor smell.
Latin Vulgate	And there you shall serve gods, that were framed with men's hands: wood and stone, that neither see, nor hear, nor eat, nor smell.
Peshitta (Syriac)	And there you shall serve gods, the work of mens hands, of wood and stone, which neither see nor hear nor eat nor smell.
Septuagint (Greek)	And there you shall serve other gods, the works of the hands of men, wood and stones, which cannot see, nor can they hear, nor eat, nor smell.

Significant differences: The targum has some additional text.

#### Limited Vocabulary Translations:

Bible in Basic English	There you will be the servants of gods, made by men's hands, of wood and stone, having no power of seeing or hearing or taking food or smelling.
Easy English	There you will obey gods that men have made out of wood and stone. These gods cannot see or hear. They cannot use their mouths or their noses.
Easy-to-Read Version	There you will serve gods made by men—things made of wood and stone that can't see or hear or eat or smell!
<i>The Message</i>	There you can worship your homemade gods to your hearts' content, your wonderful gods of wood and stone that can't see or hear or eat or smell.
Names of God Bible	There you will worship wooden and stone gods made by human hands. These gods can't see, hear, eat, or smell.
New Simplified Bible	»You will serve gods that are the work of men's hands. Made of wood and stone. They cannot see, hear, eat or smell.

#### Thought-for-thought translations; paraphrases:

Common English Bible	There you will worship other [LXX; MT lacks other.] gods, made of wood and stone by human hands-gods that cannot see, listen, eat, or smell.
Contemporary English V.	There you will have to worship gods made of wood and stone, and these are nothing but idols that can't see or hear or eat or smell.
The Living Bible	There, far away, you will worship idols made from wood and stone, idols that neither see nor hear nor eat nor smell.
New Life Version	There you will work for gods made by man's hands out of wood and stone. They do not see or hear or eat or smell.

New Living Translation      There, in a foreign land, you will worship idols made from wood and stone-gods that neither see nor hear nor eat nor smell.

### Partially literal and partially paraphrased translations:

American English Bible      And there you will serve other gods that men make with their hands from wood and stones. gods that can't see, hear, eat, or smell.  
 International Standard V      There you'll serve gods made by human hands, servingk trees and stones that cannot see, hear, eat, nor smell.  
 Translation for Translators      When you are in those nations, you will worship gods that are made of wood and stone, gods made by humans, gods that cannot see anything or hear anything or eat anything or smell anything.

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear      You will serve the gods there, the handiwork of human hands, wood and stone, which see not, hear not, eat not, and never inhale.  
 Ferrar-Fenton Bible      And you shall there serve gods made by human hands ! - of wood, and stone ; who cannot see, or hear, or eat, or breathe !  
 Lexham English Bible      And you will there serve gods *made by human hands* [Literally "the work of the hands of human"], of wood and stone, *gods* that cannot see and cannot hear and cannot eat and cannot smell.  
 NIV – UK      There you will worship man-made gods of wood and stone, which cannot see or hear or eat or smell.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)      There you will be obliged to serve their gods, gods made by human hands, gods of wood and stone, which do not see or hear, or eat or feel.  
 The Heritage Bible      And there you shall serve gods, the work of men's hands, wood and stone, which do not see, and do not hear, and do not eat, and do not smell.  
 New American Bible (2002)      There you shall serve gods fashioned by the hands of man out of wood and stone, gods which can neither see nor hear, neither eat nor smell.  
 New American Bible (2011)      There you shall serve gods that are works of human hands, of wood and stone, gods which can neither see nor hear, neither eat nor smell. Dt 28:64; 29:17; Lev. 26:30-39; Ps 115:4-8; 135:15-18; Is 44:9-20.  
 New Jerusalem Bible      There you will serve gods made by human hand, of wood and of stone, that cannot see or hear, eat or smell.  
 New RSV      There you will serve other gods made by human hands, objects of wood and stone that neither see, nor hear, nor eat, nor smell.

### Jewish/Hebrew Names Bibles:

exeGesés companion Bible      And there you serve elohim, the work of human hands - timber and stone, which neither see nor hear nor eat nor scent..  
 JPS (Tanakh—1985)      There you will serve man-made gods of wood and stone, that cannot see or hear or eat or smell.  
 Kaplan Translation      There you will serve gods that men have made out of wood and stone, which cannot see, hear, eat or smell.  
 Orthodox Jewish Bible      And there ye shall serve elohim, the work of men's hands, etz (wood) and even (stone), which neither see, nor hear, nor eat, nor smell.

### Expanded/Embellished Bibles:

The Expanded Bible	There you will ·worship [serve] gods made by ·people [ <sup>h</sup> human hands], gods made of wood and stone, that cannot see, hear, eat, or smell.
Kretzmann's Commentary	And there, in the captivity and in the final dispersal among the nations, ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell, Psalm 115:4-5; Psalm 135:15-16; Isa. 44:9; Isa. 46:7. Having rejected Jehovah, they would find themselves condemned by Him in being given up to the foolishness of their idolatrous hearts.
The Voice	And there you will worship <i>useless</i> items made of wood and stone carved by human beings, <i>so-called</i> "gods" that can't see or hear or eat or smell.

### Literal, almost word-for-word, renderings:

Concordant Literal Version	And there you will serve other elohim, the work of human hands, of wood and stone which are neither seeing nor hearing, neither eating nor smelling.
Context Group Version	And there you {pl} shall serve gods, the work of man's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.
English Standard Version	And there you will serve gods of wood and stone, the work of human hands, that neither see, nor hear, nor eat, nor smell.
Green's Literal Translation	And there you shall serve other gods, the work of man's hands, wood and stone, which cannot see, nor hear, nor eat, nor smell.
God's Truth (Tyndale)	And the Lord shall scatter you among nations, and you shall be left few in number among the people where the Lord shall bring you: and there you shall serve gods which are the works of mans hand, wood and stone which neither see nor hear nor eat nor smell. V. 27 is included for context.
Young's Updated LT	And you [all] have served there gods, work of man's hands, wood and stone, which see not, nor hear, nor eat, nor smell.

<b>The gist of this verse:</b>	In these other lands, the Jews would find themselves serving other gods, those made by men's hands.
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### Deuteronomy 4:28a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (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
ʿâbad (עָבַד) [pronounced <i>gaw<sup>b</sup>-VAHD</i> ]	<i>to work, to serve, to labor; to be a slave to</i>	2 <sup>nd</sup> person masculine plural, Qal perfect	Strong's #5647 BDB #712
ʿêlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated elohim, Elohim</i>	masculine plural noun	Strong's #430 BDB #43

Context inevitably tells us whether this is the God, the Creator of the Universe, or foreign gods, which are the result of fertile imagination at best and representative of demons at worst. They are distinguished in a variety of ways (1) there will be the word *other* associated with the Hebrew word (Ex. 20:3 23:13 Joshua 24:2); (2) there will be a modifying word to indicate that *gods* is different from the God (Ex. 18:11); (3) the word *gods* is specifically differentiated from Y<sup>e</sup>howah in the immediate context (Ex. 22:19); (4) God would be associated with a singular verb (Deut. 4:34) and gods with plural verbs (Ex. 32:1, 23); (5) or gods will be modified by *foreign* or *of the Gentiles* (Gen. 35:2, 4 Deut. 31:16 2Kings 18:33).

## Deuteronomy 4:28a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâm (שָׁם) [pronounced shawm]	<i>there; at that time, then; therein, in that thing</i>	adverb	Strong's #8033 BDB #1027

**Translation:** And [out of this land], you [all] will serve [phoney] gods [= elohim],... The is a particular relationship between Israel and the True God; and they can lose much of this relationship when they are outside of the land (and they are outside of the land based upon their own volition). Out of the land, they will serve phoney gods.

## Deuteronomy 4:28b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ma'ăseh (מַעֲשֶׂה) [pronounced mah-ġa-SEH]	<i>deed, act, action, work, production, that which is done; that which is produced [property, goods, crops]; that which anyone makes or does; a course of action; a business</i>	masculine singular construct	Strong's #4639 BDB #795
yâdayim (יָדַיִם) [pronounced yaw-dah-YIHM]	<i>[two] hands; both hands figuratively for strength, power, control of a particular person</i>	feminine dual construct	Strong's #3027 BDB #388
'âdâm (אָדָם) [pronounced aw-DAWM]	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun	Strong's #120 & #121 BDB #9
The word <i>the Adam</i> can mean <i>man, mankind, humankind, men, human beings</i> .			
'êts (עֵץ) [pronounced ġayts]	<i>tree, wood; wooden post, [wooden] stake, a staff; gallows; [collectively for] a forest of trees</i>	masculine singular noun	Strong's #6086 BDB #781
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, 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
'eben (אֶבֶן) [pronounced EH <sup>B</sup> -ven]	<i>a stone [large or small] [in its natural state, as a building material]; stone ore; used of tablets, marble, cut stone; used of a tool or weapon; a precious stone, gem; rock; a weight of the balance</i>	feminine singular noun	Strong's #68 BDB #6

**Translation:**...[which are] the works of man's hands, [made of] wood and stone,... These are gods which are made by man, and they are made of wood and stone.

We have such things today, such as iPhones and televisions and automobiles. We may not bow down before them, but we give them our time and our energy, sometimes even putting them before loved ones in our lives. How many of us have been drawn into a carefully crafted show, to the exclusion of those around us?

## Deuteronomy 4:28c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăšher (אֲשֶׁר) [pronounced uh-SHER]	that, which, when, who, whom; where	relative pronoun	Strong's #834 BDB #81
lô' (לֹא or לוֹ) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
râ'âh (רָאָה) [pronounced raw-AWH]	to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #7200 BDB #906
wê (or vê) (וְ or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹ) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâma' (שָׁמָע) [pronounced shaw- MAHG]	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	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #8085 BDB #1033

**Translation:** ...which [gods] cannot see and cannot hear... However, these manufactured gods cannot see or hear. Recall, that is one of the themes of this chapter. Moses again and again uses the verbs *to see* and *to hear*, in a variety of ways.

Peter Pett: *And in those countries they would be reduced to serving gods which were the work of men's hands, gods who could, he points out sardonically, neither see, hear, eat nor smell. In the beginning this would have been their own choice, for they would have turned to graven images, which was why they would face this suffering in the first place, but now it would also be thrust on them, for they would have no Central Sanctuary and they were outside Yahweh's land, and it may even be forced on them by the country of their exile. The point is that they would have lost all the blessings of the covenant.*<sup>171</sup>

Will I live to see a time when there are robots or computers that are able to compete for our attention? Even now, there are those who place their computers and online relationships over their real ones (potential real ones).

Similarly, I cannot tell you how many coffee shops and restaurant tables I have seen with people busily fingering their computing devices. Always makes me wonder why they don't go for coffee (or dinner) with the person they are texting.

<sup>171</sup> From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=4&ch=4> accessed May 13, 2015.

## Deuteronomy 4:28d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
lô' (ל or לו) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âkal (אָכַל) [pronounced aw-KAHL]	to eat; to devour, to consume, to destroy	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #398 BDB #37
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
lô' (ל or לו) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
rûwach (רוּחַ) [pronounced ROO-ahkh]	to smell, to perceive an odor; to smell [and be delighted in] to smell with pleasure; to delight in	3 <sup>rd</sup> person masculine plural, Hiphil imperfect	Strong's #7306 BDB #926

**Translation:** ...and cannot eat and cannot smell. There is no life in these god whatsoever. They cannot eat and they cannot smell.

Keil and Delitzsch: *There among the heathen they would be obliged to serve gods that were the work of men's hands, gods of wood and stone, that could neither hear, nor eat, nor smell, i.e., possessed no senses, showed no sign of life. What Moses threatens here, follows from the eternal laws of the divine government. The more refined idolatry of image-worship leads to coarser and coarser forms, in which the whole nature of idol-worship is manifested in all its pitiableness.*<sup>172</sup>

These things are but symbols, standing for, at best, nothing, and, at worst, demon personalities. They have no life of their own. **Why should the nations say, "Where, now, is their God?" But our God is in the heavens; He does whatever He pleases. Their idols are silver and gold—the work of man's hands. They have mouths, but they cannot speak; they have eyes, but they cannot see; they have ears, but they cannot hear; they have noses, but they cannot smell; they have hands, but they cannot feel; they have feet, but they cannot walk. They cannot make a sound with their throat. Those who make them will become like them, everyone who trusts in them (Psalm 115:2–8).**

There is an exclusivity throughout Scripture, Old and New Testaments. Nowhere does the Bible say, "Well, Bob believes in Buddha, Rex believes in Allah, and you believe in Y<sup>e</sup>howah. For all intents and purposes, it's all good." No, instead, worship of anyone or anything else is branded as against God. Deuteronomy 27:15 28:36, 64 29:17 31:29 Hosea 8:6 13:2; Isaiah 2:8, 20, etc. 40:19 41:7 44:9-20 46:6 Jeremiah 2:8 10:1-10. And Jesus continued this theme when He said, **"I am the Way, the Truth and the Life; NO MAN comes to the Father except through Me."** Our God is specific and exclusive, which **doctrine** we will cover in this chapter.

This curse is promised throughout these messages of Moses. **"Y<sup>e</sup>howah will bring you and your king, whom you will set over you, to a nation which neither you nor your fathers have known, and there you will serve other gods, wood and stone." (Deut. 28:36). "So I will hurl you out of this land into the land which you have not known, neither you nor your fathers; and there you will serve other gods day and night, for I will grant you no grace." (Jer. 16:13;**

<sup>172</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Deut. 4:28.

see also Deut. 28:64 29:17). What they would do would be no worse than a person with a statue of Mary or a statue of our Lord. It is equivalent to following other faiths today, apart from the faith delivered to us by Jesus Christ.

I would assume that this was written by Pastor Roy A. Cloud.

### Grace Bible Church's Doctrine of Idolatry

1. Idolatry defined: American College dictionary: "An image or other material object representing a deity to which religious worship is addressed." "A false god"
2. Idolatry is forbidden in the Bible. Exodus 23:24, Deut 4:28, Deut 5:7-8; 6:14; 7:16; 8:19. In the Ten Commandments, the first commandment prohibits mental idolatry and the second prohibits overt idolatry.
3. Idolatry is an attack upon the love of God, which means Spiritual immorality. Jer 3:8-10; Ezek 16:23-43; 23:24-30, Rev 17:1-5
4. Idolatry in the mind precedes idolatry in practice. Judges 2:10-13; Ezek 14:7
5. Idolatry is caused by rejection of the Lord Jesus Christ and non-perception to God's
6. Demons function through idols in the practice of idolatry. Zech 10:2 (Demon influence is very active not only in foreign heathen temples but in modern day churches.) The body is the temple of the Holy Spirit so the saved person cannot be demon possessed. No demon can be in total possession where the Holy Spirit resides but Christians can be influenced by evil, which is satanic influence. We are either influenced by the Word of God or Evil. To be influenced by the Bible will cause us to think God thoughts-to be influenced by evil will cause us to think satanic thoughts.
7. When Christians desire to find happiness apart from God's plan, which is consistent, daily, prayer and Bible study they will become saturated with the cheap substitutes of life. Eph 4:17-19; 5:1-5; Gal 5:16-23 Unhappy, miserable, frustrated Christians will, apart from God's plan, search for satisfaction either in lasciviousness or asceticism. Lasciviousness: involvement in overt, corporeal tangible lustful activities. Lust for approval; lust for material possessions, lust for power, lust for fornication, lust for uncleanness (lewdness); lust for rivalries, strife, seditions and heresies. Asceticism: one who practices religious austerities; strict in religious practices. One who either emphasizes the things he doesn't do (self-denial and pride) or emphasizes what he does (religious virtues and pride) Often there is the worship of religious experiences or the worship of important personalities.
8. In 1Cor 10:19-21 idolatry is called the Devil's communion table.
9. Since idolatry is related to the mental and emotional aspects of the soul, often idolatry results in mental illness; fear Jer 50:38
10. Idolatry is also related to sexual sins as in Ezek 22:3-18; 23:37-49.
11. Idolatry affects both soul and body as revealed in 1 Cor 6:9.
12. Idolatry brings judgment to a nation. Isa 2:8; 2:18-20; 21:9; 36:18-20; 37:12-19; Jer 3:6-11; 2:27-30; 7:17-20; 17:1-4 and Ezek 6:4-6

From <http://www.gracebiblechurchbaytown.org/uploads/1/0/1/6/10165395/idolatry.pdf> accessed April 2, 2015.

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Treasury of Scriptural Knowledge lists<sup>173</sup> a number of passages related to Israel and idolatry: Ex. 32:7 Deut. 4:16 31:16-18, 29 Judges 2:8-15 2Kings 17:17-19 21:2, 14-16 2Chron. 36:12-16 Hosea 9:9 1Cor. 10:22.

All of the quotations below are taken from the ESV; capitalized. They all look at the same warning; that God will remove the people of Israel from the land He has given them.

Moses, speaking in the power of the Holy Spirit, is also warning Israel on behalf of God.

<sup>173</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Deut. 4:25.

## Comparing God's Warnings to Israel

Moses warns Israel: "When you father children and children's children, and have grown old in the land, if you act corruptly by making a carved image in the form of anything, and by doing what is evil in the sight of the LORD your God, so as to provoke Him to anger, I call heaven and earth to witness against you today, that you will soon utterly perish from the land that you are going over the Jordan to possess. You will not live long in it, but will be utterly destroyed. And the LORD will scatter you among the peoples, and you will be left few in number among the nations where the LORD will drive you. And there you will serve gods of wood and stone, the work of human hands, that neither see, nor hear, nor eat, nor smell." (Deut. 4:25–28)

Moses warns Israel: "If you are not careful to do all the words of this law that are written in this book, that you may fear this glorious and awesome name, the LORD your God, then the LORD will bring on you and your offspring extraordinary afflictions, afflictions severe and lasting, and sicknesses grievous and lasting. And he will bring upon you again all the diseases of Egypt, of which you were afraid, and they shall cling to you. Every sickness also and every affliction that is not recorded in the book of this law, the LORD will bring upon you, until you are destroyed. Whereas you were as numerous as the stars of heaven, you shall be left few in number, because you did not obey the voice of the LORD your God. And as the LORD took delight in doing you good and multiplying you, so the LORD will take delight in bringing ruin upon you and destroying you. And you shall be plucked off the land that you are entering to take possession of it. "And the LORD will scatter you among all peoples, from one end of the earth to the other, and there you shall serve other gods of wood and stone, which neither you nor your fathers have known. And among these nations you shall find no respite, and there shall be no resting place for the sole of your foot, but the LORD will give you there a trembling heart and failing eyes and a languishing soul. Your life shall hang in doubt before you. Night and day you shall be in dread and have no assurance of your life." (Deut. 28:58–66)

God warns Israel: "And I will scatter you among the nations, and I will unsheathe the sword after you, and your land shall be a desolation, and your cities shall be a waste. Then the land shall enjoy its Sabbaths as long as it lies desolate, while you are in your enemies' land; then the land shall rest, and enjoy its Sabbaths. As long as it lies desolate it shall have rest, the rest that it did not have on your Sabbaths when you were dwelling in it. And as for those of you who are left, I will send faintness into their hearts in the lands of their enemies. The sound of a driven leaf shall put them to flight, and they shall flee as one flees from the sword, and they shall fall when none pursues. They shall stumble over one another, as if to escape a sword, though none pursues. And you shall have no power to stand before your enemies. And you shall perish among the nations, and the land of your enemies shall eat you up. And those of you who are left shall rot away in your enemies' lands because of their iniquity, and also because of the iniquities of their fathers they shall rot away like them." (Lev. 26:33–39)

Nehemiah looks back: And I said, "O LORD God of heaven, the great and awesome God who keeps covenant and steadfast love with those who love him and keep his commandments, let your ear be attentive and your eyes open, to hear the prayer of your servant that I now pray before you day and night for the people of Israel your servants, confessing the sins of the people of Israel, which we have sinned against you. Even I and my father's house have sinned. We have acted very corruptly against you and have not kept the commandments, the statutes, and the rules that you commanded your servant Moses. Remember the word that you commanded your servant Moses, saying, 'If you are unfaithful, I will scatter you among the peoples, but if you return to me and keep my commandments and do them, though your outcasts are in the uttermost parts of heaven, from there I will gather them and bring them to the place that I have chosen, to make my name dwell there.' They are your servants and your people, whom you have redeemed by your great power and by your strong hand." (Neh. 1:5–10)

Some commentary ought to be added here.

**Chapter Outline**

**Charts, Graphics and Short Doctrines**

One of the few reasons why the book of Deuteronomy is given a late date is, some scholars simply do not like the idea that Moses, before the people entered into the Land of Promise, prophesied of a time when they would be

thrown out of the Land of Promise. Fulfilled prophecy in the Bible is simply a fact. No matter how hard you try to get rid of this or that prophecy, or claim that this or that passage was really written after the fact, there will always remain far more passages of prophecy which cannot be removed (Isa. 53 for instance; or other prophecies in Isaiah about the 1<sup>st</sup> advent of our Lord). How much sense does it make to try to turn this prophecy into a non-prophecy, when there are far more precise prophecies found in Isaiah or Micah which simply cannot be intellectually wished away? You see, in the Dead Sea Scrolls, we have actual copies of these ancient books, kept in a library 100 years before the birth of Jesus Christ. We also have a well-accepted Greek translation of the Old Testament, written long before the era of Jesus Christ, as it was used throughout the ancient world (since most Jews spoke Greek). And these ancient prophetic books, found among the Dead Sea Scrolls and in the Greek Septuagint, all prophecy the Lord Jesus Christ. So, even if you could somehow remove Deuteronomy from this era in order to say that Moses really did not make such a prophecy—that still leaves a much larger number of prophecies which cannot be moved to a different date and time. If the more precise and important prophecies of Jesus Christ cannot be easily questioned; then why bother to question the book of Deuteronomy, which contains far less by way of prophecy?

We might as well accept that Moses was prophetic as well. Coffman: *It actually happened exactly as Moses prophesied here. Israel became prosperous and they turned greedily after the licentiousness of the old Canaanite gods, the Baalim, with their shameful orgiastic, sexually oriented debaucheries, and it was not long until both the northern and southern [territories of] Israel were corrupted. There is abundant evidence of all this in the minor prophets.*<sup>174</sup>

If you actually bother to investigate the huge amount of evidence that the Bible is what it purports to be (the Word of God) and that Jesus is Who He claims to be (the Son of God); then you will be forced intellectually accept these things. One of the people who does the best job of laying out all the evidence to where, it is impossible (in my opinion) to refute it is **Josh McDowell**. His **New Evidence** and **Evidence that Demands a Verdict** are the best books I have read dealing with these topics.

Coffman: *right here we have Moses' prediction of what would happen after Israel was seduced by the false gods of Canaan. This prophecy was written in 1400 B.C., and the exile took place about eight centuries later.*<sup>175</sup>

And you all have sought from there Y<sup>e</sup>howah your Elohim and you [all] have found Him when you seek Him with all your heart and with all your soul. In the tribulation to you and has found you all the words the these in a latter [time] the days; and you have returned unto Y<sup>e</sup>howah your Elohim and you have listened in His voice. For 'El merciful, Y<sup>e</sup>howah your Elohim will not fail you and He will not destroy you and he will not forget a covenant of your fathers, which He swore to them.

Deuteronomy  
4:29–31

[If] you seek Y<sup>e</sup>howah your Elohim from there [outside of the land], then you will find Him if you seek Him with all your heart and with all your soul. During your tribulation, all these words will find you, in the latter days, and you will return to Y<sup>e</sup>howah your Elohim and you will obey His voice. For God [= 'El] [is] merciful. Y<sup>e</sup>howah your Elohim will not fail you, nor will He destroy you, nor will He forget the covenant [that He made with] your fathers, which [covenant] He swore to them.

If you seek Jehovah your God from there—from outside of the land—and if you seek Him with all your heart and soul, then you will find Him. When in your tribulation, if these words find you in the later days, then you will return to Jehovah your God and you will obey Him. God is merciful. Jehovah your God will not fail you at that time; He will never completely destroy you; and He will never forget the covenant that He swore to your fathers.

<sup>174</sup> From <http://www.studydrive.org/commentaries/bcc/view.cgi?bk=4&ch=4> accessed May 11, 2015.

<sup>175</sup> From <http://www.studydrive.org/commentaries/bcc/view.cgi?bk=4&ch=4> accessed May 11, 2015.

Here is how others have translated this verse:

### Ancient texts:

Masoretic Text (Hebrew)	And you all have sought from there Y <sup>e</sup> howah your Elohim and you [all] have found Him when you seek Him with all your heart and with all your soul. In the tribulation to you and has found you all the words the these in a latter [time] the days; and you have returned unto Y <sup>e</sup> howah your Elohim and you have listened in His voice. For 'El merciful, Y <sup>e</sup> howah your Elohim will not fail you and He will not destroy you and he will not forget a covenant of your fathers, which He swore to them.
Targum of Onkelos	But if there you seek <u>to return to the fear of</u> the Lord your God, you shall find <u>mercy</u> , <u>when you seek before</u> Him with all your heart and with all your soul. When you suffer oppression, and all these things <u>come upon</u> you in the end of the days, and you be <u>converted to the fear of</u> the Lord your God, and obey His Word; for the Lord our God is a merciful God; He will not forsake you, nor destroy you, nor forget the covenant of your fathers which He sware unto them.
Latin Vulgate	And when you will seek there the Lord your God, you will find Him: yet so, if you seek Him with all your heart, and all <u>the affliction of</u> your soul. After all the things aforesaid will find you, in the latter time you will return to the Lord your God, and will hear his voice. Because the Lord your God is a merciful God: he will not leave you, nor altogether destroy you, nor forget the covenant, by which he swore to your fathers.
Peshitta (Syriac)	But if from there you shall seek the LORD your God, you shall find Him, if you search for Him with all your heart and with all your soul. When you are in tribulation, and all these things are <u>come upon</u> you in the latter days, if you return to the LORD your God and shall be obedient to his voice (For the LORD your God is a merciful God), <u>he will not destroy you, neither forsake you</u> , nor forget the covenant which he swore to your fathers.
Septuagint (Greek)	And there you shall seek the Lord your God, and you shall find Him whenever you shall seek Him with all your heart, and with all your soul in your affliction. And all these things shall <u>come upon</u> you in the last days, and you shall turn to the Lord your God, and shall hearken to His voice. Because the Lord your God is a merciful God; He will not forsake you, nor destroy you; He will not forget the covenant of your fathers, which the Lord swore to them.
Significant differences:	The targum and the Latin both have some additional phrases in the first sentence. The translation <i>come upon</i> (in the targum, Syriac and Greek) is legitimate for <i>to find</i> . The targum has <i>converted to the fear of</i> rather than <i>return to</i> .

Near the end of this passage, the Syriac has two phrases turned around.

### Limited Vocabulary Translations:

Bible in Basic English	But if in those lands you are turned again to the Lord your God, searching for him with all your heart and soul, he will not keep himself from you. When you are in trouble and all these things have come on you, if, in the future, you are turned again to the Lord your God, and give ear to his voice: Because the Lord your God is a God of mercy, he will not take away his help from you or let destruction overtake you, or be false to the agreement which he made by an oath with your fathers.
Easy English	But even then, if you look for the <i>LORD</i> your God, you will find him. You must really want to find him. If you do, you will certainly find him. When trouble happens to you in future days, you will return to him. When all these bad things have happened to you, you will obey him again.

Easy-to-Read Version	<p>This is because the <i>LORD</i> your God is kind and good. He will not leave you or kill you. He will not forget the promise that he made to your ancestors. This is a serious promise and God will not forget it.</p> <p>But there in these other lands you will look for the Lord your God. And if you look for him with all your heart and soul, you will find him. When you are in trouble—when all those things happen to you—then you will come back to the Lord your God and obey him. The Lord your God is a merciful God! He will not leave you there. He will not destroy you completely. He will not forget the Agreement that he made with your ancestors.</p>
Good News Bible (TEV)	<p>There you will look for the <i>LORD</i> your God, and if you search for him with all your heart, you will find him. When you are in trouble and all those things happen to you, then you will finally turn to the <i>LORD</i> and obey him. He is a merciful God. He will not abandon you or destroy you, and he will not forget the covenant that he himself made with your ancestors.</p>
<i>The Message</i>	<p>But even there, if you seek God, your God, you'll be able to find him if you're serious, looking for him with your whole heart and soul. When troubles come and all these awful things happen to you, in future days you will come back to God, your God, and listen obediently to what he says. God, your God, is above all a compassionate God. In the end he will not abandon you, he won't bring you to ruin, he won't forget the covenant with your ancestors which he swore to them.</p>
NIRV	<p>Perhaps while you are there, you will seek the Lord your God. You will find him if you seek him with all your heart and with all your soul. All the things I've told you about might happen to you. And you will be in trouble. But later you will return to the Lord your God. You will obey him. The Lord your God is tender and loving. He won't leave you or destroy you. He won't forget the covenant he made with your people of long ago. He gave his word when he made it.</p>
New Simplified Bible	<p>»From there you will seek Jehovah your God with all your heart and with all your being. And you will find him!</p> <p>»When you are in trouble (distress) and all these things happen to you in the latter days, turn to Jehovah your God and obey his voice.</p> <p>»Jehovah your God is a merciful God. He will not forsake you. He will not destroy you, nor forget the covenant he made with your fathers.</p>

### Thought-for-thought translations; paraphrases:

Common English Bible	<p>You will seek the Lord your God from there, and you will find him[e] if you seek him with all your heart and with all your being. In your distress, when all these things happen to you in the future, you will return to the Lord your God and you will obey his voice, because the Lord your God is a compassionate God. He won't let you go, he won't destroy you, and he won't forget the covenant that he swore to your ancestors.</p>
Contemporary English V.	<p>In all of your troubles, you may finally decide that you want to worship only the <i>LORD</i>. And if you turn back to him and obey him completely, he will again be your God. The <i>LORD</i> your God will have mercy--he won't destroy you or desert you. The <i>LORD</i> will remember his promise, and he will keep the agreement he made with your ancestors.</p>
New Berkeley Version	<p>"Then you will there seek the <i>LORD</i> your God, and you shall find Him, when you seek for Him with all your heart and with all your soul. In later times, when anguish is yours and all these experiences overtake you, then you will return to the <i>LORD</i> your God, and you will listen to Him; for the <i>LORD</i> your God is a merciful God; He will not abandon you or destroy you; neither will He forget the covenant made on oath with your fathers.</p>
New Century Version	<p>But even there you can look for the <i>LORD</i> your God, and you will find him if you look for him with your whole being. It will be hard when all these things happen to you.</p>

New Life Version	<p>But after that you will come back to the LORD your God and obey him, because the LORD your God is a merciful God. He will not leave you or destroy you. He will not forget the Agreement with your ancestors, which he swore to them.</p> <p>But from there you will look for the Lord your God. And you will find Him if you look for Him with all your heart and soul. When you are in trouble and all these things have happened to you in later days, you will return to the Lord your God and listen to His voice. For the Lord your God is a God of loving-pity. He will not leave you or destroy you or forget the agreement He promised to your fathers.</p>
New Living Translation	<p>But from there you will search again for the Lord your God. And if you search for him with all your heart and soul, you will find him.</p> <p>"In the distant future, when you are suffering all these things, you will finally return to the Lord your God and listen to what he tells you. For the Lord your God is a merciful God; he will not abandon you or destroy you or forget the solemn covenant he made with your ancestors.</p>

### Partially literal and partially paraphrased translations:

American English Bible	<p>'But if you search for Jehovah your God there, you'll find Him. For, whenever you are oppressed and you search for Him with all your hearts and souls, [you will find Him]. and that's what will happen to you in the last days. Then you must turn to Jehovah your God and listen to His voice; because Jehovah your God is also a God of pity, so He won't forget the Sacred Agreement that He promised to your ancestors, and He won't leave you or destroy you.</p>
International Standard V	<p>If from there you will seek the LORD your God, then you will find him if you seek him with all your heart and soul. In your distress, when all these things happen to you in days to come and you return to the LORD your God, then you will hear his voice. For God is compassionate. The LORD your God won't fail you. He won't destroy you or forget the covenant that he confirmed with your ancestors."</p>
New Advent (Knox) Bible	<p>There, if thou wilt have recourse to the Lord thy God, if thou wilt but have recourse to him with all thy heart, in the bitterness of thy tribulation, thou wilt find him again. Yes, when all these threats have come home to thee, thou wilt turn back to the Lord thy God at last, and listen to his voice. The Lord thy God is a God of mercy; he will not forsake thee, will not utterly destroy thee, and will not forget the sworn covenant he made with thy fathers.</p>
Translation for Translators	<p>But while you are there, you will try <i>to know</i> Yahweh your God, and if you try with your entire inner being <i>to know him</i>, he will <i>answer/reveal himself to</i> you. In the future, when you are being mistreated there and all those bad things happen to you, you will again worship only Yahweh and obey him. Yahweh is a God who acts mercifully. <i>If you continue to obey him</i>, he will not abandon you or destroy you or forget the agreement that he solemnly made with your ancestors."</p>

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	<p>Request to find Yahweh your God there. Request him with all your heart and with all your soul. In your persecution, find all these words in your future days: Return to Yahweh your God, and hear his voice. For Yahweh your God is a nurturing God. He <i>will</i> not weaken you, <i>will</i> not destroy you, and <i>will</i> not forget the covenant of your fathers which he swore to them.</p>
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Ferrar-Fenton Bible

But if you should from there entreat your EVER-LIVING God, and decide to seek Him with all your heart, and with all your soul, - strengthen yourselves, and encourage yourselves with all these events, after long periods, and return to your Ever-living God, and listen to His voice ; - for your EVER-LIVING God is a merciful GOD ; - He will not desert you, and will not turn from you, and will not forget the covenant with your fathers, which He swore to them.

**Deuteronomy 4:29 NIV** (graphic); from [wallpaper4God](http://wallpaper4God.com); accessed May 16, 2015.

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988) There you will look for Yahweh, your God, and you will encounter him if you search for him with all your heart and with all your soul in the midst of your anguish. When this happens in the last days, you will return to Yahweh, and you will



listen to his voice. Be cause Yahweh, your God, is a merciful God who will not reject you nor destroy you all, nor forget the Covenant he swore to your fathers. And from there you shall search for Jehovah, your God, and he shall come forth to you, because you will tread seeking him with all your heart and with all your soul. And all these words will come to be upon you in oppression in the last days, and you will turn back to Jehovah, your God, and shall attentively hear his voice, Because Jehovah, your God, is a compassionate God - he will not be slack toward you, and he will not destroy you, and will not forget the covenant of your fathers which he swore to them -.

The Heritage Bible

New Jerusalem Bible

'If, however, from there you start searching once more for Yahweh your God, and if you search for him honestly and sincerely, you will find him. You will suffer; everything I have said will befall you, but in the final days you will return to Yahweh your God and listen to his voice. For Yahweh your God is a merciful God and will not desert or destroy you or forget the covenant which he made on oath with your ancestors.

Revised English Bible

But should you from there seek the LORD your God, you will find him, if it is with all your heart and soul that you search. When you are in distress and all those things happen to you, you will in days to come turn back to the LORD your God and obey him. The LORD your God is a merciful God; he will never fail you or destroy you; he will not forget the covenant with your forefathers which he guaranteed by oath.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible

However, from there you will seek *ADONAI* your God; and you will find him if you search after him with all your heart and being. In your distress, when all these things have come upon you, in the acharit-hayamim, you will return to *ADONAI* your God and listen to what he says; for *ADONAI* your God is a merciful God. He will not fail you, destroy you, or forget the covenant with your ancestors which he swore to them.

exeGesés companion Bible And if from there

you seek Yah Veh your Elohim  
 - and find if you seek him  
 with all your heart and with all your soul  
 - when you are in tribulation  
 and all these words find you  
 - even in the final days,  
 if you turn to Yah Veh your Elohim  
 and hearken to his voice;

**YAH VEh, A MERCIFUL EL**

for Yah Veh your Elohim is a merciful El;  
 he neither lets you loose nor ruins you,  
 nor forgets the covenant of your fathers  
 which he oathed to them.

JPS (Tanakh—1985)

But if you search there for the Lord your God, you will find Him, if only you seek Him with all your heart and soul- when you are in distress because all these things have befallen you and, in the end, return to the Lord your God and obey Him. For the Lord your God is a compassionate God: He will not fail you nor will He let you perish; He will not forget the covenant which He made on oath with your fathers.

Kaplan Translation

Then you will begin to seek God your Lord, and if you pursue Him with all your heart and soul, you will eventually find Him. When you are in distress and all these things have happened to you, you will finally [Literally, 'in the end of days,' possibly a Messianic prophecy.] return to God your Lord and obey Him. God your Lord is a merciful Power, and He will not abandon [(Targum, Rashi; Septuagint). Raphah in Hebrew. Or, 'turn you away' (Saadia), or, 'weaken you' (Ibn Ezra).] you or destroy you; He will not forget the oath He made upholding your fathers' covenant.

Orthodox Jewish Bible

But if from thence thou shalt seek Hashem Eloheicha, thou shalt find Him, if thou seek Him with all thy lev and with all thy nefesh. When thou art in tzar (tribulation), and all these things are come upon thee, even in the acharit hayamim, if thou turn to Hashem Eloheicha and shalt be obedient unto His voice; For Hashem Eloheicha is an El Rachum; He will not abandon thee, neither destroy thee, nor forget the Brit Avoteicha which He swore unto them.

**Expanded/Embellished Bibles:**

*The Amplified Bible*

But if from there you will seek (inquire for and require as necessity) the Lord your God, you will find Him if you [truly] seek Him with all your heart [and mind] and soul and life. When you are in tribulation and all these things come upon you, in the latter days you will turn to the Lord your God and be obedient to His voice. For the Lord your God is a merciful God; He will not fail you or destroy you or forget the covenant of your fathers, which He swore to them.

The Expanded Bible

But even there you can look for the Lord your God, and you will find him if you look for him with ·your whole being [<sup>L</sup>all your heart/mind and all your inner being]. It will be ·hard [distressful] when all these things happen to you. But after that you will come back to the Lord your God and ·obey [hear] him, because the Lord your God is a merciful God [Ex. 34:6; 2 Chr. 30:9; Neh. 9:31; Ps. 111:4; Joel 2:3]. He will not ·leave [fail] you or ·destroy [ruin; spoil] you. He will not forget the ·Agreement [Covenant; Treaty] with your ·ancestors [fathers], which he ·swore [promised] to them.

Kretzmann's Commentary

But if from thence thou shalt seek the Lord, thy God, turning back to Him in true repentance, thou shalt find Him, if thou seek Him with all thy heart and with all thy soul. Cf Luke 15:17. The promise that the children of Israel should find Jehovah is a wonderful and comforting Gospel-message: for it assures them that His kindness, grace, and mercy will be poured out upon the truly repentant sinners once more. When thou art in tribulation, misery, oppression, and all these things are

NET Bible®	<p>come upon thee, find thee, strike thee, even in the latter days, in the far-distant future, if thou turn to the Lord, thy God, and shalt be obedient unto His voice, (for the Lord, thy God, is a merciful God,) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he swore unto them. The covenant of God's faithfulness and mercy would not be broken on His side.</p> <p>But if you seek the Lord your God from there, you will find him, if, indeed, you seek him with all your heart and soul [Or "mind and being." See Deut 6:5.]. In your distress when all these things happen to you in the latter days [The phrase is not used here in a technical sense for the eschaton, but rather refers to a future time when Israel will be punished for its sin and experience exile. See Deut 31:29.], if you return to the Lord your God and obey him [Heb "hear his voice." The expression is an idiom meaning "obey," occurring in Deut 8:20; 9:23; 13:18; 21:18, 20; 26:14, 17; 27:10; 28:1-2, 15, 45, 62; 30:2, 8, 10, 20.] (for he [Heb "the Lord your God." See note on "he" in 4:3.] is a merciful God), he will not let you down [Heb "he will not drop you," i.e., "will not abandon you" (cf. NAB, NIV, NRSV, NLT).] or destroy you, for he cannot [Or "will not." The translation understands the imperfect verbal form to have an added nuance of capability here.] forget the covenant with your ancestors that he confirmed by oath to them.</p>
Syndein/Thieme	<p>{Note: David Claims the Promise of 29:32 in Psalm 27:8}</p> <p>But if you intensely seek Jehovah/God your Elohim/Godhead, you shall find Him {a Promise to be Claimed by believers}, if you study/inquire/seek/investigate Him with all your 'right lobe'/heart {where doctrine becomes effective} and with all your soul {edification complex of the soul - entrance into the SuperGrace life}. When you are in pressure/tribulation/'a jam', and all these things are come upon you {feels like the roof is falling in on you}, even in the latter days {later part of your life}, if you turn/'turn back' {shuwb} to Jehovah/God your 'Elohiym/Godhead . . . (and shall 'hear, concentrate and obey' {shama` } His Voice {bible doctrine} for Jehovah/God your 'Elohim/Godhead is a gracious God) He will not forsake you, neither destroy you, nor forget the covenant of your fathers which He swore unto them.</p>
The Voice	<p>But when you're there, you'll look for the Eternal your God. If every part of you is invested in the search, heart and soul, then you'll find Him. When you're in trouble in those days yet to come because of all these things, you'll come back to the Eternal your God, and you'll listen to His voice. He is a compassionate God. He won't abandon you or destroy you or forget the covenant He made with your ancestors-He swore to them <i>that He'd keep it!</i></p>

### Literal, almost word-for-word, renderings:

Context Group Version	<p>But from there you {pl} shall seek YHWH your God, and you shall find him, when you search after him with all your heart and with all your life { soul }.</p> <p>When you are in affliction, and all these things come upon you, in the latter days you shall return to YHWH your God, and listen to his voice: for YHWH your God is a generous God; he will not fail you, neither destroy you, nor forget the covenant of your fathers which he swore to them.</p>
Green's Literal Translation	<p>And if you shall seek Jehovah your God from there, then you shall find Him, if you seek Him with your whole heart, and with all your soul, in your distress, when all these things have found you, in the latter days, then you shall return to Jehovah your God, and shall listen to His voice. For Jehovah your God <i>is</i> a merciful God. He will not forsake you, nor destroy you, nor forget the covenant of your fathers which He swore to them.</p>
God's Truth (Tyndale)	<p>Neverthelater you shall seek the Lord your God even there, and shall find him if you seek him with all your heart and with all your soul. In your tribulation and when all these things are come upon you, even in the latter days, you shall turn unto the Lord your God, and shall hearken unto his voice. For the Lord your God is a pitiful God:</p>

	he will not forsake you neither destroy you, nor forget the appointment made with your fathers which he swore unto them.
NASB	But from there you will seek the LORD your God, and you will find Him if you search for Him with all your heart and all your soul. When you are in distress and all these things have come upon you, in the latter days you will return to the Lord your God and listen to His voice. For the LORD your God is a compassionate God; He will not fail you nor destroy you nor forget the covenant with your fathers which He swore to them.
New European Version	But from there you shall seek Yahweh your God and you will find Him, when you search after Him with all your heart and with all your soul. When you are oppressed and all these things have come on you, in the latter days you shall return to Yahweh your God and listen to His voice; for Yahweh your God is a merciful God; He will not fail you neither destroy you, nor forget the covenant of your fathers which He swore to them.
New King James Version	But from there you will seek the Lord your God, and you will find <i>Him</i> if you seek Him with all your heart and with all your soul. When you are in distress, and all these things come upon you in the latter days, when you turn to the Lord your God and obey His voice (for the Lord your God is a merciful God), He will not forsake you nor destroy you, nor forget the covenant of your fathers which He swore to them.
Updated Bible Version 2.11	But from there you+ will seek Yahweh your God, and you will find him, when you search after him with all your heart and with all your soul. When you are in tribulation, and all these things come upon you, in the latter days you will return to Yahweh your God, and listen to his voice: for Yahweh your God is a merciful God; he will not fail you, neither destroy you, nor forget the covenant of your fathers which he swore to them.
Webster's Bible Translation	But if from thence thou shalt seek the LORD thy God, thou shalt find [him], if thou shalt seek him with all thy heart, and with all thy soul. When thou art in tribulation, and all these things have come upon thee, [even] in the latter days, if thou shalt turn to the LORD thy God, and shalt be obedient to his voice; (For the LORD thy God [is] a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he swore to them.
Young's Updated LT	And—you [all] have sought from there Jehovah your God, and have found, when you seek Him with all your heart, and with all your soul, in distress being to you, and all these things have found you, in the latter end of the days, and you have turned back unto Jehovah your God, and have hearkened to His voice. For a merciful God is Jehovah your God; He does not fail you, nor destroy you, nor forget the covenant of your fathers, which He has sworn to them.
<b>The gist of this verse:</b>	The people of Israel will, at some point in time, find themselves thrown out of the land, and this verse tells them what happens next: they must seek the LORD their God and He will find them in the latter days when tribulation has come upon them. Y <sup>e</sup> howah will hear them, being a merciful God. He will not forsake them; He will not destroy them, He will not forget the covenant which He swore to them.

This passage is the Old Testament equivalent of eternal security. In context, the people of Israel have been thrown out of the land and scattered among the gentiles.

## Deuteronomy 4:29a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (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
bâqash (בָּקַשׁ) [pronounced <i>baw-KAHSH</i> ]	<i>to seek, to search, to desire, to strive after, to attempt to get, to require, to demand, to ask, to seek with desire and diligence</i>	2 <sup>nd</sup> person masculine plural, Piel imperfect	Strong's #1245 BDB #134
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
shâm (שָׁם) [pronounced <i>shawm</i> ]	<i>there; at that time, then; therein, in that thing</i>	adverb	Strong's #8033 BDB #1027
'êth (אֶת) [pronounced <i>ayth</i> ]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</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 <sup>nd</sup> person masculine singular suffix	Strong's #430 BDB #43
Although Owens has a masculine plural suffix, it looks to be a masculine singular suffix to me.			
w <sup>e</sup> (or v <sup>e</sup> ) (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
mâtsâ' (מָצָא) [pronounced <i>maw-TSAW</i> ]	<i>to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover; to meet (encounter)</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #4672 BDB #592

**Translation:** [If] you seek Y<sup>e</sup>howah your Elohim from there [outside of the land], then you will find Him... *From there* refers to the place to where the Jews would be banished to, which would end up being all over the world.

Moses is making a remarkable prophecy which establishes a pattern which might be seen as a prophecy. The situation is, Israel is thrown out of the Land of Promise (note that they have not even gone into this land yet, and Moses is already talking about them failing in the land). And then Moses talks about their return to God.

Outside the land, they begin to seek their God, Y<sup>e</sup>howah.

## Deuteronomy 4:29b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
dârash (שָׁדַח) [pronounced daw-RASH]	<i>to seek, to make inquiries concerning, to consult, to investigate, to study, to follow, to inquire; to require</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1875 BDB #205
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
kôl (לֹא) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
lêbab (בִּבְל) [pronounced lay-BAHB <sup>y</sup> ]	<i>mind, inner man, inner being, heart</i>	masculine singular noun with a 2 <sup>nd</sup> person masculine singular suffix	Strong's #3824 BDB #523
w <sup>e</sup> (or v <sup>e</sup> ) (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 <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
kôl (לֹא) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	<i>soul, life, living being; breath; mind; desire, volition; will</i>	feminine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #5315 BDB #659

**Translation:** ...if you seek Him with all your heart and with all your soul. They must seek Him with all their heart and soul, meaning their positive volition must be genuine; and this must be their mental attitude, not a temporary emotional thing. They must be seeking the True Revealed God.

**Deuteronomy 4:29** (graphic); from [alife surrendered](#); accessed May 16, 2015.

## Chapter Outline

## Charts, Graphics and Short Doctrines

Keil and Delitzsch: *From there Israel would come to itself again in the time of deepest*

But from there you will search again for the LORD your God.

And if you search for Him with all your heart and soul, you will find Him.

Deuteronomy 4:29

[alifeSurrendered.com](#)



*misery, like the prodigal son in the gospel (Luke 15:17), would seek the Lord its God, and would also find Him if it sought with all its heart and soul (cf. Deut. 6:5; Deut. 10:12).*<sup>176</sup>

**Application:** v. 29 reads: *[If] you seek Y<sup>e</sup>howah your Elohim from there [outside of the land], then you will find Him if you seek Him with all your heart and with all your soul.* There is a specific context to this verse; the Jews are out of the Land of Promise due to idolatry; and they realize that God is still their God; and if they seek Him, they will find Him. This also has individual application. Many people become believers in Jesus Christ, and, for whatever reason, drop out of the Christian life. Their work or family overtakes their daily life; they become angry with God; they place other things before God (a form of idolatry). But God is always there. God may always be sought. And, if your heart (= thinking) is right, you will find Him. First step is rebound (naming your sins to God); and the second step is getting back on doctrine.

God is not strictly attached to the land of Israel, not even during that time. God gave that particular piece of real estate to the Israelites, but He remained the God of all mankind, the God of Creation. He was working through the Jews. Even when the Jews were scattered, God would not be far removed from them. He is no further away than their own positive volition: *"So it will come to pass when all of these things have come upon you, the blessing and the curse which I have set before you, and you call to mind in all nations where Y<sup>e</sup>howah your God has banished you, and you return to Y<sup>e</sup>howah your God and obey Him with all your heart and soul according to all that I command you today, you and your sons, then Y<sup>e</sup>howah your God will restore you from captivity and He will have compassion upon you, and He will gather you against from all the peoples where Y<sup>e</sup>howah your God has scattered you. If your outcasts are at the ends of the earth, from there Y<sup>e</sup>howah your God will gather you, and from there He will bring you back. And Y<sup>e</sup>howah your God will bring you into the land which your fathers possessed, and you will possess it; and He will prosper you and multiply you more than your fathers."* (Deut. 30:1–5).

This applies just as well to the Gentile of any age and to the Jews of the Church Age: *"The God who made the world and all things in it, since He is Lord of heaven and earth, does not dwell in temples made with hands; neither is He served by human hands, as though He needed anything, since He Himself gives to all life and breath and all things; and He made from one blood every nation of mankind to live on all the face of the earth, having determined appointed times and boundaries of their habitation, that they should seek God, if perhaps they might grope for Him and find Him, though He is not far from each one of us; for in Him we live and move and exist, as even some of your own poets have said, 'For we also are His offspring.' "* (Act. 17:24–28). Even though Paul spoke this to a crowd of Gentiles, this now also applies to the Jew, scattered throughout the world in various nations, maintaining their racial identity. During their exile in the Jewish Age, there will be some supergrace heroes who will call upon God and He will lead them back into the land.

We are in the angelic conflict and there have been several programs which God has run. During the Age of Israel, the Israelites were given the Law—God's perfect Law—by which they could regulate their lives. Certain generations had seen incredible miracles from the hand of God. However, Israel failed again and again. This is because in us dwells no good thing. Our degeneracy and our sinfulness is far beyond what most of us realize. The Israelites did not have the Holy Spirit to guide them—the Holy Spirit was given to a very small percentage of believers during the Age of Israel—and this is why they continually failed as a nation. God came to Israel with His Law and later with His Son, and Israel rejected both. In the Church Age, we have two tremendous advantages—we have the complete revelation of God to man and we can, in any instant, be filled with the Holy Spirit, which guarantees that portion of our life results in divine good. However, our own negative volition can still take us in the wrong direction.

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Pett is one of the best when it comes to recognizing an over-arching organization of the text. This time, the organization of the text is somewhat more complex. Again, Pett separates the sections differently than most others do.

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<sup>176</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Deut. 4:29.

### Peter Pett Organizes Deuteronomy 4:30–40

- a When they are in tribulation in the latter days and all these things have come on them, they will return to Yahweh their God and listen to His voice (Deuteronomy 4:30).
- b For He is a merciful God and will not fail or destroy them or forget the covenant He has made with their fathers (Deuteronomy 4:31).
  - c For they may ask of ancient days whether since the day that God created man on the earth, or alternately they may ask from one end of heaven to the other, whether any such thing as this great thing has been heard (Deuteronomy 4:32).
    - d That God spoke to men out of the midst of the fire and they lived? (Deut. 4:33).
    - e Or has God delivered any other nation by signs and wonders and mighty power as He did them from Egypt? (Deuteronomy 4:34).
  - c It was shown to them so that they might know that Yahweh is God and there is none beside Him (Deuteronomy 4:35).
    - d From heaven He made them hear His voice, on earth He made them see His great fire, and they heard His words from the midst of the fire (Deuteronomy 4:36).
    - e For because He loved their fathers He chose their seed after them and brought them out of Egypt with great power, to drive out great nations from before them and bring them into the land of His inheritance as at this day (Deuteronomy 4:37-38).
- b They are therefore to know Yahweh is God in both heaven and earth, there is no other (Deuteronomy 4:39).
- a And they will keep statutes and His commandments that it may go well with them, so that they might prolong their days on the God-given land for ever (Deuteronomy 4:40).

Pett: *We may note here that in `a' their certain final return to God is promised, and in the parallel it is to lead on to them keeping His statutes and His commandments and having wellbeing and long life for ever in the land. In `b' they are told that He is a merciful God and will not fail or destroy them or forget the covenant He has made with their fathers, and in the parallel they are therefore to know Yahweh is God in both heaven and earth, there is no other. In `c', `d' and `e' we find what is really one continuous idea. They are to ask earth and heaven whether such a thing has been heard, that God spoke to men from the midst of fire and they lived, or that God delivered any other nation by signs and wonders and great power. And the parallel says that it was so that they might know that Yahweh is God and there is none beside Him, and that He did speak to them from the midst of fire and that He did remarkably deliver them from Egypt.*

From <http://www.studylight.org/commentaries/pet/view.cgi?bk=4&ch=4> accessed May 13, 2015.

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### Deuteronomy 4:30a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
tsar (צַר) [pronounced tsar]	<i>an adversary, an enemy; narrow, tight and therefore, distress, affliction, intense distress [caused by an adversary]</i>	masculine singular noun with the definite article	Strong's #6862 BDB #865

## Deuteronomy 4:30a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Generally speaking, when <i>tsar</i> means <i>enemy, adversary</i> , it is found in poetry, in the plural, and without a definite article. When in prose, in the singular, and with a definite article, it usually means <i>distress, oppression, affliction</i> . This word can also mean <i>hard pebble, flint</i> .			
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 <sup>nd</sup> person masculine singular suffix	No Strong's # BDB #510
w <sup>e</sup> (or v <sup>e</sup> ) (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
mâtsâ' (מָצָא) [pronounced maw-TSAW]	<i>to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover; to meet (encounter)</i>	3 <sup>rd</sup> person plural, Qal perfect with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #4672 BDB #592
kôl (כֹּל) [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
d <sup>e</sup> bârîym (דְּבָרִים) [pronounced daw <sup>b</sup> -vawr-EEM]	<i>words, sayings, doctrines, commands; things, matters, affairs; reports</i>	masculine plural noun with the definite article	Strong's #1697 BDB #182
'êlleh (אֵלֶּה) [pronounced ALE-leh]	<i>these, these things</i>	demonstrative plural adjective with the definite article (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
'achârîyth (אֲחֵרִית) [pronounced ahkh-ar-EETH]	<i>after part, end; end, issue, event; latter time (prophetic for future time); posterity; last, hindermost</i>	feminine singular adjective (or substantive), construct form	Strong's #319 BDB #31
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

**Translation:** During your tribulation, all these words will find you, in the latter days,... The Jews would be under discipline outside of the land (they are thrown out of the land for idolatry). What is suggest here, and in other passages, the Jews will look back at their Scriptures—they will read these great words, and they will suddenly ring true to them. These words of Moses will find them, in the latter days.

*The latter days* can refer to the Jews outside of the land (Deut. 31:29 Jer. 29:12–14); to the time of the Messiah in the 1<sup>st</sup> advent or the Church Age (Acts 2:17 1Peter 1:20 Heb. 1:1 1Jn. 2:18); in the 2<sup>nd</sup> advent (Isa. 2:2 Hos. 3:5 Daniel 10:14); and also to the Jews near the end of human history, during the Great Tribulation (Gen. 49:1 Num. 24:14 Jer. 23:20).

This first refers to a general promise, that, if the Jews are thrown out of the land; there will be a way for them to return. The latter days would simply refer to their latter days outside the land.

However, this also looks forward to the final gathering of Israel by Jesus Christ in the last days.

J. Vernon McGee: *This is the first mention of the Great Tribulation which is ultimately coming. "In the latter days" is a technical term in the Old Testament which refers to the Great Tribulation period. God sets up a condition: [If] you seek Y<sup>e</sup>howah your Elohim from there [outside of the land], then you will find Him if you seek Him with all your heart and with all your soul. During your tribulation, all these words will find you, in the latter days, and you will return to Y<sup>e</sup>howah your Elohim and you will obey His voice. For God [= 'El] [is] merciful. Y<sup>e</sup>howah your Elohim will not fail you, nor will He destroy you, nor will He forget the covenant [that He made with] your fathers, which [covenant] He swore to them.*<sup>177</sup>

### Deuteronomy 4:30b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
shûwb (שׁוּב) [pronounced shoo <sup>b</sup> 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	3 <sup>rd</sup> person masculine plural, Qal perfect	Strong's #7725 BDB #996
'ad (עד) [pronounced gahd]	as far as, even to, up to, until; while, so long as; to, even to [some certain limit]; even to [unto], unto	preposition of duration or of limits	Strong's #5704 BDB #723
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as Jehovah, Yahweh, Y <sup>e</sup> howah	proper noun	Strong's #3068 BDB #217
'Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim	masculine plural noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #430 BDB #43
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
shâma' (שָׁמָע) [pronounced shaw- MAHG]	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	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #8085 BDB #1033

<sup>177</sup> From [http://archive.org/stream/05\\_Deuteronomy/05-DEUTERONOMY\\_djvu.txt](http://archive.org/stream/05_Deuteronomy/05-DEUTERONOMY_djvu.txt) (chapter 4) (slightly edited) accessed May 14, 2015.

## Deuteronomy 4:30b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
qôwl (לוֹק) [pronounced kohl]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #6963 BDB #876

**Translation:** ...and you will return to Y<sup>e</sup>howah your Elohim and you will obey His voice. The Jews will return to God; their thinking will be attuned to Him, and they will hear His voice.

*Distress* here is the word *tsar* (צַר) [pronounced *tsar*]. In the singular, it generally seems to mean *distress, tribulation, trouble* (1Sam. 2:32 Job 15:24 Psalm 3:1); in the plural it means *enemies, adversaries, those who would cause distress and trouble* (Gen. 14:20 Deut. 33:27 33:7 Job 19:11). Strong's #6862 BDB #865 *In my distress, I called upon Y<sup>e</sup>howah and cried to my God for help. He heard my voice out of His temple and my cry for help before Him came into His ears* (Psalm 18:6). *Then they called out to Y<sup>e</sup>howah in their trouble; He delivered them out of their distresses* (Psalm 107:6; see also v. 13).

*All these things* are their serving foreign gods—gods of wood and metal (vv. 25a, 28), they have provoked God to anger (v. 25b), and God has scattered them throughout the Gentile nations (v. 27). Once all of these things have come to pass, then the Jews will return to the Lord Who bought them and obey His voice. This has a near and a far fulfillment. The near fulfillment is when the Israelites are removed from the land in 586 B.C. and they return 70 years later under Zerubbabel. The far fulfillment is still to come. God has scattered the Israelites throughout all of the nations and they will not be returned until the time of tribulation. *"Remember the word which You commanded Moses, saying, 'If you are unfaithful, I will scatter you among the peoples; but if you return to Me and keep My commandments and do them, though those of you who have been scattered were in the most remote part of the heavens; I will gather them from there and will bring them to the place where I have chosen to cause My name to dwell.'"* (Neh. 1:8–9).

God has given the Land of Promise to the Israelites for an eternal possession. They do not possess the land now, nor will they until our Lord returns. However, in the latter days, the Israelites will return to Y<sup>e</sup>howah, Who is Jesus Christ, and the land will be given to them for an eternal possession. Until then, *"The anger of Y<sup>e</sup>howah will not turn back until He has performed and carried out the purposes of His heart; in the last days, you will clearly understand it."* (Jer. 23:20). *Afterward, the sons of Israel will return and seek Y<sup>e</sup>howah their God and David their king; and they will come trembling to Y<sup>e</sup>howah and to His goodness in the last days* (Hosea 3:5).

Thomas Constable: *This warning has proved prophetic in that Israel did apostatize and experience all the consequences Moses warned against here. The nation's present scattered condition as a result of her dispersion by the Romans is only one of several scatterings that Israel has experienced (Deuteronomy 4:27). Moses predicted a turning back to the Lord (Deuteronomy 4:30). This has yet to take place during Israel's present dispersion, but it will happen (Zechariah 12:10).*<sup>178</sup>

Constable continues: *Yahweh is a holy judge who zealously yearns for the welfare of His chosen people (Deuteronomy 4:24), but if they turn from Him and He disciplines them He will have compassion on them (cf. Deuteronomy 6:5 10:12 11:13 26:16 30:2 30:6 30:10). The promise that*

<sup>178</sup> From <http://www.studydrive.org/commentaries/dcc/view.cgi?bk=4&ch=4> accessed May 15, 2015.

God would not fail or destroy His people or forget His covenant with them indicates the extent of His love for Israel (Romans 11:1).<sup>179</sup>

### Deuteronomy 4:31a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
ʾĒl (אֵל) [pronounced ALE]	<i>God, god, mighty one, strong, hero; transliterated El</i>	masculine singular noun	Strong's #410 BDB #42
rachûwm (רַחוּם) [pronounced rah-KHOOM]	<i>compassionate, merciful</i>	masculine singular adjective	Strong's #7349 BDB #933

**Translation:** For God [= ʾĒl] [is] merciful. Earlier, we are told that God is jealous. Here, in contrast, God is said to be merciful. The Israelites turned against God, pursuing other gods.

Treasury of Scriptural Knowledge suggests<sup>180</sup> these passages: Ex. 34:6–7 Num. 14:18 2Chron. 30:9 Neh. 1:5 9:31 Psalm 86:5, 15 116:5 145:8, 9 Jonah 4:2 Mic. 7:18

### Deuteronomy 4:31b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
ʾĒlôhîym (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 <sup>nd</sup> person masculine singular suffix	Strong's #430 BDB #43
lôʾ (אֵל or אֵל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
râphâh (רָפָה) [pronounced raw-FAW]	<i>to let drop, to abandon, to relax, to refrain, to let go [let alone, lose interest] [in a person or project] and abandon [that person or project], to forsake [something]; to be still, to be quiet</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #7503 BDB #951
w <sup>e</sup> (or v <sup>e</sup> ) (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

<sup>179</sup> From <http://www.studydrive.org/commentaries/dcc/view.cgi?bk=4&ch=4> accessed May 15, 2015.

<sup>180</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Deut. 4:31.

## Deuteronomy 4:31b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
shâchath (שָׁחַת) [pronounced shaw-KHAHTH]	<i>to destroy, to lay waste to, to cause one to go to ruin, to spoil, to ruin; to corrupt [morally], to pervert</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #7843 BDB #1007

**Translation:** *Y<sup>e</sup>howah your Elohim will not fail you, nor will He destroy you,...* God will not fail the Jews. They are dispersed, and *He will not fail them*. This is one of the many verses which tells us that God is not done with the Jews yet. We, as believers, have not replaced Israel. We (Church Age believers) are not the new Israel.

## Deuteronomy 4:31c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (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
shâkach (שָׁכַח) [pronounced shaw-KAHKH]	<i>to forget; to forget and leave; to forsake, to abandon</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7911 BDB #1013
'êth (אֵת) [pronounced ayth]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
b <sup>e</sup> riyth (בְּרִית) [pronounced b <sup>e</sup> reeth]	<i>covenant; pact, alliance, treaty, alliance, contract</i>	feminine singular construct	Strong's #1285 BDB #136
'âb (אָב) [pronounced aw <sup>b</sup> v]	<i>father</i> , both as the head of a household, clan or tribe; <i>founder, civil leader, military leader</i>	masculine plural noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #1 BDB #3
'âsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
shâba' (שָׁבַע) [pronounced shaw <sup>b</sup> -VAHG]	<i>to swear, to imprecate, to curse, to swear an oath, to take a solemn oath, to swear allegiance</i>	3 <sup>rd</sup> person masculine singular, Niphal imperfect	Strong's #7650 BDB #989
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #510

**Translation:** ...nor will He forget the covenant [that He made with] your fathers, which [covenant] He swore to them. God will *not* forget His covenant that He made with the fathers of these people—with the patriarchs. God swore this covenant to them and we can depend upon Him to do with Abraham's sons as He promised.



**Deuteronomy 4:31** (graphic); from [xaris xpressions](#); accessed May 16, 2015.

Over and over again, God promises the Jews that He will not forget their covenant: Lev. 26:42, 45 Psalm 105:8 111:5, 9 Jer. 14:21 Luke 1:72.<sup>181</sup>

Moses has just described despicable behavior which would result in the Jews being scattered throughout the Gentile nations, yet he points out that God will not fail any one of them (*you* is in the singular), nor will He destroy them (*you* again is in the singular, but this is taken as the entire Jewish race) and God will never forget the covenant which He made to their fathers.

There are several denominations and cults which

spiritualize Israel and think that they are the fulfillment of the covenants made by God to Israel. We are not! Those in the Church Age belong to an entirely different program. We are not unrelated, by any means, but we are not equivalent to the Jewish race. God has promised that the Jews would remain on this earth and maintain their racial identity, and they have. God will never forget the covenant which He has made to Abraham, to Isaac and to Jacob. One of Satan's programs is to eliminate the Jewish race. From where do you think comes all of this anti-Semitism? Satan would like to completely destroy the Jewish race—then God could not keep His promises which He has made to the Jews and God would be shown to be a liar. Throughout God's Word, we will continually be reassured of Israel's place in history. But Zion said, "Jehovah has forsaken me, and Jehovah has forgotten me." "Can a woman forget her nursing child and have no compassion on the son of her womb? Even these may forget, but I will not forget you. Behold, I have inscribed you on the palms of My hands; your walls are continually before Me...Behold, I will lift up My hand to the nations and set up My standard to the peoples, and they will bring your sons in their bosom and your daughters will be carried on their shoulders, and kings will be your guardians and their princesses your nurses. They will bow down to you with their faces to the earth, and they will lick the dust of your feet, and you will know that I am Jehovah. Those who hopefully wait for Me will not be put to shame...Even the captives of the mighty man will be taken away, and the prey of the tyrant will be rescued, for I will contend with the one who contends with you and I will save your sons. And I will feed your oppressors with their own flesh, and they will become drunk with their own blood as with sweet wine, and all flesh will know that I, Jehovah, am your Savior, and your redeemer, the Mighty One of Jacob." (Isa. 49:14–16, 22–23, 25–26). God has not forgotten Israel and God will never forget Israel. No man can study the Old Testament or the book of Revelation, and think even for a moment that Israel is no longer in God's plan.

The sons of Israel would fail God over and over again; however, Y<sup>e</sup>howah is compassionate. "The Lord, Y<sup>e</sup>howah God, [is] compassionate and gracious, slow to anger, and abounding in grace and truth, who preserve grace for thousands, who forgive iniquity, transgression and sin; yet He will by no means leave [the guilty] unpunished." (Ex. 34:6b–7a). Covenant theologians, those who believe that the church is the spiritual Israel and that God has completely cast Israel aside, ignore God's Word: To Abraham, God said, "And I will establish My covenant between Me and you and your descendants after you throughout their generations for an everlasting covenant, to be God to you and to your descendants after you. And I will give to you and to your descendants after you, the land of your sojournings, all the land of Canaan, for an everlasting possession; and I will be their God." (Gen. 17:7–8). "Y<sup>e</sup>howah, your God, is the one Who goes with you. He will not fail you or forsake you." (Deut. 31:6b). "For Y<sup>e</sup>howah your God is a compassionate God; He will not fail you nor destroy you nor forget the covenant with your fathers which He swore to them." (Deut. 4:31). God's grace extended to all nations, even during the economy of Israel. Jonah was called by God to evangelize the Assyrians in Ninevah, and he chose to

<sup>181</sup> 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. 4:31.

go the other way because he knew that if they responded to his message, then God would bless them and not discipline them. And he prayed to Y<sup>e</sup>howah and said "Please, Y<sup>e</sup>howah, was not this what I said while I was still in my country? Therefore, in order to forestall this I fled to Tarshish, for I knew that You are a gracious and compassionate God, slow to anger and abundant in grace and one who relents concerning calamity." (Jonah 4:2). **Let your character be free from the love of money; keep on being content with what you have; for He Himself has said, "I will never not ever not never desert you, nor will I ever forsake you."** (Heb. 13:5 Deut. 31:6).<sup>182</sup> "For I am with you," declares Y<sup>e</sup>howah, "To save you. For I will destroy completely all the nations where I have scattered you; only I will not destroy you completely, but I will chasten you justly and will by no means leave you unpunished." (Jer. 30:11). "Yet in spite of this when they are in the land of their enemies, I will not reject them, nor will I so abhor them as to destroy them, breaking My covenant with them; for I am Y<sup>e</sup>howah their god. But I will remember for them the covenant with their ancestors, whom I brought out of the land of Egypt in the sight of the nations, that I might be their God. I am Y<sup>e</sup>howah." (Lev. 26:44–45). God knew in eternity past that the Jews would fail—over and over again. Prior to their entrance into the land, God spoke of their dispersion amongst the Gentile nations due to their apostasy. If God did not know what Israel would do, then God is not God. Finally, we have the testimony of the New Testament. In talking about the relationship of the gentiles being grafted into the tree, which is Israel, Paul writes: **For the gifts and the calling of God are irrevocable.** (Rom 11:29; ESV) **For God does not change His mind about the gifts He gives and the people He calls [to Him].** (Rom. 11:29; AUV–NT)

Ellicott: *[God] did not go and take Him a nation out of the midst of another nation in order to abandon them at last. He never did so much in the way of personal and visible interposition for any people; and He will not forsake the work of His own hands. Moses had proved the truth of what he says here in many scenes of sin and peril averted by his own intercession.*<sup>183</sup>

Peter Pett: *And all this would happen because 'Yahweh your God is a merciful God'. It was because of His mercy that He would not fail in His activities towards them, nor would He destroy them utterly, nor would He forget the covenant He had sworn to with their fathers. Thus in His mercy He would carry through His purposes. The promises to their forefathers had burned themselves deeply into Moses' soul. It had made him aware that whatever they did Yahweh would not allow it to thwart His purposes. He would chastise Israel until at last His purposes succeeded. But He would never forget His mercy in the end.*<sup>184</sup>

Today, we have exactly what God predicted:

### God's Prophecies about Israel Stand True Today

1. The sons of Israel remain with us even to this day.
2. They are scattered throughout the Gentile world just as God had predicted.
3. We know who they are; they know who they are. They have not lost their national and racial identity.
4. They are under severe discipline; and, most importantly.
5. God has not forgotten them nor has He forgotten His covenant to Abraham, Isaac or to Jacob. The land of Canaan will be their everlasting possession; it will become a land once again flowing with milk and honey, rich in prosperity. And it will not be occupied by members of the church but by the sons of Israel, just as God had promised. We do not have to spiritualize God's promises to Israel; He will keep them in the same literal sense in which He gave them.

This is what the Bible would say would happen.

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<sup>182</sup> Note that these very words of Moses are said to be the Words of God—He Himself; the context, Heb. 13:4, points directly to God and not to Moses.

<sup>183</sup> From <http://biblehub.com/commentaries/deuteronomy/4-32.htm> accessed May 10, 2015.

<sup>184</sup> From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=4&ch=4> accessed May 13, 2015.

**Deuteronomy 4:31 A Promise from God** (graphic); from **365 promises**; accessed May 16, 2015. Deut. 4:31, stated from God's point of view: "I will not forget My promises because I am a merciful (gracious) God."

### Chapter Outline

### Charts, Graphics and Short Doctrines

vv. 29–31: [If] you seek Y<sup>e</sup>howah your Elohim from there [outside of the land], then you will find Him if you seek Him with all your heart and with all your soul. During your tribulation, all these words will find you, in the latter days, and you will return to Y<sup>e</sup>howah your Elohim and you will obey His voice. For God [= 'El] [is] merciful. Y<sup>e</sup>howah your Elohim will not fail you, nor will He destroy you, nor will He forget the covenant [that He made with] your fathers, which [covenant] He swore to them. This is said in the context of being outside of the land, due to idolatry (putting anything else over and above God). When outside of the land, the people begin to realize the great mistakes that they had made, and they desired fellowship with God once again.



### Chapter Outline

### Charts, Graphics and Short Doctrines

## Has any god done what Y<sup>e</sup>howah, your God, has done?

Moses now tells these people just how unique their history has been.

**Application:** When you are in the middle of your own history, you often take events for granted. This history of the United States and its founding are unique. God's blessing upon this country is unique. God's blessing by association to other countries is unique. We have all kinds of foolishness taught in our schools about the United States, so that some students even learn from their teachers to hate their own country as they grow up.

**Application:** Some events are blown out of proportion; while other events do not appear to be as significant. When I was young, the assassination of John F. Kennedy was thought to be one of the most important events of my life; however, what came to be far more significant was Lyndon B. Johnson's *war on poverty* which followed soon thereafter.

So, these people have just experienced a great number of events. They had not really sorted these events in their minds. Therefore, Moses had to educate these people. What has happened to them is not commonplace. This is quite extraordinary, so Moses is explaining their history to them in the light of their God. There were even some events which they were not even aware of. When in the desert, their clothes and sandals did not wear out. As a result, they survived more easily; but the first generation did not pass down their sewing and clothing skills to the next generation.

**Application:** This would be good for any young student, to understand the history of the United States and how this is so intertwined with the Word of God.

Moses begins with 3 rhetorical questions in vv. 32–34:

For ask please to days first which were to faces of you [all] to from the day when created Elohim man upon the earth and to from an end of the [two] heavens and as far as an end of the [two] heavens, has been in the word the great the this or has been heard like him?

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For ask now regarding the past days which were before you, from the day when Elohim created man upon the earth and from [one] end of the heavens to the [other] end of the heavens, has this great word been heard [that is] like it?

So, ask now about the days which are past, the time before you, from the day that God created man on the earth, has such a great thing ever been heard anywhere in the heavens? Or anything like it?

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	For ask please to days first which were to faces of you [all] to from the day when created Elohim man upon the earth and to from an end of the [two] heavens and as far as an end of the [two] heavens, has been in the word the great the this or has been heard like him?
Targum of Onkelos	For ask now the <u>generations</u> which have been from the days of the beginning, which have been before thee from the day when the Lord created man upon the earth, from one end of the heavens to the other, whether so great a thing as this hath been, or any like to it hath been heard?
Latin Vulgate	Ask of the days of old, that have been before thy time from the day that God created man upon the earth, from one end of heaven to the other end thereof, if ever there was done the like thing, or it hath been known at any time.
Peshitta (Syriac)	For ask now about the days that are past, which were before you, since the day that God created man upon the earth, and ask from one end of heaven to the other whether there has been any such thing as this great thing is, or has been heard like it.
Septuagint (Greek)	Ask of the former days which were before you, from the day when God created man upon the earth; and <i>beginning</i> at the one end of heaven to the other, if there has ever happened such a great event as this; if such a thing has ever been heard;...
Significant differences:	The targum adds <i>generations</i> . <i>Before you</i> is one way of translating <i>to faces of you</i> .

#### Limited Vocabulary Translations:

Bible in Basic English	Give thought now to the days which are past, before your time, from the day when God first gave life to man on the earth, and searching from one end of heaven to the other, see if such a great thing as this has ever been, or if anything like it has been talked of in story.
Easy English	<b>The LORD is God.</b> Ask me now about the things that happened many years ago. Ask about the days before you were alive. Ask how God made men and women on the earth. Ask people from every country in the world. Nothing as great as this has ever happened. People have never heard of anything like this.
Easy-to-Read Version	"Has anything this great ever happened before? Never! Look at the past. Think about all the things that happened before you were born. Go all the way back to the time when God made people on the earth. Look at all the things that have happened anywhere in the world. Has anyone ever heard about anything as great as this? No!

Good News Bible (TEV)	"Search the past, the time before you were born, all the way back to the time when God created human beings on the earth. Search the entire earth. Has anything as great as this ever happened before? Has anyone ever heard of anything like this?
Names of God Bible	Search the distant past, long before your time. Start from the very day <b>Elohim</b> created people on earth. Search from one end of heaven to the other. Has anything as great as this ever happened before, or has anything like it ever been heard of?
NIRV	<b>The Lord Is God</b> Ask now about the days of long ago. Find out what happened long before your time. Ask about what has happened since the time God created human beings on the earth. Ask from one end of the world to the other. Has anything as great as this ever happened? Has anything like it ever been heard of?
New Simplified Bible	»Ask about the days from the past. A time that came before you, since the day that God created man upon the earth. And ask from one side of heaven to the other whether there has ever been anything like this great thing, or anything like it has been heard?

### Thought-for-thought translations; paraphrases:

New Century Version	<b>The Lord Is Great</b> Nothing like this has ever happened before! Look at the past, long before you were even born. Go all the way back to when God made humans on the earth, and look from one end of heaven to the other. Nothing like this has ever been heard of!
New Life Version	"Ask about the past days, the days before your time, since the day that God made man on the earth. Ask from one end of the heavens to the other. Has anything been done like this great thing? Has anything been heard like it?
New Living Translation	<b>There Is Only One God</b> "Now search all of history, from the time God created people on the earth until now, and search from one end of the heavens to the other. Has anything as great as this ever been seen or heard before?

### Partially literal and partially paraphrased translations:

American English Bible	'Ask from one end of the sky to the other. since the time that God created man on the earth; has anyone ever heard of such a great thing happening....
International Standard V	<b>Who is Like the LORD?</b> "Indeed, ask from one end of the heavens to the other about days of old, before your time, when God created mankind on the earth. Did we ever have anything as great as this, or ever hear of anything like it?
New Advent (Knox) Bible	Search the history of the days that went before thee, far back as the time when God made man on the earth, wide as earth's end from earth's end; is there any other record of such happenings?
Translation for Translators	<b>Only Yahweh is God</b> "Now think about the past, about the time before you were born, about all the time since God first created people here on the earth. You could search everywhere, in heaven and on the earth. ◀Has anything like this ever happened that is as great as <i>what Yahweh did for the Israeli people?</i> /Certainly nothing has ever happened that is as great as <i>what Yahweh did for the Israeli people.</i> ▶ [RHQ] ◀Has anyone ever heard of anything like this?/Certainly no one has ever heard of anything like this.

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Please ask of the first days, which were in front of you, from the day that God created humans over the land. Ask from end unto end in the heavens. Was a word as great as this, or heard similar to it?
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Ferrar-Fenton Bible	Therefore search, now, the former times that were before you, - from the time when God constructed man upon the earth, - and from one extreme of the heavens to the other extreme of the heavens, - has there ever been such a great event as this ? - or has there been heard its like ?
Lexham English Bible	"Yes, ask, please, about former days that <i>preceded you</i> [Literally "that they were to the face of you"] from the day that God created humankind on the earth; ask even from one end of the heaven up to the other end of heaven <i>whether anything ever happened</i> [Literally "was it ever"] like this great thing or <i>whether anything like it was ever heard</i> [Literally "was it ever heard as it"]].
NIV – UK	The Lord is God Ask now about the former days, long before your time, from the day God created human beings on the earth; ask from one end of the heavens to the other. Has anything so great as this ever happened, or has anything like it ever been heard of?

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Chosen by God Ask of the times past. Inquire from the day when God created man on earth. Ask from one end of the world to the other: Has there ever been anything as extraordinary as this?
The Heritage Bible	Because, please inquire of the days that were at the beginning, which were facing back, since the day that God created Adam upon the earth, from the one extremity of the heavens to the other extremity of the heavens, if there has been any word this great, or has any been heard like it?
New American Bible (2011)	Ask now of the days of old, before your time, ever since God created humankind upon the earth; ask from one end of the sky to the other: Did anything so great ever happen before? Was it ever heard of?
New Jerusalem Bible	'Put this question, then, to the ages that are past, that have gone before you, from when God created the human race on earth: Was there ever a word so majestic, from one end of heaven to the other? Was anything like it ever heard?
New RSV	For ask now about former ages, long before your own, ever since the day that God created human beings on the earth; ask from one end of heaven to the other: has anything so great as this ever happened or has its like ever been heard of?
Revised English Bible	Search into days gone by, long before your time, beginning at the day when God created man on earth; search from one end of heaven to the other, and ask if any deed as mighty as this has been seen or heard.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"Indeed, inquire about the past, before you were born: since the day God created human beings on the earth, from one end of heaven to the other, has there ever been anything as wonderful as this? Has anyone heard anything like it?
exeGesés companion Bible	For ask, I beseech, of the first days at your face, since the day Elohím created humanity on the earth, from the end of the heavens to the end of the heavens, whether there has been such as this great word, or has been heard the like?
JPS (Tanakh—1985)	You have but to inquire about bygone ages that came before you, ever since God created man on earth, from one end of heaven to the other: has anything as grand as this ever happened, or has its like ever been known?
Judaica Press Complete T.	For ask now regarding the early days that were before you, since the day that God created man upon the earth, and from one end of the heavens to the other end of

	the heavens, whether there was anything like this great thing, or was the likes of it heard?
Kaplan Translation	You might inquire about times long past, going back to the time that God created man on earth, [exploring] one end of the heavens to the other. See if anything as great as this has ever happened, or if the like has ever been heard.
Orthodox Jewish Bible	For ask now of the yamim that are past, which were before thee, since the yom that Elohim bara man upon Ha'Aretz, and ask from the one side of Shomayim unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?
<i>The Scriptures</i> 1998	"For ask now of the days that are past, which were before you, since the day that Elohim created man on the earth, and ask from one end of the heavens to the other end of the heavens, whether there has been a Word as great as this, or has been heard like it..

### Expanded/Embellished Bibles:

The Expanded Bible	<p><b>The Lord Is Great</b></p> <p>·Nothing like this has ever happened before! Look at the past [^Ask about the former days], long before ·you were even born [^you]. Go all the way back to when God ·made [created] humans on the earth [Gen. 1:26-27], and look from one end of heaven to the other. ·Nothing like this has ever [^Has anything as great as this.?] been heard of!</p>
Kretzmann's Commentary	For ask now of the days that are past, search the records of the world's history from the beginning, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, as far as the world extends, whether there hath been any such thing as this great thing is, or hath been heard like it.
NET Bible®	<p><i>The Uniqueness of Israel's God</i></p> <p>Indeed, ask about the distant past, starting from the day God created humankind on the earth, and ask [The verb is not present in the Hebrew text but has been supplied in the translation for clarification. The challenge has both temporal and geographical dimensions. The people are challenged to (1) inquire about the entire scope of past history and (2) conduct their investigation on a worldwide scale.] from one end of heaven to the other, whether there has ever been such a great thing as this, or even a rumor of it.</p>
Syndein/Thieme	For ask now {when you are in the jam} of the days that are past, which were before you, since the day that 'Elohim/Godhead created man upon the earth, and ask from the one side of heaven unto the other, whether there has been any such thing as this great thing is, or has been heard like it?
The Voice	Ask anyone who's ever lived: has anything this great ever happened before? Has anyone even heard of anything like it? <i>Not</i> since the day God first created humanity, not anywhere in the cosmos, from one end to the other.

### Literal, almost word-for-word, renderings:

Context Group Version	Ask now of the days that are past, which were before you, since the day that God created man on the land { or earth }, and from the one end of the skies {or heavens} to the other, whether there has been [ any such thing ] as this great thing is, or has been heard like it?
English Standard Version	"For ask now of the days that are past, which were before you, since the day that God created man on the earth, and ask from one end of heaven to the other, whether such a great thing as this has ever happened or was ever heard of.
God's Truth (Tyndale)	For ask pray you of the days that are past which were before you, since the day that God created man upon the earth and from the one side of heaven unto the other,

	whether anything has been like unto this great thing or whether any such thing has been heard as it is, that a nation has heard the voice of God speaking out of fire as you have heard, and yet lived?
NASB	"Indeed, ask now concerning the former days which were before you, since the day that God created man [Or <i>Adam</i> ] on the earth, and inquire from one end of the heavens to the other. Has anything been done like this great thing, or has anything been heard like it?
New King James Version	"For ask now concerning the days that are past, which were before you, since the day that God created man on the earth, and ask from one end of heaven to the other, whether any great thing like this has happened, or anything like it has been heard.
Updated Bible Version 2.11	Ask now of the days that are past, which were before you, since the day that God created man on the earth, and from the one end of heaven to the other, whether there has been [any such thing] as this great thing is, or has been heard like it?
World English Bible	For ask now of the days that are past, which were before you, since the day that God created man on the earth, and from the one end of the sky to the other, whether there has been <i>any such thing</i> as this great thing is, or has been heard like it?
Young's Updated LT	For, ask, I pray you, at the former days which have been before you, from the day that God prepared man on the earth, and from the one end of the heavens even unto the other end of the heavens, whether there has been as this great thing—or has been heard like it?

**The gist of this verse:** Moses asks, *has anything like this happened before at any other time in human history?*

### Deuteronomy 4:32a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
shâ'al (שאל) [pronounced <i>shaw-AHL</i> ]	<i>ask [petition, request, inquire]; make a request [petition]; demand [require]; question, interrogate; ask [for a loan]; consult; salute</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #7592 BDB #981
nâ' (נא) [pronounced <i>naw</i> ]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609
lâmed (ל) [pronounced <i>l</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
yâmîym (יָמִים) [pronounced <i>yaw-MEEM</i> ]	<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
rî'shônâh (רִשְׁוֹנָה) [pronounced <i>ree-show-AW</i> ]	<i>first [in time, in degree], chief, former [in time], past; ancestors, former things; foremost; beginning</i>	masculine plural adjective	Strong's #7223 BDB #911

## Deuteronomy 4:32a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced l <sup>e</sup> ]	<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 <sup>nd</sup> person masculine singular suffix	Strong's #6440 BDB #815

Together, they literally translate to, *to your faces*. However, they properly 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*.

**Translation:** For ask now regarding the past days which were before you,... Past (or former) days is a simple idiom meaning *past history*.

Moses is looking off to a time in the future, where the Israelites are no longer in the land—where they have continually disobeyed God and have gone after other gods—and now they are to go to God and make a request, based upon the days of the past—based upon these days so many years ago—based upon God's promises to His friend, Abraham.

## Deuteronomy 4:32b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577

The lâmed prefixed preposition and min together almost always form what BDB calls a *terminus a quo*, which means a *starting point, the earliest possible date, or end from which*.<sup>185</sup> We can render the two together as *for from, even from, from*.

yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81

<sup>185</sup> *Dictionary of Foreign Words in English*; John Ayto; Woodsworth Editions Ltd., Hertfordshire; ©1991, p. 302.

## Deuteronomy 4:32b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bârâ' (אָרַב) [pronounced baw-RAWH]	<i>to create; to create something from energy [or from the immaterial]; to create that which is immaterial; to produce; to shape, to fashion</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #1254 BDB #135
ʿĒlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
ʾādām (אָדָם) [pronounced aw-DAWM]	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun	Strong's #120 & #121 BDB #9
The word <i>the Adam</i> can mean <i>man, mankind, humankind, men, human beings</i> .			
The NET Bible: <i>The Hebrew term אָדָם ('adam) may refer either to Adam or, more likely, to "man" in the sense of the human race ("mankind," "humankind"). The idea here seems more universal in scope than reference to Adam alone would suggest.</i> <sup>186</sup>			
ʿal (עַל) [pronounced ǵah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
ʾerets (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:** ...from the day when Elohim created man upon the earth... Regarding what God has done to Israel, and what God has promised Abraham, Moses wants these people to look back, to when God created man on the earth in the first place.

## Deuteronomy 4:32c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (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
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577

<sup>186</sup> From <https://bible.org/netbible/index.htm?deu4.htm> accessed April 8, 2015 (footnote).

## Deuteronomy 4:32c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The lâmed prefixed preposition and min together almost always form what BDB calls a <i>terminus a quo</i> , which means a <i>starting point</i> , the <i>earliest possible date</i> , or <i>end from which</i> . <sup>187</sup> We can render the two together as <i>for from</i> , <i>even from</i> , <i>from</i> .			
qâtseh (קָצֵה) [pronounced kaw-TSEH]	end, extremity, border, outskirts; the whole [which includes the extremities]; at the end of [a certain time]; the sum	masculine singular construct	Strong's #7097 BDB #892
shâmayîm (שָׁמַיִם) [pronounced shaw-MAH- yim]	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)	masculine dual noun with the definite article	Strong's #8064 BDB #1029
wê (or vê) (וְ, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
ʿad (עַד) [pronounced gahd]	as far as, even to, up to, until; while, so long as; to, even to [some certain limit]; even to [unto], unto	preposition of duration or of limits	Strong's #5704 BDB #723
qâtseh (קָצֵה) [pronounced kaw-TSEH]	end, extremity, border, outskirts; the whole [which includes the extremities]; at the end of [a certain time]; the sum	masculine singular construct	Strong's #7097 BDB #892
shâmayîm (שָׁמַיִם) [pronounced shaw-MAH- yim]	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)	masculine dual noun with the definite article	Strong's #8064 BDB #1029

**Translation:** ...and from [one] end of the heavens to the [other] end of the heavens,... The phrase *from one end of heavens even unto the other end of heavens* refers to a sweeping look of one who begins where the earth seems to touch the heavens in one direction around to the opposite compass point where the earth seems to touch the heavens there; this sweeping look takes in all of the earth and all of the heavens, making this idiomatic for *the entire universe*. Although I hesitate to say this dogmatically, there appears to be good reason to believe that what has occurred here on earth is unique throughout the entire universe. That is, there are no extra-terrestrials, there are no other planets where there is life; God did that here and the other planets and solar bodies are simply "...for signs, and for seasons, and for days and years; and let them be for lights in the expanse of the heavens to give light on the earth"; and it came to pass (Gen. 1:14b–15). Again, I am not entirely convinced of myself of this, but I would lean toward this interpretation rather than one which allows for life similar to ours on other planets. Whether something will come of the other planets off in eternity is another matter altogether.

So, during this time, from when God made man, searching the heavens from one end to the other....

<sup>187</sup> *Dictionary of Foreign Words in English*; John Ayto; Woodsworth Editions Ltd., Hertfordshire; ©1991, p. 302.

## Deuteronomy 4:32d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hă (ה) [pronounced <i>heh</i> ]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied. This can be used in an indirect interrogation and translated <i>whether</i> .		Strong's #none BDB #209
Hă (ה) [pronounced <i>heh</i> ] usually an interrogative particle; but can act as indirect interrogation and be translated <i>if, whether [or not]</i> .			
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to occur, to come to pass, to be brought about; to be done, to be finished, to be gone</i>	3 <sup>rd</sup> person masculine singular, Niphal perfect	Strong's #1961 BDB #224
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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
dâbâr (דָּבָר) [pronounced <i>daw<sup>b</sup>-VAWR</i> ]	<i>word, saying, doctrine, thing, matter, command</i>	masculine singular noun with the definite article	Strong's #1697 BDB #182
gâdôwl (גָּדוֹל) [pronounced <i>gaw-DOHL</i> ]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud; elder, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	masculine singular adjective with the definite article	Strong's #1419 BDB #152
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
Together, dâbâr zeh mean <i>this thing, this matter, this command</i> . Literally, together, they would be translated <i>the word the this</i> .			
'ôw (וּ) [pronounced <i>oh</i> ]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	conjunction	Strong's #176 BDB #14
hă (ה) [pronounced <i>heh</i> ]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied. This can be used in an indirect interrogation and translated <i>whether</i> .		Strong's #none BDB #209
Hă (ה) [pronounced <i>heh</i> ] usually an interrogative particle; but can act as indirect interrogation and be translated <i>if, whether [or not]</i> .			
shâma' (שָׁמָע) [pronounced <i>shaw-MAHÇ</i> ]	<i>to be heard; to be regarded, to be cared for; to be heard and answered; to render obedience, to obey; to be understood</i>	3 <sup>rd</sup> person masculine singular, Niphal perfect	Strong's #8085 BDB #1033

## Deuteronomy 4:32d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
k <sup>e</sup> mô (כִּמּוֹ) [pronounced k <sup>e</sup> moh]	like, as, when; thus, so; when, afterwards, as soon as	adverb/conjunction with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3644 BDB #455

**Translation:** ...has this great word been heard [that is] like it? Has there been anything like this before? Has God even made such assurances to a nation before? Has this ever been heard before? Has this ever been heard before in all of heaven?

The Israelites are enjoined by Moses here to examine the history of all mankind, going back all of the way to Adam; they are to examine what has occurred throughout the universe, from one end of the heavens to the other end. Has there ever occurred in the past, anywhere anything like the promises which God has made to the sons of Israel? What has happened to Israel is absolutely unique—the promises which God has made to Israel are absolutely unique. God's interactions with Israel are unique.

*Peter Pett: By a series of questions He now brings home to them why their Overlord has a right to expect their obedience. The first question is concerning the 'days that are past' from creation onwards, and concerning events happening from one end of heaven to the other. Can anyone, he asks, name any time or place where such a great thing has happened elsewhere as has happened to Israel? Can anyone say where such a thing has even been heard of?*<sup>188</sup>

Denominations tend to move toward covenant theology because they do not examine verse by verse all of the Old Testament, which again and again testifies to the uniqueness of Israel's place in history.

**Application:** The role of God in the creation and preservation of the United States is unique as well; but it is still nothing like Israel's.

Job 8:8–10 "For inquire, please, of bygone ages, and consider what the fathers have searched out. For we are but of yesterday and know nothing, for our days on earth are a shadow. Will they not teach you and tell you and utter words out of their understanding? Joel 1:2–3 Hear this, you elders; give ear, all inhabitants of the land! Has such a thing happened in your days, or in the days of your fathers? Tell your children of it, and let your children tell their children, and their children to another generation.

The amazing things which have been said, which the Israelites have heard, that is what Moses will say next.

At this point, we look at some of the amazing things which have been said and which the Israelites have heard.

<p><b>Has heard a people a voice of Elohim speaking from a midst of the fire as which you have heard, [even] you, and so he lives?</b></p>	<p>Deuteronomy 4:33</p>	<p><b>What people have heard the voice of Elohim speaking [to them] from the midst of the fire, as you have heard, and [yet] is [still] alive?</b></p>
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**What people have ever heard the voice of God speaking to them from the midst of a fire, as you have heard, and yet is still alive?**

Here is how others have translated this verse:

<sup>188</sup> From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=4&ch=4> accessed May 13, 2015.

**Ancient texts:**

Masoretic Text (Hebrew)	Has heard a people a voice of Elohim speaking from a midst of the fire as which you have heard, [even] you, and so he lives?
Targum of Onkelos	Hath it ever been that a people should hear the voice of the Word of the Lord, the Living God, speaking from the midst of fire, as you heard, and remained alive?
Latin Vulgate	That a people should hear the voice of God speaking out of the midst of fire, as you have heard, and lived?
Peshitta (Syriac)	Did any other people ever hear the voice of God speaking out of the midst of the fire, as you have heard, and live?
Septuagint (Greek)	...if a nation has heard the voice of the living God speaking out of the midst of the fire, as you have heard, and have lived!

Significant differences:      None.

**Limited Vocabulary Translations:**

Bible in Basic English	Has any people ever gone on living after hearing the voice of God out of the heart of the fire as you did?
Easy English	Only you, the <i>Israelites</i> , have heard the voice of God and have not died. You have heard him speaking to you from the fire. And you have still lived!
Easy-to-Read Version	You people heard God speaking to you from a fire, and you are still alive! Has that ever happened to anyone else? No!
<i>The Message</i>	Ask questions. Find out what has been going on all these years before you were born. From the day God created man and woman on this Earth, and from the horizon in the east to the horizon in the west-as far back as you can imagine and as far away as you can imagine-has as great a thing as this ever happened? Has anyone ever heard of such a thing? Has a people ever heard, as you did, a god speaking out of the middle of the fire and lived to tell the story? V. 32 is included for context.
Names of God Bible NIRV	Have any other people ever heard <b>Elohim</b> speak from a fire and lived? You did! You heard the voice of God speaking out of fire. And you lived! Has that happened to any other people?
New Simplified Bible	»Did people ever hear the voice of God speaking out of the middle of the fire, as you have heard, and live?

**Thought-for-thought translations; paraphrases:**

Common English Bible	Has any people ever listened to a god's voice speaking out of fire, as each of you have, and survived?
The Living Bible	"In all history, going back to the time when God created man upon the earth, search from one end of the heavens to the other to see if you can find anything like this: An entire nation heard the voice of God speaking to it from fire, as you did, and lived! V. 32 is included for context.
New Century Version	No other people have ever heard God speak from a fire and have still lived. But you have.
New Life Version	Have any people ever heard the voice of God speaking from the center of the fire, as you have heard it, and still live?
New Living Translation	Has any nation ever heard the voice of God [Or <i>voice of a god.</i> ] speaking from fire-as you did-and survived?

**Partially literal and partially paraphrased translations:**

American English Bible	...has any nation ever heard the voice of the living God speaking out of the midst of fire, as you've heard it and experienced it?
International Standard V	Has any people heard the voice of God speaking from the middle of a fire just as you did [Lit. <i>heard</i> ], and survived it?
New Advent (Knox) Bible	That a people should hear the voice of God speaking out of the heart of the flames, as thou didst, and live to tell of it?
Translation for Translators	◀Has any group ever remained alive after they heard a god speak to them from the middle of a fire, like we did?/Certainly no group has ever remained alive after they heard a god speak to them from the middle of a fire, like we did.▶ [RHQ]

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	<i>Do people hear the voice of God speaking from the midst of the fire as you heard, and live?</i>
Ferrar-Fenton Bible	...— or has there been heard its like ? — a People who heard the VOICE of GOD speaking from amid the fire, as you heard it, - and lived ?
Lexham English Bible	Has a people ever heard the voice of God speaking from the midst of the fire, <i>just</i> as you heard it, and lived?

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Has anything like this been heard of before? Has there ever been a people who remained alive after hearing as you did the voice of the living God from the midst of the fire?
The Heritage Bible	Has any people attentively heard the voice of God speaking out of the midst of the fire, what you have attentively heard, and live?
New American Bible (2011)	Did a people ever hear the voice of God speaking from the midst of fire, as you did, and live? Dt 4:36; 5:24, 26; Ex 20:19.
New Jerusalem Bible	Did ever a people hear the voice of the living God speaking from the heart of the fire, as you have heard it, and remain alive?
Revised English Bible	Did any people ever hear the voice of a god speaking from the heart of the fire, as you heard it, and remain alive?

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Did any other people ever hear the voice of God speaking out of a fire, as you have heard, and stay alive?
exeGeses companion Bible	Has a people ever heard the voice of Elohim wording from midst the fire, as you heard, and lived?.
Kaplan Translation	Has any nation ever heard God speaking out of fire, as you have, and still survived?
Orthodox Jewish Bible	Did ever people hear the kol Elohim speaking out of the midst of the eish, as thou hast heard, and live?

### Expanded/Embellished Bibles:

The Expanded Bible	·No [ <sup>L</sup> What.?] other people have ever heard God speak from a fire and have still lived. But you have.
Kretzmann's Commentary	Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? All of which goes to show that the Lord had singled out Israel for unusual manifestations of His kindness.
NET Bible®	Have a people ever heard the voice of God speaking from the middle of fire, as you yourselves have, and lived to tell about it?.
The Voice	You heard the voice of God speaking from inside the fire <i>at Mount Horeb</i> , and you survived! No other nation has ever done anything like that.

**Literal, almost word-for-word, renderings:**

Concordant Literal Version	Has a people ever heard the voice of the living Elohim speaking from the midst of the fire just as you heard it, and lived?
English Standard Version	Did any people ever hear the voice of a god speaking out of the midst of the fire, as you have heard, and still live?
Green's Literal Translation	Has a people heard the voice of God speaking from the midst of the fire, as you have heard, and lived?
God's Truth (Tyndale)	For ask pray you of the days that are past which were before you, since the day that God created man upon the earth and from the one side of heaven unto the other, whether anything has been like unto this great thing or whether any such thing has been heard as it is, that a nation has heard the voice of God speaking out of fire as you have heard, and yet lived? V. 32 is included for context.
NASB	Has any people heard the voice of God speaking from the midst of the fire, as you have heard it, and survived?
Young's Updated LT	Has a people heard the voice of God speaking out of the midst of the fire, as you have heard, you—and does live?

**The gist of this verse:** Moses asks, has any people heard the voice of God coming from the midst of a fire, as they had, and has lived to tell about it?

**Deuteronomy 4:33a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hă (ה) [pronounced <i>heh</i> ]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied. This can be used in an indirect interrogation and translated <i>whether</i> .		Strong's #none BDB #209
Hă (ה) [pronounced <i>heh</i> ] usually an interrogative particle; but can act as indirect interrogation and be translated <i>if, whether [or not]</i> .			
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>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #8085 BDB #1033
'am (עם) [pronounced <i>gahm</i> ]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular noun	Strong's #5971 BDB #766
qôwl (קול) [pronounced <i>kohl</i> ]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular construct	Strong's #6963 BDB #876
'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	Strong's #430 BDB #43

## Deuteronomy 4:33a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
dâbar (דָּבַר) [pronounced daw <sup>b</sup> -VAHR]	<i>speaking, talking [and backed with action], giving an opinion, expounding, making a formal speech, speaking out; promising, proposing, speaking kindly of, declaring, proclaiming, announcing</i>	Piel participle	Strong's #1696 BDB #180
min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
tâvek <sup>e</sup> (תָּוֶק) [pronounced taw-VEK <sup>E</sup> ]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063
With the min preposition, this can mean <i>from the midst [of anything]; out from, out of</i> .			
'esh (אֵשׁ) [pronounced aysh]	<i>fire, lightning, supernatural fire; presence of Y<sup>e</sup>howah, the attendance of a theophany</i>	feminine singular noun with the definite article	Strong's #784 BDB #77
kaph or k <sup>e</sup> (כֹּ) [pronounced k <sup>e</sup> ]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, ka'ăsher (כֹּ אֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, as just; because; according to what manner, in a manner as, when, about when</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> .			
shâma' (שָׁמָע) [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 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #8085 BDB #1033
This is plural in 4QDeut <sup>m</sup> ; singular 4QDeut <sup>c</sup> MT SP LXX. <sup>189</sup>			
'attâh (אַתָּה) [pronounced aht-TAW]	<i>you (often, the verb to be is implied)</i>	2 <sup>nd</sup> person masculine singular, personal pronoun	Strong's #859 BDB #61

**Translation:** What people have heard the voice of Elohim speaking [to them] from the midst of the fire, as you have heard,... Remember, the key to this chapter is things which the people have seen and heard. This makes them a unique people. No one has ever heard such things before; no one has ever seen such things before.

When Israel first were exposed to the voice of God, *they heard Him*. Moses did not meander off up the mountain and come back saying, "I have got the Word of God with me now." These people—many of them standing right

<sup>189</sup> *The Dead Sea Scrolls Bible*; translation and commentary by Martin Abegg Jr., Peter Flint and Eugene Ulrich; Harper SF, ©1999, p. 153.

in front of Moses at this time—actually heard God’s voice. They actually heard God’s voice speak to them out from a fire. This was everyone who was alive at that time, and it was a frightening thing to hear. Remember, we are talking about 2 million people and they can all hear God’s voice, and they are quite frightened by the experience.

### Deuteronomy 4:33b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (וַ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong’s # BDB #253
châyâh (חַיָּה) [pronounced khaw-YAW]	<i>to live, to have life, to revive, to recover health, to be healed, to be refreshed</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong’s #2421 & #2425 BDB #310

**Translation: ...and [yet] is [still] alive?** Who has seen anything like this before? Who has heard anything like this before? How can you hear God’s voice and you still live? That is the question that Moses asks.

This can be understood in two ways. If anyone heard God’s voice, they would suddenly die. The other understanding would be, if people have heard God’s voice, they apparently must have died, as we have not heard about it.

His point is well taken, because many of those who first heard the voice of God are standing in front of Moses right now, listening to this sermon. They know how they felt; or, if they were too young, they knew how their fathers felt about this.

The Israelites have heard, most of them<sup>190</sup> listening to Moses right then—had heard God speak to them out of the lightning from the sky when He spoke to them the Ten Commandments in Ex. 20; yet they were still alive. *Then God spoke all these words. And all the people perceived the thunder and the lightning flashes [lit., fire] and the sound of the trumpet and the mountain smoking; and when the people saw it, they trembled and stood at a distance. Then they said to Moses, "Speak to us yourself and we will listen, but do not let God speak [directly] to us, or we will die." (Ex. 20:1a, 18–19).* Speaking of the Ten Commandments, Moses said, "These words Y<sup>e</sup>howah spoke to all your assembly at the mountain from the midst of the fire; the cloud, and thick gloom, with a great voice, and He added no more. And He wrote them on two tablets of stone and gave them to me. And it came about, when you heard the voice from the midst of the darkness, while the mountain was burning with fire, that you came near to me, all the heads of your tribes and your elders, and you said, 'Behold, Y<sup>e</sup>howah our God has shown us His glory and His greatness, and we have heard His voice from the midst of the fire; we have seen today that God speaks with man, yet he lives. Now then, why should we die? For this great fire will consume us; if we hear the voice of Y<sup>e</sup>howah our God any longer, then we will die. For who is there of all flesh who has heard the voice of the living God speaking from the midst of the fire, as we and lived?' " (Deut. 5:22–26). Most of us in the Church Age have no concept of the absolute holiness of God; and those who talk personally to Jesus while washing dishes, supposedly hearing His voice; and those who view Jesus as their best pal—they never will have even a clue as to the absolute holiness of God. The fact that these people heard the voice of God and were still alive—this is a wonder in itself.

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Peter Pett: *The next question is, For what other nation since the beginning of creation or anywhere else in the world has God made the attempt to go and take them from the midst of another nation by*

<sup>190</sup> I am making the assumption that all of the people—including women and children—were able to hear God, as this would have been a supernatural event.

*trials, signs, wonders, war, a mighty hand, an outstretched arm and by great terrors, in the way that Yahweh has by what He had done for Israel in Egypt?* <sup>191</sup>

Or has attempted Elohim to go to take for Himself a nation from a middle of [another] nation by trials, by signs, by wonders and by war; and with a hand mighty and with an arm stretched out and with terrors great as all which was done for you [all] Y<sup>e</sup>howah your Elohim in Egypt to your eyes?

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4:34

Or has Elohim attempted to go and [and] to take a nation for Himself from the midst of [another] nation, with trials, with signs, with wonders, and with war; and with a mighty hand and with an outstretched arm, as well as with great terrors, as all that Y<sup>e</sup>howah your Elohim did for you [all] in Egypt in your sight?

Or has God even gone into another nation and taken from them a nation for Himself? He did this with trials and with signs and wonders; He used His mighty strength, He extended His arm to you—Jehovah your God. He used great fear in Egypt—He did all of this in your sight.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	Or has attempted Elohim to go to take for Himself a nation from a middle of [another] nation by trials, by signs, by wonders and by war; and with a hand mighty and with an arm stretched out and with terrors great as all which was done for you [all] Y <sup>e</sup> howah your Elohim in Egypt to your eyes?
Targum of Onkelos	Or, as the wonder which the Lord has wrought, revealing Himself to <u>separate</u> a people to Himself from among another people, by signs, by miracles, by portents, by the victories of ordered battles, by an uplifted arm, and by <u>great visions</u> , like all that the Lord our God has done for us in Mizraim, and your eyes beholding?
Jerusalem targum	Or what is the people or kingdom that has heard?. . . . Or the signs which the Word of the Lord has wrought, coming to announce (that He would separate) to Himself a people from among a people ?
Latin Vulgate	If God ever did so as to go, and take to himself a nation out of the midst of nations by temptations, signs, and wonders, by fight, and a strong hand, and stretched out arm, and horrible visions according to all the things that the Lord your God did for you in Egypt, before your eyes.
Peshitta (Syriac)	Or have they tried out the God who went forth and took for himself a nation from the midst of another nation, by trials, by signs and by wonders and by war and by a mighty hand and by a stretched out arm and by great visions, according to all that the LORD your God did to the Egyptians before your eyes?
Septuagint (Greek)	Or did God ever try to go and take for Himself a nation out of the midst of another nation by trials, by signs, by wonders, by war, by a mighty hand and an outstretched arm, and by great sights, according to all the things which the Lord our God did in Egypt in your sight?
Significant differences:	The targum of Onkelos has <i>to separate</i> rather than <i>to take</i> . The targum has <i>great visions</i> rather than <i>a mighty hand</i> . The Jerusalem is much different; not sure if I matched it up correctly here.

#### Limited Vocabulary Translations:

Bible in Basic English	Has God ever before taken a nation for himself from out of another nation, by punishments and signs and wonders, by war and by a strong hand and a stretched-
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<sup>191</sup> From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=4&ch=4> accessed May 13, 2015.

	out arm and great acts of wonder and fear, as the Lord your God did for you in Egypt, before your very eyes?
Easy English	No other god has tried to take one special <i>nation</i> for himself out of another country. The <i>LORD</i> your God did this for you in Egypt. You saw how he used his powerful authority there. He brought bad troubles and war. He did great and frightening things in Egypt.
Easy-to-Read Version	And has any other god ever tried to go and take a people for himself from inside another nation? No! But you yourselves have seen the Lord your God do all these wonderful things! He showed you his power and strength. You saw the troubles that tested the people. You saw miracles and wonders. You saw war and the terrible things that happened.
Good News Bible (TEV)	Has any god ever dared to go and take a people from another nation and make them his own, as the LORD your God did for you in Egypt? Before your very eyes he used his great power and strength; he brought plagues and war, worked miracles and wonders, and caused terrifying things to happen.
<i>The Message</i>	Or has a god ever tried to select for himself a nation from within a nation using trials, miracles, and war, putting his strong hand in, reaching his long arm out, a spectacle awesome and staggering, the way God, your God, did it for you in Egypt while you stood right there and watched?
Names of God Bible	Or has any god ever tried to come and take one nation away from another for himself? <b><i>Yahweh</i></b> your <b><i>Elohim</i></b> used his mighty hand and powerful arm to do this for you in Egypt. He did this using plagues, miraculous signs, amazing things, and war. He did his great and awe-inspiring deeds in front of you.
NIRV	Has any god ever tried to take one nation out of another to be his own? Has any god done it by testing his people? Has any god done it with signs and amazing deeds or with war? Has any god reached out his mighty hand and powerful arm? Or has any god shown his people his great and wonderful acts? The Lord your God did all those things for you in Egypt. With your very own eyes you saw him do them.
New Simplified Bible	»Has God attempted to take a nation from the middle of another nation? Has he done this by temptations, by signs, and by wonders, and by war, and by great terrors? Yes, and by the use of his great power! Jehovah your God did all this for you in Egypt before your very eyes!

### Thought-for-thought translations; paraphrases:

Contemporary English V.	When the LORD your God brought you out of Egypt, you saw how he fought for you and showed his great power by performing terrifying miracles. You became his people, and at Mount Sinai you heard him talking to you out of fiery flames. And yet you are still alive! Has anything like this ever happened since the time God created humans? No matter where you go or who you ask, you will get the same answer. No one has ever heard of another god even trying to do such things as the LORD your God has done for you. Vv. 32–33 are included for context.
The Living Bible	Where else will you ever find another example of God's removing a nation from its slavery by sending terrible plagues, mighty miracles, war, and terror? Yet that is what the Lord your God did for you in Egypt, right before your very eyes.
New Berkeley Version	Or did ever a god venture to the midst of another nation by testings, by signs, by wonders, by warns, by a mighty hand and an outstretched arm, and with awful terrors, as the LORD your God has done for you before your very eyes in Egypt? As a people Israel witnessed it, not all individually, because almost an entire generation had repentance; and so it eventuated.
New Century Version	No other god has ever taken for himself one nation out of another. But the Lord your God did this for you in Egypt, right before your own eyes. He did it with tests, signs, miracles, war, and great sights, by his great power and strength.

New Life Version	Or has a god tried to go to take for himself a nation from within another nation, by trials, special things to see, great works, war, a powerful hand, a long arm, and spreading much fear? The Lord your God did this for you in Egypt in front of your eyes.
New Living Translation	Has any other god dared to take a nation for himself out of another nation by means of trials, miraculous signs, wonders, war, a strong hand, a powerful arm, and terrifying acts? Yet that is what the Lord your God did for you in Egypt, right before your eyes.

### Partially literal and partially paraphrased translations:

American English Bible	What [other] nation has God elevated and taken as His own with trials, signs, wonders, and war (with His mighty hand and mighty arm). yes, with all these great things that we saw Jehovah our God do in Egypt?
Beck's American Translation	Or has a God tried to go and get a people for Himself from the middle of another people by testings, miracles, wonders, and war by a mighty hand and an outstretched arm, by awful terrors as you saw the LORD your God do for you in Egypt?
International Standard V	Or has any god ever taken for himself one nation out from another nation with testings, signs, wonders, wars, awesome power [Lit. wars, a mighty hand and an outstretched arm,], and magnificent, terrifying deeds [The Heb. lacks deeds] as the LORD your God did in Egypt before your eyes?
New Advent (Knox) Bible	That God should intervene, and single out for himself one nation above all the rest; that he should try men's hearts with portent and with marvel, fight against them with constraining force, with open display of his strength, with plagues terrible to see? All this the Lord your God did for you in Egypt, and your own eyes have witnessed it; proof to you that this Lord is God, that no other can compare with him. V. 35 is included for context.
Translation for Translators	Certainly no other god has ever tried to take a <i>huge</i> group of people from one nation <i>to another location</i> , like he did for us when he brought us out of Egypt. We saw Yahweh our God use great power [MTY, DOU] when he performed many kinds of [DOU] miracles, and sent plagues, and did many other very terrifying things, and <i>rescued us when the army of Egypt tried to fight against us.</i>

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Or <i>have</i> great fear of all that Yahweh your God did for you in Egypt in your eyes? God proved by proofs, by signs and miracles. <i>He</i> came and took for himself a nation from the center of a nation with a fortified hand and an arm fixed for war.
Ferrar-Fenton Bible	or that God attempted to go and take for Himself one nation from the breast of another nation, with trials, with miracles, and portents, and war, and with a strong hand, and a directing arm, and great manifestations, such as all those your EVER-LIVING God has made in your sight upon the Mitzeraim for you ?
Lexham English Bible	Or has a god <i>ever</i> attempted to go to take for himself [Hebrew "for him"] a nation from the midst of a nation, <i>using</i> trials and signs and wonders and war, with an outstretched arm and with great and awesome deeds, like all that Yahweh your God did for you in Egypt before your eyes?
NIV – UK	Has any god ever tried to take for himself one nation out of another nation, by testings, by signs and wonders, by war, by a mighty hand and an outstretched arm, or by great and awesome deeds, like all the things the Lord your God did for you in Egypt before your very eyes?

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Never has there been a God who went out to look for a people and take them out from among the other nations by the strength of trials and signs, by wonders and by war, with a firm hand and an outstretched arm. Never has there been any deed as tremendous as those done for you by Yahweh in Egypt, which you saw with your own eyes.
New American Bible (2011)	Or did any god venture to go and take a nation for himself from the midst of another nation, by testings, by signs and wonders [Dt 7:19; 26:8; 29:2; Ex 7:3; 15:3-10; Jer 32:21.], by war, with strong hand and outstretched arm, and by great terrors, all of which the LORD, your God, did for you in Egypt before your very eyes?
New Jerusalem Bible	Has it ever been known before that any god took action himself to bring one nation out of another one, by ordeals, signs, wonders, war with mighty hand and outstretched arm, by fearsome terrors -- all of which things Yahweh your God has done for you before your eyes in Egypt?
New RSV	Or has any god ever attempted to go and take a nation for himself from the midst of another nation, by trials, by signs and wonders, by war, by a mighty hand and an outstretched arm, and by terrifying displays of power, as the Lord your God did for you in Egypt before your very eyes?
Revised English Bible	Or did a god ever attempt to come and take a nation for himself away from another nation, with a challenge, and with signs, portents, and wars, with a strong hand and an outstretched arm, and with great deeds of terror, like all you saw the LORD your God do for you in Egypt?

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Or has God ever tried to go and take for himself a nation from the very bowels of another nation, by means of ordeals, signs, wonders, war, a mighty hand, an outstretched arm and great terrors - like all that <i>ADONAI</i> your God did for you in Egypt before your very eyes?
exeGesés companion Bible	Or has Elohim tested to go and take him a goyim from midst a goyim, by testings, by signs and by omens and by war and by a strong hand and by a spread arm and by great awesomenesses, according to all Yah Veh your Elohim worked for you in Misrayim in your eyes?
JPS (Tanakh—1985)	Or has any god ventured to go and take for himself one nation from the midst of another by prodigious acts, by signs and portents, by war, by a mighty and an outstretched arm and awesome power, as the Lord your God did for you in Egypt before your very eyes?
Kaplan Translation	Has God ever done miracles [(Targum; Rashi). Nissah in Hebrew. Or, 'lifted a banner' (Saadia), or 'attempted' (Septuagint).] bringing one nation out of another nation with such tremendous miracles, signs, wonders, war, a mighty hand and outstretched arm [See Exodus 6:6, 13:3.], and terrifying phenomena, as God did for you in Egypt before your very eyes?
Orthodox Jewish Bible	Or hath Elohim tried to go and take Him a nation from the midst of another nation, by massot (trials), by otot, by mofetim, by milchamah, by a yad chazakah, by an outstretched zero'a, by great terrors, according to all that Hashem Eloheicha did for you in Mitsrayim before your eyes?
<i>The Scriptures</i> 1998	"Or has Elohim tried to go and take for Himself a nation from the midst of a nation by trials, and by signs, and by wonders, and by battle, and by a strong hand and an outstretched arm, and by great fearsome deeds, according to all that הוה your Elohim did for you in Mitsrayim before your eyes?

### Expanded/Embellished Bibles:

The Expanded Bible	·No [What?] other god has ever taken for himself one nation out of another. But the Lord your God did this for you in Egypt, right before your own eyes. He did it with tests, signs, miracles, war, and great sights, by his ·great power [strong hand] and ·strength [outstretched arm].
Kretzmann's Commentary	Or hath God assayed ( essayed ) to go and take Him a nation from the midst of another nation, as He did in leading Israel out of the midst of the Egyptians, by temptations, by which the position of Pharaoh over against the Lord was tried out, by signs and by wonders, the great plagues of Egypt, and by war, when the Egyptians were about to attack the children of Israel at the Red Sea, and by a mighty hand, and by a stretched-out arm, Ex. 13:3; Ex. 6:6, and by great terrors, according to all that the Lord, your God, did for you in Egypt before your eyes?
NET Bible®	Or has God [The translation assumes the reference is to Israel's God in which case the point is this: God's intervention in Israel's experience is unique in the sense that he has never intervened in such power for any other people on earth. The focus is on the uniqueness of Israel's experience. Some understand the divine name here in a generic sense, "a god," or "any god." In this case God's incomparability is the focus (cf. v. 35, where this theme is expressed).] ever before tried to deliver [Heb "tried to go to take for himself."] a nation from the middle of another nation, accompanied by judgments [Heb "by testings." The reference here is the judgments upon Pharaoh in the form of plagues. See Deut 7:19 (cf. v. 18) and 29:3 (cf. v. 2).], signs, wonders, war, strength, power [Heb "by strong hand and by outstretched arm."], and other very terrifying things like the Lord your God did for you in Egypt before your very eyes?
The Voice	You saw with your own eyes what the Eternal, your True God, did for you in Egypt: He claimed you as His own nation, and He took you right out of another nation <i>that was holding you captive. He rescued you</i> by testing them <i>with plagues</i> , by warning them with signs and omens, by fighting against them with overwhelming strength, and by totally terrifying them! No other god has ever tried to do anything like that.

### Literal, almost word-for-word, renderings:

Concordant Literal Version	Or has an elohim ever tried to come and take for himself a nation from among another nation by trials, by signs and by miracles, by war, by a steadfast hand and by an outstretched arm and by great fear-inspiring deeds, such as all that Yahweh your Elohim did for you in Egypt before your eyes?
Context Group Version	Or has any god assayed to go and take him a nation from the midst of [ another ] nation, by trials, by signs, and by wonders, and by war, and by a mighty hand, and by an outstretched arm, and by great terrors, according to all that YHWH your {pl} God did for you {pl} in Egypt before your {pl} eyes?
English Standard Version	Or has any god ever attempted to go and take a nation for himself from the midst of another nation, by trials, by signs, by wonders, and by war, by a mighty hand and an outstretched arm, and by great deeds of terror, all of which the LORD your God did for you in Egypt before your eyes?
God's Truth (Tyndale)	either whether God assayed [assayed= 1. To be shown by analysis to contain a certain proportion of usually precious metal. God's word is eternal even is this modern definition exactly to the point. RN] to go and take him a people from among nations, through temptations and signs and wonders and through war and with a mighty hand and a stretched out arm and with mighty terrible sights, according unto all that the Lord your God did unto you in Egypt before your eyes.
NASB	Or has a god tried to go to take for himself a nation from within another nation by trials, by signs and wonders and by war and by a mighty hand and by an outstretched arm and by great terrors, [h]as the Lord your God did for you in Egypt before your eyes?

Third Millennium Bible

Or hath God deigned to go and take Him a nation from the midst of another nation by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?

Young's Updated LT

Or has God tried to go in to take to Himself, a nation from the midst of a nation, by trials, by signs, and by wonders, and by war, and by a strong hand, and by a stretched-out arm, and by great terrors—according to all that Jehovah your God has done to you, in Egypt, before your eyes?

**The gist of this verse:**

What god has done anything like this before? The God of Israel took them, a nation, out of another nation, with great power, signs and wonders—and by war.

### Deuteronomy 4:34a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾôw (או) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	conjunction	Strong's #176 BDB #14
hă (ה) [pronounced heh]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied. This can be used in an indirect interrogation and translated <i>whether</i> .		Strong's #none BDB #209
Hă (ה) [pronounced heh] usually an interrogative particle; but can act as indirect interrogation and be translated <i>if, whether [or not]</i> .			
nâçâh (נָחַח) [pronounced naw-SAWH]	<i>to test, to try, to attempt, to try to do a thing; to practice doing a thing</i>	3 <sup>rd</sup> person masculine plural, Piel perfect	Strong's #5254 BDB #650
ʾĒlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
lâmed (ל) [pronounced lə]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	Qal infinitive construct	Strong's #935 BDB #97
lâmed (ל) [pronounced lə]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	Qal infinitive construct	Strong's #3947 BDB #542
lâmed (ל) [pronounced lə]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510

## Deuteronomy 4:34a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gôwy (יֹוֹג) [pronounced GOH-ee]	<i>people, nation</i>	masculine singular noun	Strong's #1471 BDB #156
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
qereb (בֶּרֶק) [pronounced KEH-re <sup>b</sup> v]	<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 with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #7130 BDB #899
This appears to mean, <i>from among you, from your midst.</i>			
gôwy (יֹוֹג) [pronounced GOH-ee]	<i>people, nation</i>	masculine singular noun	Strong's #1471 BDB #156

**Translation:** Or has Elohim attempted to go and [and] to take a nation for Himself from the midst of [another] nation,... God is in the plural, but treated as though it is singular when referring to the Godhead. Some translators render this verse as *or has any other god attempted to...* However, this is incorrect. The Hebrew word is <sup>192</sup>ʾĒlôhîym (אֱלֹהִים) [pronounced *el-o-HEEM*] and this word can refer to the Godhead or to foreign gods. Context inevitably points out whether this is the God, the Creator of the Universe, or foreign gods, which are the result of fertile imagination at best and representative of demons at worst. There will either be the word *other* associated with the Hebrew word (Ex. 20:3 23:13 Joshua 24:2); there will be a modifying word to indicate that *gods* is different from the God (Ex. 18:11); the word *gods* is specifically differentiated from Y<sup>e</sup>howah in the immediate context (Ex. 22:19); God would be associated with a singular verb (Deut. 4:34) and gods with plural verbs (Ex. 32:1, 23); *gods* will have plural antecedents (Deut. 8:19–20) whereas *God* will not (Deut. 9:3); or gods will be modified by *foreign* or *of the Gentiles* (Gen. 35:2, 4 Deut. 31:16 2Kings 18:33). Strong's #430 BDB #43 Since there are no modifying phrases and since *attempted* is in the 3<sup>rd</sup> person masculine singular, we are speaking of the God in this context. Furthermore, we have the lamed prefixed preposition and the 3<sup>rd</sup> person masculine singular suffix which refers back to *God*; therefore, God cannot be viewed in the plural here. At no previous time in history of the God of the Universe picked out a nation as He did Israel.

What God did here was absolutely unique. He went into Egypt, another nation, and he took out of them Israel, another nation. This had never been done in human history before.

A portion of those who live in Egypt, God went in and took them out.

<sup>192</sup> Since this is so commonly referred to in reference books, we will use the designation *Elohim* as well.

## Deuteronomy 4:34b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
massâ (מַסָּה) [pronounced mahs-SAW]	<i>despair; testing, trial; temptation; calamity; transliterated Massah</i>	feminine plural noun; also used as a proper noun	Strong's #4531 and #4532 BDB #588
Strong's #4531 is the feminine noun; Strong's #4532 is the proper noun.			

**Translation:** ...with trials,... Moses was tested, Aaron was tested, and the Pharaoh faced many trials.

The *trials* mentioned in this verse do not refer to the hardships incurred by Israel during their travels through the desert, but rather to the plagues which were inflicted upon the Egyptians. Context specifies here that these things mentioned, the signs, wonders, etc., are God's direct hand—His Presence, if you will—in delivering Israel out of Egypt.

Barnes: *the tribulations and persecutions undergone by the Israelites, out the plagues miraculously inflicted on the Egyptians.*<sup>193</sup>

## Deuteronomy 4:34c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
'ôwth (אוֹת) [pronounced oath]	<i>sign, a distinguishing mark; token, pledge; remembrance; assurance; a miraculous sign; an omen, a warning</i>	feminine plural noun	Strong's #226 BDB #16

**Translation:** ...with signs,... Signs are things which identify God as God; His people as His people. What is happening is unique, and one needs to recognize that what is happening is outside the norm.

**Application:** We have two examples of this in today's world: (1) the United States and (2) Israel. Israel is a tiny nation, barely a postage stamp in the Middle East, and yet, millions of people hate them; millions of people want to see Israel destroyed, overrun; they want to see the Jews suffering. In my lifetime, I have seen several coalitions of nations who have wanted to do harm to Israel, and Israel has beat them back—despite world pressure against that. How can 6 million or so people sit in the midst of perhaps a billion people, and yet, they hold their own? How can this be done? God protects the Jews. Don't ever be foolish enough to side with the Arabs over the Jews; don't ever make the mistake of thinking that Islam is no different than any other religion.

**Application:** Regarding the United States: when has there been a nation with this much prosperity and this much promise to a people before? There has never been a nation like America. When another nation suffers a

<sup>193</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Deut. 4:34.

catastrophe, who always responds? America and Americans. *Always*. God has blessed the United States greatly, and foolish is the person who does not see that.

### Deuteronomy 4:34d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
môwphêth (מוֹפְתִים) [pronounced moe-FAITH]	<i>a wonder, sign, miracle; a proof [of divine involvement] a sign [of a future event]</i>	masculine plural noun	Strong's #4159 BDB #68

**Translation:** ...with wonders,... This is an event revealing God's power. If a person has an open heart, they can recognize that this is what God has done.

The wonders which God did when taking Israel out of Egypt were quite amazing, and they were done on a large scale. That is, the people of Egypt had to be aware of these miracles and the people of Israel had to be aware of them. They could not be a couple of mind-blowing things done in the palace of the pharaoh.

### Deuteronomy 4:34e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
mil <sup>e</sup> châmâh (מִלְחָמָה) [pronounced mil-khaw-MAW]	<i>battle, war, fight, fighting; victory; fortune of war</i>	feminine singular noun	Strong's #4421 BDB #536

**Translation:** ...and with war;... This word is in the singular, because there was one war which separated Israel from Egypt—this was the war at the Sea of Reeds. The people of Abraham ran across the river's floor, and then pharaoh's army pursued them. What did God do? God brought war upon these people and crushed them with water.

The children of Abraham? They had no weapons; they had no horses—and yet God defeated one of the greatest armies of the ancient world right before their eyes.

### God Defeats the Egyptian Army—Exodus 14:5–31

When the king of Egypt was told that the people had fled, the mind of Pharaoh and his servants was changed toward the people, and they said, "What is this we have done, that we have let Israel go from serving us?" So he made ready his chariot and took his army with him, and took six hundred chosen chariots and all the other chariots of Egypt with officers over all of them.

And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued the people of Israel while the people of Israel were going out defiantly. The Egyptians pursued them, all Pharaoh's horses and chariots and his horsemen and his army, and overtook them encamped at the sea, by Pi-hahiroth, in front of Baal-zephon.

## God Defeats the Egyptian Army—Exodus 14:5–31

When Pharaoh drew near, the people of Israel lifted up their eyes, and behold, the Egyptians were marching after them, and they feared greatly. And the people of Israel cried out to the LORD. They said to Moses, "Is it because there are no graves in Egypt that you have taken us away to die in the wilderness? What have you done to us in bringing us out of Egypt? Is not this what we said to you in Egypt: 'Leave us alone that we may serve the Egyptians'? For it would have been better for us to serve the Egyptians than to die in the wilderness."

And Moses said to the people, "Fear not, stand firm, and see the salvation of the LORD, which He will work for you today. For the Egyptians whom you see today, you shall never see again. The LORD will fight for you, and you have only to be silent."

The LORD said to Moses, "Why do you cry to me? Tell the people of Israel to go forward. Lift up your staff, and stretch out your hand over the sea and divide it, that the people of Israel may go through the sea on dry ground. And I will harden the hearts of the Egyptians so that they shall go in after them, and I will get glory over Pharaoh and all his host, his chariots, and his horsemen. And the Egyptians shall know that I am the LORD, when I have gotten glory over Pharaoh, his chariots, and his horsemen."

Then the angel of God who was going before the host of Israel moved and went behind them, and the pillar of cloud moved from before them and stood behind them, coming between the host of Egypt and the host of Israel. And there was the cloud and the darkness. And it lit up the night without one coming near the other all night. Then Moses stretched out his hand over the sea, and the LORD drove the sea back by a strong east wind all night and made the sea dry land, and the waters were divided. And the people of Israel went into the midst of the sea on dry ground, the waters being a wall to them on their right hand and on their left. The Egyptians pursued and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen.

And in the morning watch the LORD in the pillar of fire and of cloud looked down on the Egyptian forces and threw the Egyptian forces into a panic, clogging their chariot wheels so that they drove heavily. And the Egyptians said, "Let us flee from before Israel, for the LORD fights for them against the Egyptians." Then the LORD said to Moses, "Stretch out your hand over the sea, that the water may come back upon the Egyptians, upon their chariots, and upon their horsemen." So Moses stretched out his hand over the sea, and the sea returned to its normal course when the morning appeared. And as the Egyptians fled into it, the LORD threw the Egyptians into the midst of the sea. The waters returned and covered the chariots and the horsemen; of all the host of Pharaoh that had followed them into the sea, not one of them remained. But the people of Israel walked on dry ground through the sea, the waters being a wall to them on their right hand and on their left.

Thus the LORD saved Israel that day from the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore. Israel saw the great power that the LORD used against the Egyptians, so the people feared the LORD, and they believed in the LORD and in his servant Moses.

ESV; capitalized is used above.

### Chapter Outline

### Charts, Graphics and Short Doctrines

## Deuteronomy 4:34f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (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 4:34f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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]	<i>hand; figuratively for strength, power, control</i>	feminine singular noun	Strong's #3027 BDB #388
châzâq (חָזַק) [pronounced khaw-ZAWK]	<i>strong, mighty, (most often found with the substantive hand) also fierce, intense</i>	feminine singular adjective	Strong's #2389 BDB #305

**Translation: ...and with a mighty hand...** A *mighty hand* simply refers to God's power and God's strength, which is clearly revealed in the exodus. These former slaves did not have the power or fortitude to take themselves out of Egypt; they had to be led by God.

## Deuteronomy 4:34g

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (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 <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
z <sup>e</sup> rôwâ' (זְרוּא') [pronounced z <sup>e</sup> ROH-ahg]	<i>arm, shoulder and figuratively means strength</i>	feminine singular noun	Strong's #2220 BDB #283
nâṭâh (נָטָה) [pronounced naw-TAWH]	<i>stretched out, spread out, bowing [out], being extend, inclining [to one side]; turning, being turned</i>	Qal passive participle	Strong's #5186 BDB #639

**Translation: ...and with an outstretched arm,...** The *outstretched arm* indicates that God reaches down from heaven and He lends Himself to the cause of the Jews. This is God's grace. And this is the story of Ex. 14, recounted above.

## Deuteronomy 4:34h

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (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
môwrâ' (מֹרָא') [pronounced moh-RAW]	<i>fear, terror, dread</i>	masculine plural noun	Strong's #4172 BDB #432

## Deuteronomy 4:34h

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gâdôwl (גָּדוֹל) [pronounced gaw-DOHL]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud; elder, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	masculine plural adjective	Strong's #1419 BDB #152

**Translation:** ...as well as with great terrors,... God filled the people of Egypt with great dread. They could have at any time decided, the God of the Jews is the LORD. "He is going to take His people, and we cannot do anything about it." Therefore, *why try?* Why fight against God? How stupid can you be to do that? And yet, the pharaoh kept taking a stand against God; and the people feared him more than they feared the Living God.

## Deuteronomy 4:34i

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
kôl (כֹּל) [pronounced koh/]; also kol (כָּל) [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
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
K <sup>e</sup> 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> .			
ʾâsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 <sup>nd</sup> person masculine plural suffix	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
ʾĒlôhîym (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 <sup>nd</sup> person masculine plural suffix	Strong's #430 BDB #43

## Deuteronomy 4:34i

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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 <sup>e</sup> 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 <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʿêynayim (עֵינַיִם) [pronounced ʿay-nah-YIM]	<i>eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine plural noun with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #5869 (and #5871) BDB #744

The lâmed preposition + ʿayin mean, literally *to your eyes, for your eyes*; this means *before your eyes, in your sight*. The whole idea is, the people addressed here have actually seen what is being talked about.

**Translation:** ...as all that Y<sup>e</sup>howah your Elohim did for you [all] in Egypt in your sight? God did all of these things before the eyes of Israel. They saw this; they heard this. God did the sort of miracles that a large population could see and believe.

In vv. 32–34, Moses asks 3 rhetorical questions. Passages are quoted from the ESV; capitalized.

## Moses' 3 Rhetorical Questions

Passage	Text/Commentary
Deut. 4:32	"For ask now of the days that are past, which were before you, since the day that God created man on the earth, and ask from one end of heaven to the other, whether such a great thing as this has ever happened or was ever heard of. What God did with the Israelites in Egypt was completely unique.
Deut. 4:33	Did any people ever hear the voice of a god speaking out of the midst of the fire, as you have heard, and still live? God spoke to the Israelites at Sinai and they yet lived.
Deut. 4:34	Or has any god ever attempted to go and take a nation for Himself from the midst of another nation, by trials, by signs, by wonders, and by war, by a mighty hand and an outstretched arm, and by great deeds of terror, all of which the LORD your God did for you in Egypt before your eyes? There are 7 things named here, as that is the number of perfection (or completion).

Inspired by Thomas Constable; <http://www.studylight.org/commentaries/dcc/view.cgi?bk=4&ch=4> accessed May 15, 2015.

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Peter Pett: *Note the expanded sevenfold explanation. God had used trials in order to spur His people on, signs with which to convince them, and even more to convince Pharaoh; wonders in order to bring home His supreme power; war because Pharaoh understood nothing else and had finally to be convinced by the destruction of his troops; by a mighty hand and by an outstretched arm, because Yahweh had personally extended His own powerful action on their behalf; and by great terrors*

because Pharaoh and his people had proved so obstinate that in the end they needed the terrors of continual darkness and then of the night of the firstborn in order to be convinced. He had acted in a divinely perfect way.<sup>194</sup>

Clarke summarizes this: *This was a most extraordinary thing, that a whole people, consisting of upwards of 600,000 effective men, besides women and children, should, without striking a blow, be brought out of the midst of a very powerful nation, to the political welfare of which their services were so essential; that they should be brought out in so open and public a manner; that the sea itself should be supernaturally divided to afford this mighty host a passage; and that, in a desert utterly unfriendly to human life, they should be sustained for forty years. These were such instances of the almighty power and goodness of God as never could be forgotten.*<sup>195</sup>

Here is how Clarke summarizes these 7 things, with Gill's commentary added in.

### Clarke, Gill: The Seven Things Used by God to Take Israel out of Egypt

1. Temptations, תסוּת massoth, from תסוּהוּ nasah, *to try or prove*; the miracles which God did to try the faith and prove the obedience of the children of Israel. Gill: *the various essays and trials, ways, means, and methods taken by the Lord to bring about the event.*
2. Signs, תוֹתוֹת othoth, from תָּתַח athah, *to come near*; such signs as God gave them of his continual presence and especial providence, particularly the pillar of cloud and pillar of fire, keeping near to them night and day, and always directing their journeys, showing them when and where to pitch their tents, etc. Gill: *those [things] which were required of Moses, and done by him before the people of Israel, and before Pharaoh, as proofs of his mission from the Lord.*
3. Wonders, מִתְפֹּחִים mophethim, from תִּפְּי yaphath, *to persuade*; persuasive facts and events, says Parkhurst, whether strictly miraculous, and exceeding the powers of nature, as Ex. 7:9; Ex. 11:9, Ex. 11:10; or not, as Isa. 20:3; Ezek. 12:6, 11. It probably means typical representations: in this signification the word is used, Zech. 3:8. Joshua, the high priest, and his companions were תְּפֹחֵי מִפְּתֵיחַ anshey mopheth, typical men, raised up by God as types of Christ, and proofs that God would bring his servant The Branch. All the dealings of God with this people, and even the people themselves, were types – present signifiers of distant facts and future occurrences. Gill: *the ten plagues of Egypt, which were done by a supernatural and miraculous operation, and were amazing things.*
4. War, מִלְחָמָה milchamah, *hostile engagements*; such as those with the Amalekites, the Amorites, and the Bashanites, in which the hand of God was seen rather than the hand of man. Gill: *either the slaying of the firstborn, with the destruction of the judges and gods of Egypt, as Aben Ezra; or the Lord's fighting for Israel at the Red sea, as Jarchi; he saved them and destroyed the Egyptians, and showed himself to be a man of war.*
5. A Mighty Hand, יָד חֲזָקָה yad chazakah; one that is strong to deal its blows, irresistible in its operations, and grasps its enemies hard, so that they cannot escape, and protects its friends so powerfully that they cannot be injured. Neither stratagem nor policy was used in this business, but the openly displayed power of God.
6. A Stretched-Out Arm, זְרוֹעַ מְתוּיָה zeroa netuyah; a series of almighty operations, following each other in quick astonishing succession. Let it be noted that in the Scriptures,
  - 1) The finger of God denotes any manifestation of the Divine power, where effects are produced beyond the power of art or nature.
  - 2) The hand of God signifies the same power, but put forth in a more signal manner.
  - 3) The arm of God, the Divine omnipotence manifested in the most stupendous miracles.
  - 4) The arm of God stretched out, this same omnipotence exerted in a continuation of stupendous miracles, both in the way of judgment and mercy. In this latter sense it appears to be taken in the text: the judgments were poured out on the Egyptians; the mercies wrought in favor of the Israelites.
  - 5) Gill combines these two together: *and by a mighty hand and stretched out arm*; phrases frequently

<sup>194</sup> From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=4&ch=4> accessed May 13, 2015.

<sup>195</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Deut. 4:34.

## Clarke, Gill: The Seven Things Used by God to Take Israel out of Egypt

*used when this affair is spoken of, and are expressive of the mighty power of God in the above instances, and in the issue of them, bringing Israel out of Egypt; though Aben Ezra interprets it of the pillar of fire and cloud in which the Lord went before them.*

7. Great Terrors, מורא ומאדג מורא moraim gedolim; *such terror, dismay, and consternation* as were produced by the ten plagues, to which probably the inspired penman here alludes: or, as the Septuagint has it, ἐν ὀραμασιν μεγαλοῖς, with great or portentous sights; such as that when God looked out of the cloud upon the Egyptians, and their chariot wheels were taken off, Ex. 14:24–25. More awful displays of God's judgments, power, and might, were never witnessed by man. Gill: *[possibly] the drowning of Pharaoh and his host in the sea, and dividing it for Israel; but may be understood not only of the terrors which possessed him and his people then, but at other times, especially at the time of the thunder and lightning, and when they sat in thick darkness, and particularly when all their firstborn were slain.*

From Adam Clarke, *Commentary on the Bible*; from e-Sword, Deut. 4:34 (slightly edited).

Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 4:34.

I may want to revise or rework this.

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**You have been shown to know that Y<sup>e</sup>howah, He [is] the Elohim; [there is] none yet from Him alone.**

Deuteronomy  
4:35

**You have been caused to see [these things], to know that Y<sup>e</sup>howah, He [is] Elohim; [and that there is] none other besides Him.**

**You have been caused to see all of these things, so that you know Y<sup>e</sup>howah is Elohim, and that there is no one else besides Him.**

Here is how others have translated this verse:

### Ancient texts:

Masoretic Text (Hebrew)	You have been shown to know that Y <sup>e</sup> howah, He [is] the Elohim; [there is] none yet from Him alone.
Targum of Onkelos	Unto you have these wonders been shown, that you may know that the Lord is God, and there is none beside Him.
Latin Vulgate	That you might know that the Lord He is God, and there is no other besides Him.
Peshitta (Syriac)	You saw and knew that the LORD is God; there is none else besides Him.
Septuagint (Greek)	So that you should know that the Lord your God, He is God, and there is none beside Him.

Significant differences: None.

### Limited Vocabulary Translations:

Bible in Basic English	All this he let you see, so that you might be certain that the Lord is God and there is no other.
Easy English	The LORD has shown you all these things. They show you that he is the only God. There is no other God.
Easy-to-Read Version	The Lord showed you these things so that you would know that he is God. There is no other god like him!
Good News Bible (TEV)	The LORD has shown you this, to prove to you that he alone is God and that there is no other.

The Message	You were shown all this so that you would know that God is, well, God. He's the only God there is. He's it.
Names of God Bible	You were shown these things so that you would know that <b>Yahweh</b> is <b>Elohim</b> . There is no other god.
New Simplified Bible	»This was shown to you that you might know that JEHOVAH IS GOD! THERE IS NO ONE BESIDES HIM!

### Thought-for-thought translations; paraphrases:

Common English Bible	You were shown these things so that you would know this: The Lord is the only God. There's no other god except him.
Contemporary English V.	The LORD wants you to know he is the only true God, and he wants you to obey him. That's why he let you see his mighty miracles and his fierce fire on earth, and why you heard his voice from that fire and from the sky. This composite verse includes v. 36.
The Living Bible	He did these things so you would realize that Jehovah is God, and that there is no one else like him.
New Life Version	It was shown to you so you might know that the Lord is God. There is no other except Him.

### Partially literal and partially paraphrased translations:

American English Bible	So, you should know that Jehovah your God is The God, and that there is none other than Him!
International Standard V	"You have been shown this in order to know that 'the LORD is God' and there is no one like him.
Translation for Translators	Yahweh showed all these things to you, in order that you would know that only he is truly God, and that there is no other God.

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	You saw and know Yahweh: He's God, still with none alone as him.
Ferrar-Fenton Bible	Then see, and learn that the EVER-LIVING is God, - and except Him None !
Lexham English Bible	You <i>yourselves</i> [Emphatic use of pronoun; plural meaning implied] were shown <i>this</i> wonder in order <i>for you</i> to acknowledge that Yahweh <i>is</i> the God [The definite article indicates that Israel's God is alone the true God and the one who revealed himself to them]; there is no other <i>God besides him</i> [Literally "except him" or "to him alone"].
NIV – UK	You were shown these things so that you might know that the LORD is God; besides him there is no other.

### Catholic Bibles (those having the imprimatur):

The Heritage Bible	It was shown to you that you might know by seeing that Jehovah is God; there is none else separate from him.
New American Bible (2011)	All this you were allowed to see that you might know that the LORD is God; there is no other. Dt 4:39; 32:39; 1 Kgs 8:60; Is 43:10-13; Jl 2:27.
New Jerusalem Bible	'This he showed you, so that you might know that Yahweh is the true God and that there is no other.
New RSV	To you it was shown so that you would acknowledge that the LORD is God; there is no other besides him.
Revised English Bible	You have had sure proof that the LORD is God; there is none other.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	This was shown to you, so that you would know that <i>ADONAI</i> is God, and there is no other beside him.
exeGeses companion Bible	You saw, so that you know that Yah Veh Elohim - none else beside him.
JPS (Tanakh—1985)	It has been clearly demonstrated to you that the Lord alone is God; there is none beside Him.
Judaica Press Complete T.	You have been shown, in order to know that the Lord He is God; there is none else besides Him.
Kaplan Translation	You are the ones who have been shown, so that you will know that God is the Supreme Being [Literally, 'The God.' Possibly denoting the sum total of everything ascribed to all deities. Ha-Elohim in Hebrew.], and there is none besides Him.
Orthodox Jewish Bible	Unto thee it was showed, that thou mightest know that Hashem He is HaElohim; there is none else beside Him.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	To you it was shown, that you might realize and have personal knowledge that the Lord is God; there is no other besides Him.
The Expanded Bible	He ·showed you [revealed] things so you would know that the Lord is God, and there is no other God besides him.
Kretzmann's Commentary	Unto thee, before every other nation on the earth, it was showed that thou mightest know that the Lord, He is God; there is none else beside Him. He is the one exclusive, the one true God.
NET Bible®	You have been taught that the Lord alone is God - there is no other besides him.
The Voice	You saw all this so you would know the Eternal is the only God who truly exists. There is no other.

### Literal, almost word-for-word, renderings:

English Standard Version	You were shown this to know that Yahweh, He is the only Elohim. There is no one else aside from Him.
Green's Literal Translation	To you it was revealed, so that you might know that Jehovah <i>is</i> God, <i>and</i> no one else besides Him.
God's Truth (Tyndale)	Unto you it was showed, that you might know, how that the Lord he is God and that there is none but he.
New King James Version	To you it was shown, that you might know that the LORD Himself is God; <i>there is</i> none other besides Him.
World English Bible	To you it was shown, that you might know that Yahweh he is God; there is none else besides him.
Young's Updated LT	You, you have been shewn it, to know that Jehovah He is God; there is none else besides Him.

**The gist of this verse:** The Jews were shown these things so that they might realize that their God is *the* God.

## Deuteronomy 4:35a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'attâh (אַתָּה) [pronounced aht-TAW]	you (often, the verb <i>to be</i> is implied)	2 <sup>nd</sup> person masculine singular, personal pronoun	Strong's #859 BDB #61

## Deuteronomy 4:35a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to be caused to see, to be caused to look, to be caused to view, to be shown; to be exhibited to</i>	3 <sup>rd</sup> person masculine singular, Hophal perfect	Strong's #7200 BDB #906
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
yâda' (יָדָעַ) [pronounced yaw-DAHG]	<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 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #3045 BDB #393
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
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
hûw' (אוּה) [pronounced hoo]	<i>he, it; himself as a demonstrative pronoun: that, this (one); same</i>	3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
'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 definite article	Strong's #430 BDB #43

**Translation:** You have been caused to see [these things], to know that Y<sup>e</sup>howah, He [is] Elohim;... Moses continues to pound the concept of what these people have seen and heard. “You have seen all of these signs and wonders; this tells you that our God is the God of the Universe.”

Many of the nations had their own *personal* gods; they had their regional gods which they worshiped. They had various types of idols and various backstories about their gods. But their gods were not real. The God of Israel—Y<sup>e</sup>howah—He is real, He is the Creator God.

## Deuteronomy 4:35b

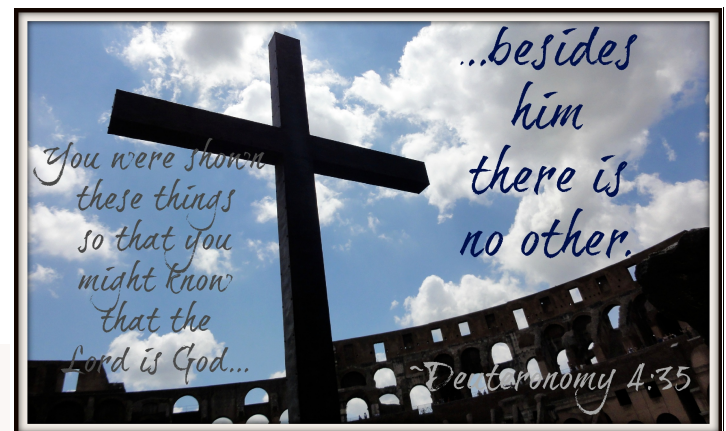
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êyn (אֵין) [pronounced ān]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34
'ôwd (וְעוֹד) [pronounced gôhd]	<i>still, yet, again, again and again, repeatedly, in addition to; continue, continually; more, farther, besides; as yet, even yet</i>	adverb	Strong's #5750 BDB #728
Together, 'êyn (אֵין) [pronounced ān] and 'ôwd (וְעוֹד) [pronounced gôhd] mean, <i>[there is] no other, [there is] none else</i> .			
min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
bad (בַּד) [pronounced bahd]	<i>separation, by itself, alone</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #905 BDB #94

**Translation:**...[and that there is] none other besides Him. In ancient times, each nation had its own pantheon of gods, just as, today, each group has their own religion, some nations having hundreds of different religions. Nowhere in the Bible are we urged to find the truth, even the small specks of truth which may be found in other religions.

**Deuteronomy 4:35** (graphic); from **God is Always Faithful**; accessed May 16, 2015.

## Chapter Outline

## Charts, Graphics and Short Doctrines



Peter Pett: *But it had been shown to them so that they might know that Yahweh truly was the only God, and there is none other. If nothing else could convince them, this should have done. The so-called gods of Egypt, even Pharaoh himself, had proved powerless. They were as nothings before Yahweh.*<sup>196</sup>

God's exclusivity is a constant of Biblical theology: "Know therefore today, and take it to your heart, that Y<sup>e</sup>howah, He is God in heaven above and on the earth below; there is not other." (Deut. 4:39). [God is telling Moses what to say to the pharaoh of Egypt]; "For this time I will send all My plagues to your heart and your servants and your people, so that you may know that there is no one like Me in all the earth." (Ex. 9:14). There is no one like You among the gods, O Y<sup>e</sup>howah; nor are there any works like yours (Psalm 86:8). "Remember the former things long past. for I am the Mighty One and there is no other; I [am] God, and there is no one like Me, declaring the end

<sup>196</sup> From <http://www.studylight.org/commentaries/pet/view.cgi?bk=4&ch=4> accessed May 13, 2015.

from the beginning and from ancient times, things which have not been done, saying, 'My purpose will be established and I will accomplish all My good pleasure.' " (Isa. 46:9–10). There is no one like You, O Y<sup>e</sup>howah; You are great and great is Your name in might. who would not fear You, O King of the nations—indeed, it is Your due! For among all the wise men of the nations and in all their kingdoms, there is no one like You! (Jer. 10:6–7). **Jesus answered, the foremost [commandment] is, 'Hear, O Israel, the Lord our God is one Lord; and you will love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.'** " (Mark 12:28–29).

Some people are confused by God's exclusivity and the trinity. There are three members of the trinity, all having the same perfect attributes, including love, omnipotence, omnipresence, omniscience, perfect righteousness, and perfect justice. However, there are three personalities. There is God who is in contact with man, the God Who we see, generally, Y<sup>e</sup>howah in the Old Testament (as well as the Angel of God, the Burning Bush, the Pillar of Fire), and Jesus Christ in the New Testament, also known as the revealed member of the trinity. It is our Lord Jesus Christ Who performed the divine act to secure our salvation. There is God the Father, Who is a Spirit and cannot be seen—the One Who planned our salvation. Finally, there is God the Holy Spirit, Who reveals all divine truth to us, including the means of our salvation. **"Come near to Me, listen to this: from the first I have not spoken in secret; from the time it took place, I was there. And now Lord Y<sup>e</sup>howah has sent Me and His Spirit."** (Isa. 48:16).

Nowhere in the Bible is there the notion that one nation has its gods, and Israel had her God, and that they are all equivalent, as in different names for the same God. Wrong! This idea is never put forth in the Word of God.

The ESV; capitalized translation is used below.

### The Exclusivity of the God of the Jews

1. God's contract with Abraham is unique. There is no other man with whom God has made such a contract. Gen. 17:7–9
2. After the Egyptian army was defeated, there is a song sung about the God leading them, that there is no other God like Him. Ex. 15:11
3. Jethro, Moses' father-in-law, recognized that God was greater than all other gods, based upon what He did in Egypt. Ex. 18:10–11
4. The first three commandments stand as a testimony to the Person and Uniqueness of the God of the Jews. Ex. 20:2–7 **"I am the LORD your God, Who brought you out of the land of Egypt, out of the house of slavery. You shall have no other gods before Me. You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. You shall not bow down to them or serve them, for I the LORD your God am a jealous God, visiting the iniquity of the fathers on the children to the third and the fourth generation of those who hate Me, but showing steadfast love to thousands of those who love Me and keep My commandments. You shall not take the name of the LORD your God in vain, for the LORD will not hold him guiltless who takes His name in vain."**
5. The passage that we are studying right now is a testimony to the exclusive nature of the God of Abraham. Moses asks, *what god has taken a nation out of another nation?* Deut. 4:32–34. Moses continues this theme in Deut. 4:35–39 **"To you it was shown, that you might know that the LORD is God; there is no other besides him. Out of heaven He let you hear His voice, that He might discipline you. And on earth He let you see his great fire, and you heard His words out of the midst of the fire. And because He loved your fathers and chose their offspring after them and brought you out of Egypt with His own presence, by His great power, driving out before you nations greater and mightier than yourselves, to bring you in, to give you their land for an inheritance, as it is this day, know therefore today, and lay it to your heart, that the LORD is God in heaven above and on the earth beneath; there is no other."**
6. Moses will give the famous shama' in Deut. 6:4–5 **"Hear, O Israel: The LORD our God, the LORD is One. You shall love the LORD your God with all your heart and with all your soul and with all your might."**
7. God gives life and He takes life. God wounds and God heals. No one else has the power over life. No matter what crisis you are in, God has control of that crisis. If God has a plan for you, then nothing can take you out of this world until you complete His plan (apart from your own negative volition). Deut. 32:39

## The Exclusivity of the God of the Jews

8. Because of God's exclusive nature, we can depend upon Him. Deut. 33:27a **The eternal God is your dwelling place, and underneath are the everlasting arms.** So we live in Him; and the worst case scenario in life is, He calls us home to Himself, to His everlasting arms.
9. In the unseen realm, there is no one like the Lord. Psalm 89:6–7
10. God is absolutely eternal; there is no God before or after Him. Isa. 43:10–12 **"You are my witnesses," declares the LORD, "and my servant whom I have chosen, that you may know and believe Me and understand that I am He. Before Me no god was formed, nor shall there be any after Me. I, I am the LORD, and besides Me there is no savior. I declared and saved and proclaimed, when there was no strange god among you; and you are My witnesses," declares the LORD, "and I am God."**
11. Even more powerful are these words of God, taken from Isaiah: **"Is there a God besides Me? There is no [other] Rock; I know not any."** (Isa. 44:8b; ESV; capitalized)
12. Again and again, Jesus presented Himself as the Unique Savior, the only Mediator between God and man. John 14:6–7 **Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through Me. If you had known Me, you would have known My Father also. From now on you do know Him and have seen Him."**
13. Peter testified to the uniqueness of Jesus Christ in Acts 4:11–12 **This Jesus is the stone that was rejected by you, the builders, which has become the cornerstone. And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved."**
14. Paul makes a similar testimony in 1Tim. 2:5–6 **For there is one God, and there is one Mediator between God and men, the man Christ Jesus, Who gave Himself as a ransom for all, which is the testimony given at the proper time."**

These are only a few of the passages with this particular theme.

Treasury of Scriptural Knowledge suggests<sup>197</sup> these passages: Ex. 15:11 Deut. 32:23 1Sam. 2:2 17:45–47 1Kings 18:36–37 2Kings 19:19 Psalm 58:11 83:18 Isa. 44:6, 8 45:5, 18, 22 Mark 12:29, 32 1John. 5:20–21

[Chapter Outline](#)

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**You have been caused to see [these things], to know that Y<sup>e</sup>howah, He [is] Elohim; [and that there is] none other besides Him.** It is very easy to see things like this and to misunderstand them and to misinterpret them. Moses is trying to help the Israelites to understand that, their history is unique and that their God is *the God*.

There are no competing gods. The Philistines do not have their god; the Moabites do not have their god; and Israel has her God. There is One God, there is One Creator God; and He is closely associated with Israel.

V. 35: **You have been caused to see [these things], to know that Y<sup>e</sup>howah, He [is] Elohim; [and that there is] none other besides Him.**

*The Berkeley Bible: As a people Israel witnessed it, not all individually, because almost an entire generation had died in the desert, and a new generation has been born there.*<sup>198</sup>

**Application:** One of the most difficult things for a people to understand and interpret is their own current history. We have seen this in our own history in the United States, which history has been distorted, perverted and misinterpreted by liberals (or by the secular progressives, as Bill O'Reilly would say). A few facts are improperly explained or even lied about, and a whole different narrative of American history is given. Many times, it is reinterpreted with the popular liberal themes of the day. Most recently, our history has been interpreted to be all about *white privilege*, a fairly recent theme (and false narrative) of the liberal mind.

<sup>197</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Deut. 4:35.

<sup>198</sup> *The Modern Language Bible (The New Berkeley Version)*, Revised Edition; ©1969 by Hendrickson Publishers, Inc.; p. 185 (footnote).

**Application:** I can give you one current example. President George W. Bush handed off two wars to Barack Obama which were essentially won. Obama could have been victorious in these wars and taken all of the credit for that (which is something he likes to do). However, instead, he virtually **pulled our troops out of Iraq** (against the **advice of all his military staff**), and that country **descended into chaos**. Then, Obama, as he often did, **blamed Bush** for his troop withdrawal. All the time, a new Islamic organization, called ISIS, moved in (there was no more opposition to them now that the U.S. troops were gone). None of this is difficult to understand; **none of this occurred in secret**; and yet there are many organizations who now claim that George W. Bush is **responsible** for **ISIS** and the chaos in Iraq—and literally millions of people **believe this**. These events are not difficult to understand; they are not nuanced. When it comes to who did what and when they did it, and what the advice was—all of this is known. It is not disputed. And yet, millions of people put all or most of the blame upon George W. Bush for decisions which Barack Obama made. The point that I am making is, some people are completely unable to understand and evaluate current events.<sup>199</sup>

**From the [two] heavens, He caused you to hear His voice to instruct you and upon the earth He caused you to see His fire the great; and His words you have heard from a midst of the fire.**

Deuteronomy  
4:36

**He caused you to hear His voice from the heavens to instruct you; He caused you to see His great fire upon the earth; and you heard His words [come] from the midst of the fire.**

**God caused you to hear His voice from the heavens, when He taught you the Ten Commandments. He made you see His great fire upon the earth which did not spread or engulf the earth. You even heard His words come out from the midst of this great fire.**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	From the [two] heavens, He caused you to hear His voice to instruct you and upon the earth He caused you to see His fire the great; and His words you have heard from a midst of the fire.
Targum of Onkelos	He made you hear the voice of His <u>Word</u> from the heavens <u>on high</u> , to give you discipline <u>by His doctrine</u> , and showed you upon earth His great fire, and made you hear His words from the midst of the flame.
Latin Vulgate	From heaven he made you to hear His voice, that He might teach you. And upon earth He showed you his exceeding great fire, and you heard His words out of the midst of the fire,...
Peshitta (Syriac)	Out of heaven He made you to hear His voice, that He might teach you; and upon earth He showed you His great fire; He made you to hear his words out of the midst of the fire.
Septuagint (Greek)	His voice was made audible from heaven to instruct you, and He showed you His great fire <u>upon the earth</u> , and you heard His words out of the midst of the fire.
Significant differences:	As usual, the targum has additional words added to it. The Greek also adds a short phrase.

#### Limited Vocabulary Translations:

Bible in Basic English	Out of heaven itself his voice came to you, teaching you; and on earth he let you see his great fire; and his words came to your ears out of the heart of the fire.
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<sup>199</sup> Interestingly enough, I completed this section, and, perhaps 30 minutes later, heard Rush Limbaugh leading off his program with a very similar topic. May 18, 2015.

Easy English	God let you hear his voice. He spoke to you so that he could teach you. Here on earth he let you see his great fire. He spoke to you from that fire.
Easy-to-Read Version	The Lord let you hear his voice from heaven so he could teach you a lesson. On earth he let you see his great fire, and he spoke to you from it.
Good News Bible (TEV)	He let you hear his voice from heaven so that he could instruct you; and here on earth he let you see his holy fire, and he spoke to you from it.
<i>The Message</i>	He made it possible for you to hear his voice out of Heaven to discipline you. Down on Earth, he showed you the big fire and again you heard his words, this time out of the fire.
Names of God Bible	He let you hear his voice from heaven so that he could instruct you. He showed you his great fire on earth, and you heard him speak from the column of fire.
NIRV	From heaven he made you hear his voice. He wanted to teach you. On earth he showed you his great fire. You heard his words coming out of the fire.
New Simplified Bible	»He made you hear his voice out of heaven. That way he could instruct (teach) (correct) (discipline) you. He showed you his great fire on the earth. You heard his words from the middle of the fire.

### Thought-for-thought translations; paraphrases:

The Living Bible	He let you hear his voice instructing you from heaven, and he let you see his great pillar of fire upon the earth; you even heard his words from the center of the fire.
New Living Translation	He let you hear his voice from heaven so he could instruct you. He let you see his great fire here on earth so he could speak to you from it.

### Partially literal and partially paraphrased translations:

American English Bible	For it was His voice that you heard from heaven that was teaching you when He showed you His great fire and when you heard His words from the midst of the fire!
International Standard V	You have been made to hear his voice from heaven so you may be instructed [Or disciplined]. And he showed you his great fire here on earth, and you heard his voice from the middle of that fire.
Translation for Translators	He allowed your ancestors to hear him speak from heaven in order that he could discipline them. Here on the earth he allowed them to see his great fire <i>on Sinai Mountain</i> , and he spoke to them from the middle of the fire.

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	From heaven you heard his voice to correct you. Over the land you saw his great fire, and heard his words from amidst the fire.
Ferrar-Fenton Bible	From the heavens you have heard His Voice !- when He taught you, - and upon earth you have seen His Great Fire ! - and heard His commands from the midst of the fire ;...

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	He let you hear his voice from heaven that you might fear him; on earth he let you see his blazing fire and from the midst of the fire you heard his word.
The Heritage Bible	Out of the heavens he made you to attentively hear his voice, to discipline you, and he made you see his great fire upon earth; and you attentively heard his words out of the midst of the fire.
New American Bible (2011)	Out of the heavens he let you hear his voice to discipline you; on earth he let you see his great fire, and you heard him speaking out of the fire.
Revised English Bible	From heaven he let you hear his voice for your instruction, and on earth he let you see his great fire, and from the heart of the fire you heard his words.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	From heaven he caused you to hear his voice, in order to instruct you; and on earth he caused you to see his great fire; and you heard his very words coming out from the fire.
exeGesés companion Bible	From the heavens he had you hear his voice, to discipline you; and on earth he had you see his great fire; and had you hear his words from midst the fire.
JPS (Tanakh—1985)	From the heavens He let you hear His voice to discipline you; on earth He let you see His great fire; and from amidst that fire you heard His words.
Kaplan Translation	From the heavens, He let you hear His voice admonishing you, and on earth He showed you His great fire, so that you heard His words from the fire.
Orthodox Jewish Bible	Out of Shomayim He made thee to hear His voice, that He might discipline thee; upon Ha'Aretz He showed thee His eish hagedolah; and thou heardest His devarim out of the midst of the eish.

**Expanded/Embellished Bibles:**

<i>The Amplified Bible</i>	Out of heaven He made you hear His voice, that He might correct, discipline, <i>and</i> admonish you; and on earth He made you see His great fire, and you heard His words out of the midst of the fire.
The Expanded Bible	He spoke to you from heaven to ·teach [instruct; or discipline] you. He ·showed [revealed to] you his great fire on earth, and you heard him speak from the fire.
Kretzmann's Commentary	Out of heaven he made thee to hear His voice, Ex. 19:9-19, that He might instruct thee; and upon earth He showed thee His great fire, in the burning of Mount Sinai; and thou heardest His words out of the midst of the fire. The purpose of this instruction was to impart a wholesome fear of the sanctity of Jehovah to the hearts of the people.
NET Bible®	From heaven he spoke to you in order to teach you, and on earth he showed you his great fire from which you also heard his words [ <i>Heb</i> "and his words you heard from the midst of the fire."].
Syndein/Thieme	Out of heaven He made you to hear His voice, that He might instruct you. And upon earth he showed you His great fire; and you heard his words/'doctrinal communications' {dabar} out of the midst of the fire.
The Voice	You heard His voice from heaven as He admonished you; He showed you His blazing fire on the earth, and you heard His words from inside that fire— <i>all at His will</i> .

**Literal, almost word-for-word, renderings:**

Context Group Version	Out of the skies { or heavens } he made you hear his voice, that he might instruct you: and on land { or earth } he made you see his great fire; and you heard his words out of the midst of the fire.
English Standard Version	Out of heaven he let you hear his voice, that he might discipline you. And on earth he let you see his great fire, and you heard his words out of the midst of the fire.
Green's Literal Translation	He made you hear His voice out of the heavens, that He might discipline you; and He made you to see His great fire on earth; and you heard His Word from the midst of the fire.
God's Truth (Tyndale)	Out of heaven he made you hear his voice to nurture you, and upon earth he showed you his great fire, and you heard his words out of the fire.
World English Bible	Out of heaven he made you to hear his voice, that he might instruct you: and on earth he made you to see his great fire; and you heard his words out of the midst of the fire.

Young's Updated LT

From the heavens He has caused you to hear His voice, to instruct you, and on earth He has shown you His great fire, and His words you have heard out of the midst of the fire.

**The gist of this verse:**

God caused these people to hear his voice from the heavens; and they saw His great fire (on the mountain); and He spoke to them from the fire.

"What you have seen and what you have heard should give you confidence toward God."

### Deuteronomy 4:36a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>mihn</i> ]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
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
shâma' (שָׁמַע) [pronounced <i>shaw-MAHG</i> ]	<i>to cause to hear, to let hear; to announce, to tell; to call, to summon; to sing; to play [instruments]</i>	3 <sup>rd</sup> person masculine singular, Hiphil perfect with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #8085 BDB #1033
'êth (אֶת) [pronounced <i>ayth</i> ]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
qôwl (קוֹל) [pronounced <i>kohl</i> ]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #6963 BDB #876
lâmed (ל) [pronounced <i>l</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
yâçar (יָצַר) [pronounced <i>yaw-SAHR</i> ]	<i>to correct [by blows or stripes], to chastise; to correct [with words] to admonish, to exhort; to dissuade [from anything]; to instruct, to teach</i>	Piel infinitive construct with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #3256 BDB #415

**Translation:** He caused you to hear His voice from the heavens to instruct you;... In this verse, we have the verb yâçar (יָצַר) [pronounced *yaw-SAHR*] and it means *to discipline, chasten, admonish*; in this situation, they were not being disciplined because they heard the voice, but the Law of God was an admonishment to them. They were being instructed. Strong's #3256 BDB #415

Moses begins to sum things up. The Israelites have seen and heard great things. They heard God's voice from heaven, which admonished and instructed them. There are enough people standing before Moses right here who can testify to that.

## Deuteronomy 4:36b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (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
‘al (עַל) [pronounced <i>gah</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
’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
râ’âh (רָאָה) [pronounced <i>raw-AWH</i> ]	<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>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #7200 BDB #906
’êth (אֶת) [pronounced <i>ayth</i> ]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
’esh (אֵשׁ) [pronounced <i>aysh</i> ]	<i>fire, lightning, supernatural fire; presence of Y<sup>e</sup>howah, the attendance of a theophany</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #784 BDB #77
gâdôwl (גָּדוֹל) [pronounced <i>gaw-DOHL</i> ]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud; elder, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	feminine singular adjective with the definite article	Strong's #1419 BDB #152

**Translation:** ...He caused you to see His great fire upon the earth;... Moses first saw a burning bush, but the people of Israel saw fire upon the mountain of God (Mount Sinai). Ex. 19:18 **Now Mount Sinai was wrapped in smoke because the LORD had descended on it in fire. The smoke of it went up like the smoke of a kiln, and the whole mountain trembled greatly.** (ESV)

Bear in mind that God is often associated with fire in the Old Testament, because He is a God of judgment.

From Dr. Thomas Constable's commentary: "In addition to His self-disclosure in event, in history, Yahweh revealed Himself as sovereign in theophany. In this manner the glorious splendor of the King contributes to His aura of majesty and power and is thereby persuasive of His dignity and authority. Almost without exception the theophanic revelation was in the form of fire and its opposite, darkness (Deuteronomy 1:33; Deuteronomy 4:11-12; Deuteronomy 4:33; Deuteronomy 4:36; Deuteronomy 5:4; Deuteronomy 5:22-26; Deuteronomy 9:10; Deuteronomy 9:15; Deuteronomy 10:4; Deuteronomy 33:2; cf. Psalms 50:2; Psalms 80:2 [sic 1]; Psalm 94:1).... The darkness speaks of His transcendence, His mystery, His inaccessibility. On the other hand, the fire represented His immanence, the possibility of His being known even if in only a limited way (cf. Ezekiel 1:4; Ezekiel 1:27-28; Daniel 7:9;

Revelation 1:14). [Note: Idem, "A Theology . . .," p. 64. Cf. Samuel Terrien, *The Elusive Presence*, pp. 109-12].<sup>200</sup>

### Deuteronomy 4:36c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (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
d <sup>e</sup> bârîym (דְּבָרִים) [pronounced <i>daw<sup>b</sup>-vawr-EEM</i> ]	<i>words, sayings, doctrines, commands; things, matters, affairs; reports</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1697 BDB #182
shâma <sup>c</sup> (שָׁמָע) [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>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #8085 BDB #1033
min (מִן) [pronounced <i>mihn</i> ]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
tâvek <sup>e</sup> (תֵּכָה) [pronounced <i>taw-VEK<sup>E</sup></i> ]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063
With the min preposition, this can mean <i>from the midst [of anything]; out from, out of</i> .			
'esh (אֵשׁ) [pronounced <i>aysh</i> ]	<i>fire, lightning, supernatural fire; presence of Y<sup>e</sup>howah, the attendance of a theophany</i>	feminine singular noun with the definite article	Strong's #784 BDB #77

**Translation:** ...and you heard His words [come] from the midst of the fire. Moses first gave the Ten Commandments to all of the people. Moses did not come down from the mountain saying, "Hey, you have to hear this, guys!" God spoke to the people as a whole. Ex. 20:1–2 And God spoke all these words, saying, "I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery." This greatly frightened the people, and they requested that Moses be the go-between, so that they did not have to hear the great and terrible voice of God. Ex. 20:18–21 (this takes place right after the Ten Commandments are given) Now when all the people saw the thunder and the flashes of lightning and the sound of the trumpet and the mountain smoking, the people were afraid and trembled, and they stood far off and said to Moses, "You speak to us, and we will listen; but do not let God speak to us, lest we die." Moses said to the people, "Do not fear, for God has come to test you, that the fear of him may be before you, that you may not sin." The people stood far off, while Moses drew near to the thick darkness where God was. (ESV; capitalized)

Peter Pett: Yahweh had made them hear His great voice from heaven, so that they might be instructed, and He had made them see His great unearthly fire on earth. And it was out of the midst of that great fire that they had heard His words. Thus they must recognise that their experience in Horeb as they gathered round Mount Sinai was unique, and a powerful revelation of Yahweh their God which they must ever carry with them.<sup>201</sup>

<sup>200</sup> From <http://www.studydrive.org/commentaries/dcc/view.cgi?bk=4&ch=4> accessed May 15, 2015.

<sup>201</sup> From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=4&ch=4> accessed May 13, 2015.

So, why do we read about this? We don't see these signs; we don't hear these words. We learn that people, regardless of what they hear or see, still have their own volition. I don't have to see a mountain explode into fire and hear God's voice come from it, to recognize that God is real and that the Bible is His Word. The completed Word of God, based upon what we know about the Exodus generation, is more powerful than anything that we can see and hear. This, Peter confirms in 2Peter 1:16–20 **For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. For when he received honor and glory from God the Father, and the voice was borne to him by the Majestic Glory, "This is my beloved Son,<sup>i</sup> with whom I am well pleased," we ourselves heard this very voice borne from heaven, for we were with him on the holy mountain. And we have the prophetic word more fully confirmed, to which you will do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts, knowing this first of all, that no prophecy of Scripture comes from someone's own interpretation.** (ESV) This is an amazing thing which Saint Peter says. He saw the glorified LORD; he heard the voice of God—things we can only barely imagine. And then Peter says, **Yet we have a prophetic Word which is more fully confirmed.** Greater than what he saw and heard is the Word of God. This is even better expressed by the AUV–NT: 2Peter 1:16–21 **For we did not use cleverly conceived stories when we told you about the power and coming of our Lord Jesus Christ, because we were eyewitnesses of His Majesty [i.e., the apostles had personally seen the miraculous power of Jesus]. For Jesus had received honor and glory from God, the Father, when [God's] voice came to Him from the Majestic Glory saying, "This is my dearly loved Son, and I am very pleased with Him." And we heard this voice coming from heaven when we were with Him in the holy mountain. And we have the message of the prophets [confirmed to us] as more certain [than ever]. So, you will do well to pay careful attention to it, as [you would] to a lamp in a dark place, until the day dawns and the morning star rises in your hearts [Note: This probably refers to the beginning of the Gospel age, when people would become enlightened to its message]. Above all, [you should realize] that no prophecy of Scripture originates from a person's own initiative [Note: This passage is discussing the source of Scripture, not the understanding of it]. For prophecy was never produced by the will of man, but people spoke from God, as they were carried along [i.e., inspired] by the Holy Spirit.**

Human viewpoint would tell us the people of the exodus would be much more stronger in faith because of all that they have seen and heard; but, people in this era, who have seen nothing truly out of the ordinary, who can have the greater faith.

In life, what we believe in *is a choice!* Many of the ancient Israelites did not believe fully in the Lord, despite all that they saw—and they died the sin unto death in that desert-wilderness. God gave them great signs; but with those signs came immense responsibility.

We have already seen that God had spoken the Ten Commandments directly to all of the children of Israel. They were not a means of salvation-righteousness—although they were to be adhered to—they were laws which must be followed to insure the privacy and freedom of all. **"Then You did come down on Mount Sinai and You spoke with them from heaven; and you gave to them just ordinances and true laws, good statutes and commandments."** (Neh. 8:13). The writer of Hebrews warns the Jews of his day, even as he warns us: **See to it that you do not refuse Him who is speaking, for if those did not escape when they refused him who warned [them] on earth, much less [shall we escape] who turn away from Him who [warns us] from heaven** (Heb. 12:25).

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And because He loved your fathers and so He chooses in his seed after him and so He brings you out in His faces with His power the great from Egypt, to drive out nations great and mighty more than you from your faces, to bring you in to give to you their land, an inheritance as the day the this. And you have known the day and you have caused to return unto your heart that Y<sup>e</sup>howah, He [is] Elohim in the [two] heavens above and upon the earth beneath; [there is] none else.

Deuteronomy  
4:37–39

Because He loved your fathers, He chose his offspring after him, and [therefore] brings you out from Egypt with His presence [and] with His great power, to dispossess [other] nations greater and stronger than you from before you, to bring you in [to the land of Canaan], [and] to give you their land [as] an inheritance as this day. And you know today and you will make [this doctrine] return to your thinking: that Y<sup>e</sup>howah, He [is] Elohim, [both] in the heavens above and on the earth below; [and there is] no other.

God loved your fathers, and therefore, He chose you, their descendants. He brought you out of Egypt with His Presence and with His great power, driving out greater and stronger nations before you, bringing you into the land of Canaan and giving you their land as an inheritance this day. Therefore, know and place this doctrine into your thinking: that Jehovah, He is God, both in the heavens above and on the earth below; that there is no other god besides Him.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And because He loved your fathers and so He chooses in his seed after him and so He brings you out in His faces with His power the great from Egypt, to drive out nations great and mighty more than you from your faces, to bring you in to give to you their land, an inheritance as the day the this. And you have known the day and you have caused to return unto your heart that Y<sup>e</sup>howah, He [is] Elohim in the [two] heavens above and upon the earth beneath; [there is] none else.

Targum of Onkelos

And because He loved your fathers Abraham and Izhak, therefore has He pleasure in the children of Jakob after him, and has brought you in His lovingkindness and power from Mizraim, to drive out nations greater and stronger than you from before you, and give you their land to inherit as at this day. Know therefore today, and set your heart upon it, that the Lord is God, whose Shekinah dwells in the heavens above, and reigns on the earth beneath, neither is there any other beside Him.

Latin Vulgate

Because He loved your fathers, and chose their seed after them. And He brought you out of Egypt, going before you with His great power, To destroy at your coming very great nations, and stronger than you are, and to bring you in, and give you their land for a possession, as you see at this present day. Know therefore this day, and think in your heart that the Lord he is God in heaven above, and in the earth beneath, and there is no other.

Peshitta (Syriac)

And because He loved your fathers, therefore He chose their descendants after them, and brought you out of Egypt with His own person, with a mighty power; To destroy nations from before you, who are greater and mightier than you are, to bring you in, to give you their land for an inheritance, as it is this day. Know therefore this day, and cause your heart to repent, for it is the LORD who is God in heaven above and upon the earth beneath; there is none else besides him.

Septuagint (Greek)

Because He loved your fathers, He also chose you, their seed, after them, and He brought you Himself out of Egypt with His great strength, to destroy nations greater and stronger than you before your face, to bring you in, to give you their land to inherit, as you have this day. And you shall know this day, and shall consider in your heart, that the Lord your God, He is God in heaven above, and on the earth below, and there is none else but He.

Significant differences: The targum adds additional phrases. It has *takes pleasure* rather than *chooses*. The Latin and Syriac use two plural pronouns rather than the singular found in the Hebrew. To us, it sounds better. *In His faces* causes some difficulty in translation, so we see some disparity there in the ancient translations.

The Hebrew has *to drive out*; the Latin, Syriac and Greek all have *to destroy*.

### Limited Vocabulary Translations:

Bible in Basic English	And because of his love for your fathers, he took their seed and made it his, and he himself, present among you, took you out of Egypt by his great power; Driving out before you nations greater and stronger than you, to take you into their land and give it to you for your heritage, as at this day. So today be certain, and keep the knowledge deep in your hearts, that the Lord is God, in heaven on high and here on earth; there is no other God.
Easy English	He brought you out of Egypt because he loved your ancestors. He chose you, their descendants, and he brought you out of Egypt. He did this by himself. He is great and powerful. He sent away the people of other countries who are greater and stronger than you. He sent them away in front of you. He did this to give you their country. This country now belongs to you. Remember today and never forget that the LORD is God. He is God in the sky above you and on the earth below it. There is no other God.
Easy-to-Read Version	"The Lord loved your ancestors [Literally, "fathers," meaning a person's parents, grandparents, and all the people they are descended from.]. That is why he chose you, their descendants [A person's children and their future families.]. And that is why the Lord brought you out of Egypt. He was with you and brought you out with his great power. When you moved forward, the Lord forced out nations that were greater and more powerful than you. And the Lord led you into their land. He gave you their land to live in. And is still doing that today. "So today you must remember and accept that the Lord is God. He is God in heaven above and on the earth below. There is no other God!
The Message	He loved your ancestors and chose to work with their children. He personally and powerfully brought you out of Egypt in order to displace bigger and stronger and older nations with you, bringing you out and turning their land over to you as an inheritance. And now it's happening. This very day. Know this well, then. Take it to heart right now: God is in Heaven above; God is on Earth below.
Names of God Bible	Because he loved your ancestors and chose their descendants, he was with you as he brought you out of Egypt by his great power. He forced nations greater and stronger than you out of your way to bring you into their land and give it to you. This land is your own possession today. Remember today, and never forget that <b>Yahweh</b> is <b>Elohim</b> in heaven above and here on earth. There is no other god.
NIRV	He loved your people of long ago. He chose their children after them. So he brought you out of Egypt. He used his great strength to do it. He drove out nations to make room for you. They were greater and stronger than you are. He will bring you into their land. He wants to give it to you as your very own. The whole land is as good as yours right now. The Lord is God in heaven above and on the earth below. Today you must agree with that and take it to heart. There is no other God.
New Simplified Bible	»He loved your fathers. Therefore he chose their descendants. In fact he watched over you and he brought you out of Egypt with his mighty power. »He drove out nations far greater than you so that he could bring you in and give you their land as an inheritance as it is today.

»Know this and consider it in your heart today: JEHOVAH IS GOD in heaven above, and on the earth beneath: THERE IS NO ONE ELSE!

### Thought-for-thought translations; paraphrases:

Contemporary English V.	The LORD loved your ancestors and decided that you would be his people. So the LORD used his great power to bring you out of Egypt. Now you face other nations more powerful than you are, but the LORD has already started forcing them out of their land and giving it to you. So remember that the LORD is the only true God, whether in the sky above or on the earth below.
The Living Bible	"It was because he loved your ancestors and chose to bless their descendants that he personally brought you out from Egypt with a great display of power. He drove away other nations greater by far than you and gave you their land as an inheritance, as it is today. This is your wonderful thought for the day: Jehovah is God both in heaven and down here upon the earth; and there is no God other than him!
New Berkeley Version	Because He loved your fathers and chose their descendants after them, He personally brought you out of Egypt by His own mighty power, enabling you to drive out nations greater and stronger than you, to bring you into their land and to give it to you for a heritage, as is the case today. Know therefore and take to heart, that the LORD, He is God in the heavens above and on the earth below; there is no other [A remarkable declaration of pure monotheism; see, in addition, Isa. 45:5, 6, 14, 18, 21, 22 and 46:9.].
New Century Version	Because the Lord loved your ancestors, he chose you, their descendants, and he brought you out of Egypt himself by his great strength. He forced nations out of their land ahead of you, nations that were bigger and stronger than you were. The Lord did this so he could bring you into their land and give it to you as your own, and this land is yours today. Know and believe today that the Lord is God. He is God in heaven above and on the earth below. There is no other god!.
New Living Translation	Because he loved your ancestors, he chose to bless their descendants, and he personally brought you out of Egypt with a great display of power. He drove out nations far greater than you, so he could bring you in and give you their land as your special possession, as it is today. "So remember this and keep it firmly in mind: The Lord is God both in heaven and on earth, and there is no other.

### Partially literal and partially paraphrased translations:

American English Bible	'It was only because He loved your ancestors that He chose you (because you're their seed) and drew you to Him; and then with His great strength, He brought you out of Egypt. Thereafter, He destroyed nations that were much greater and stronger than you are - right in front of you - to bring you here today and give you their land as your inheritance. 'So, recognize all of this and consider it in your hearts. For Jehovah your God is the God of the heavens above and the lands down below. and there is no other!
International Standard V	Moreover, he loved your ancestors, chose their descendants after them, and brought you out of Egypt, accompanied by his presence and great power, in order to drive out nations that are stronger and more powerful than you, to bring you into this land [The Heb. lacks <i>this land</i> ], and to give you their land as an inheritance, as it is today.

	"May you acknowledge and take to heart this day that the LORD is God in the heavens above and over the earth below-there is no other God [The Heb. lacks God].
New Advent (Knox) Bible	From heaven he uttered his warnings, and on earth his voice came to thee from the heart of that dread fire he shewed thee; and all because he loved thy fathers, and had chosen out their posterity. He rescued thee from Egypt, and marched on before thee with the great power that is his, ready to dispossess proud nations that were more than a match for thee at thy coming, and make their lands thine; it has happened here under thy eyes. Be sure, then, of this henceforward, and keep it before thy mind, that the Lord is the God who reigns in heaven above and on earth beneath; there is no other. V. 36 is included for context.
Translation for Translators	Because he loved our ancestors, he chose you Israelis who are their descendants, and by his great power he brought your ancestors out of Egypt. <i>As they advanced</i> , he expelled the people of nations that were greater and more powerful than they were, in order that he could allow them to capture their land and cause it to become yours, which is <i>what is happening now</i> . So today you should ◀meditate on/think about▶ the fact that Yahweh is God, that he is/rules in heaven and also on the earth, and that there is no other god.

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	For under his love for your fathers, he chose their seed after them, and proceeded in front of you with his great power from Egypt, to possess nations greater and bigger than you, bringing and giving you their land in front of you for an inheritance this day. Know today, and return <i>it</i> into your heart: Yahweh, he's God in heaven above and over the land under <i>it</i> , still with none as <i>him</i> .
Ferrar-Fenton Bible	...because He loved your fathers, and chose their race after them, and brought you by His great might to His Presence from among the Mitzeraim, and will drive great and more powerful nations than you before your face, to bring you to, - to give you, - their country as a possession, - as at this day ! Therefore learn to-day, - and fix it in your heart,- that the Ever-living, He is God in heaven, and upon the earth, - and except Him there is no other !.
Lexham English Bible	And because he loved your ancestors [Or "fathers"] he chose their <i>descendants</i> [Literally "seed"] after them. And he brought you forth from Egypt <i>with his own presence</i> [Literally "with his faces"], by his great strength, to drive out nations greater and more numerous than you <i>from before you</i> [Literally "from your face"], to bring you and to give to you their land as an inheritance, as it is this day. So you shall acknowledge today [Literally "the day"], and <i>you must call to mind</i> [Literally "you shall bring back to your heart"] that Yahweh is God in heaven above and on the earth beneath. There is no other <i>God</i> .

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Because of the love he had for your fathers, he chose their descendants after them, and he himself made you leave Egypt with his great power. He expelled before you peoples more numerous and stronger than you, and he has made you occupy their land: today he has given this to you as an inheritance. Therefore, try to be convinced that Yahweh is the only God of heaven and earth, and that there is no other.
The Heritage Bible	And because he loved your fathers, therefore he chose their seed after them, and brought you out of Egypt before his face with his great power, To drive out peoples, greater and more powerful than you, from before your face, to bring you in, to give you their land as an inheritance, as <i>it is</i> this day. And know by seeing this day, and

	turn back in your heart, because Jehovah, he is God in the heavens above and upon the earth beneath; <i>there is none else.</i>
New American Bible (2011)	For love of your ancestors he chose their descendants after them and by his presence and great power led you out of Egypt, dispossessing before you nations greater and mightier than you, so as to bring you in and to give their land to you as a heritage, as it is today. This is why you must now acknowledge, and fix in your heart, that the LORD is God in the heavens above and on earth below, and that there is no other. Dt 4:35; 32:39; 1 Kgs 8:60; Is 43:10-13; Jl 2:27.
New Jerusalem Bible	Because he loved your ancestors and, after them, chose their descendants, he has brought you out of Egypt, displaying his presence and mighty power, dispossessing for you nations who were larger and stronger than you, to make way for you and to give you their country as your heritage, as it still is today. 'Hence, grasp this today and meditate on it carefully: Yahweh is the true God, in heaven above as on earth beneath, he and no other.
New RSV	And because he loved your ancestors, he chose their descendants after them. He brought you out of Egypt with his own presence, by his great power, driving out before you nations greater and mightier than yourselves, to bring you in, giving you their land for a possession, as it is still today. So acknowledge today and take to heart that the Lord is God in heaven above and on the earth beneath; there is no other.
Revised English Bible	Because he loved your fathers and chose their children after them, he in his own person brought you out of Egypt by his great strength, so that he might drive out before you nations greater and more powerful than you and bring you in to give you their land in possession, as it is to this day. Be sure to bear in mind this day that the LORD is God in heaven above and on earth below; there is none other.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Because he loved your ancestors, chose their descendants after them and brought you out of Egypt with his presence and great power, in order to drive out ahead of you nations greater and stronger than you, so that he could bring you in and give you their land as an inheritance, as is the case today; know today, and establish it in your heart, that Adonai is God in heaven above and on earth below - there is no other.
exeGesés companion Bible	And because he loved your fathers, he chose their seed after them and brought you out at his face with his mighty force from Misrayim; to dispossess from your face goyim greater and mightier than you; to bring you in, to give you their land - an inheritance, as this day. Know this day, and return it in your heart, that Yah Veh is Elohim in the heavens above and on the earth beneath - none else.
JPS (Tanakh—1985)	And because He loved your fathers, He chose their heirs after them; He Himself, in His great might, led you out of Egypt, to drive from your path nations greater and more populous than you, to take you into their land and assign it to you as a heritage, as is still the case. Know therefore this day and keep in mind that the Lord alone is God in heaven above and on earth below; there is no other.
Kaplan Translation	It was because He loved your fathers, and chose their [(Saadia). Literally, 'his.' Some say that this denotes Jacob in particular (Targum Yonathan; Rashi).] children after them, that [God] Himself [(Lekach Tov from 2 Samuel 17:11; Septuagint).

Be-phanav in Hebrew, literally, 'with His presence,' 'with His 'face',' or 'before Him.' See Exodus 33:14. Or, 'face,' can denote desire (Saadia), anger (Ibn Ezra), or 'the angel of the face' (Isaiah 63:9; Tur). Or, 'before [Egypt]' (Chizzkuni).] brought you out of Egypt with His great power. He will drive away before you nations that are greater and stronger than you, so as to bring you to their lands, and give them to you as a heritage, as [He is doing] today. Realize it today and ponder it in your heart: God is the Supreme Being in heaven above and on the earth beneath - there is no other.

Orthodox Jewish Bible

And because He loved Avoteicha, therefore He chose their zera after them, and brought thee out in His sight with His ko'ach hagadol out of Mitsrayim; To drive out Goyim from before thee greater and mightier than thou art, to bring thee in, to give thee their land for a nachalah, as it is yom hazeh. Know therefore today, and consider it in thine lev, that Hashem He is HaElohim in Shomayim above, and upon Ha'Aretz beneath: there is no other.

Restored Names Version

And because He loved your fathers, and He chose their descendants after them and He brought you out of Mitsrayim with His Presence, with His mighty power, driving out from before you nations greater and mightier than you, to bring you in to give you their land as an inheritance, as it is this day. And know this day and consider it in your heart that Yahuwah Himself is the Elohiym in the sky above and on the earth beneath. There is no other!

*The Scriptures* 1998

"And because He loved your fathers, therefore He chose their seed after them, and brought you out of Mitsrayim with His Presence, with His great power, to drive out from before you nations greater and stronger than you, to bring you in, to give you their land as an inheritance, as it is today.

"And you shall know today, and shall recall to your heart that יהוה Himself is Elohim in the heavens above and on the earth beneath; there is none else.

### Expanded/Embellished Bibles:

*The Amplified Bible*

And because He loved your fathers, He chose their descendants after them, and brought you out from Egypt with His own Presence, by His mighty power, Driving out nations from before you, greater and mightier than yourselves, to bring you in, to give you their land for an inheritance, as it is this day; Know, recognize, *and* understand therefore this day and turn your [mind and] heart to it that the Lord is God in the heavens above and upon the earth beneath; there is no other.

The Expanded Bible

Because the Lord loved your ·ancestors [fathers; Gen. 12:1-3], he chose you, their ·descendants [·seed], and he brought you out of Egypt himself by his great strength. He ·forced [dispossessed] nations out of their land ahead of you, nations that were bigger and stronger than you were. The Lord did this so he could bring you into their land and give it to you as your ·own [·inheritance], ·and this land is yours today [·as it is this day].

Know and ·believe [take to heart; bear in mind] today that the Lord is God. He is God in heaven above and on the earth below. There is no other god!

Kretzmann's Commentary

And because He loved thy fathers, from Abraham down, therefore he chose their seed after them, and brought thee out in His sight with His mighty power out of Egypt, Ex. 13:3-14; to drive out nations from before thee greater and mightier than thou art, to bring thee in, to give thee their land for an inheritance, as it is this day, for the conquest of the country east of the Jordan was a guarantee of the conquest of the entire country. Know, therefore, this day, and consider it in thine heart, contemplate the lessons of all these happenings most carefully, that the Lord, he is God in heaven above and upon the earth beneath; there is none else, there is only one true God; He is unity.

NET Bible®

Moreover, because he loved [The concept of love here is not primarily that of emotional affection but of commitment or devotion. This verse suggests that God

chose Israel to be his special people because he loved the patriarchs (Abraham, Isaac, Jacob) and had promised to bless their descendants. See as well Deut 7:7-9.] **your ancestors, he chose their** [The LXX, Smr, Syriac, Targum, and Vulgate read a third person masculine plural suffix for the MT's 3rd person masculine singular, "his descendants." Cf. Deut 10:15. Quite likely the MT should be emended in this instance.] **descendants who followed them and personally brought you out of Egypt with his great power 4:38 to dispossess nations greater and stronger than you and brought you here this day to give you their land as your property.64 4:39 Today realize and carefully consider that the Lord is God in heaven above and on earth below - there is no other!**

The Voice

Because He loved your ancestors, He's also committed to their descendants who came after them, and that's why He personally brought you out of Egypt by His own great power. He defeated nations that are greater and stronger than you, and He let you live on their land. It will belong to you! You just need to know with every fiber of your being that the Eternal, and no one else, is God up in heaven and down here on the earth.

### **Literal, almost word-for-word, renderings:**

Concordant Literal Version	For inasmuch as He loved your fathers and chose their seed after them and brought you forth from Egypt into His presence by His great vigor, to evict greater and more substantial nations than you from your presence, to bring you in and give to you their country as an allotment, as it is this day, so you know today, and you recall it to your heart that Yahweh, He is the only Elohim in the heavens above and on the earth beneath; there is no one else.
Context Group Version	And because he gave allegiance to your fathers, therefore he chose their seed after them, and brought you out with his presence, with his great power, out of Egypt; to drive out nations from before you greater and mightier than you, to bring you in, to give you their land { or earth } for an inheritance, as at this day. Know therefore this day, and lay it to your heart, that YHWH he is God in the skies { or heavens } above and on the land { or earth } beneath; there is no other.
Darby Translation	And because he loved thy fathers, and chose their seed after them, he brought thee out with his countenance, with his great power, out of Egypt, to dispossess nations from before thee greater and mightier than thou art, to bring thee in, to give thee their land for an inheritance, as it is this day. Thou shalt know therefore this day, and consider it in thy heart, that Jehovah, he is God in the heavens above, and on the earth beneath: [there is] none else.
<i>Emphasized Bible</i>	And because that he loved thy fathers, therefore chose he his seed after him,—and brought thee forth with his presence with his great might, out of Egypt; to dispossess nations, greater and stronger than thou from before thee,—to bring thee in. to give unto thee their land for an inheritance: As at this day. So then thou must consider to-day, and bring it back to thy heart, that, Yahweh, he is God in the heavens above and upon the earth beneath,—there is none other.
God's Truth (Tyndale)	And because he loved your fathers, therefore he chose their seed after them and brought you out with his presence and with his mighty power of Egypt: to thrust out nations greater and mightier than you before you, to bring you in and to give you their land to inheritance: as it is come to pass this day. Understand therefore this day and turn it to your heart, that the Lord he is God in heaven above and upon the earth beneath there is no more:.
New King James Version	And because He loved your fathers, therefore He chose their descendants after them; and He brought you out of Egypt with His Presence, with His mighty power, driving out from before you nations greater and mightier than you, to bring you in, to give you their land as an inheritance, as it is this day. Therefore know this day,

Webster's updated Bible	and consider it in your heart, that the Lord Himself is God in heaven above and on the earth beneath; <i>there is</i> no other. And because he loved your fathers, therefore he chose their seed after them, and brought you out of Egypt in his sight with his mighty power. To drive out nations from before you, greater and mightier than you [are], to bring you in, to give you their land [for] an inheritance, as [it is] this day. Know therefore this day, and consider [it] in your heart, that the LORD he [is] God in heaven above, and upon the earth beneath: [there is] none else.
Young's Updated LT	And because that He has loved your fathers, He does also fix on their seed after them, and does bring you out, in His presence, by His great power, from Egypt: to dispossess nations greater and stronger than you, from your presence, to bring you in to give to you their land—an inheritance, as at this day. And you have known today, and have turned it back unto your heart, that Jehovah He is God, in the heavens above, and on the earth beneath—there is none else.

**The gist of this verse:** God has done what He has done because He loved the patriarchs. Therefore, He brought Israel out of Egypt, dispossessing other great nations before them, giving them the land of promise. Then they should know, in their thinking, that Y<sup>e</sup>howah is God, and there is no other.

As we begin this passage, bear in mind, this is all in the context of being thrown out of the land and this is the thinking which must take place in order for God to restore them. Moses, however, is speaking this to people who have *not* yet set foot in the land of promise.

At the same time, these final verses, along with v. 40, form the conclusion for Moses' message to the people. So Moses both tells the Israelites what they need to think when they are outside of the land and want to return; as well as, what their thinking should be right now, at this time.

The beginning of v. 37 is a questionable reading. The Massoretic text has a conjunction, an introductory preposition or adverb and conjunction are difficult to get a fix on; so allow me to give you what other translators have done:

<i>The Amplified Bible</i>	And because...
<i>The Emphasized Bible</i>	And because that...
NASB	Because [alternative reading: And instead, because...]
<i>Young's Lit. Translation</i>	And because that...

The translations not mentioned went with *and because*.

### Deuteronomy 4:37a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (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
tachath (תַּחַת) [pronounced TAH-khahth]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition	Strong's #8478 BDB #1065
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

## Deuteronomy 4:37a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Translators suggest together, these prepositions mean, <i>because, for inasmuch</i> .			
'âhêb (אָהֵב) [pronounced aw-HAYV <sup>2</sup> ]	<i>to desire, to breathe after; to love; to delight in; human love [for another] [familial, sexual]; human love [desire, appetite] for [food, drink, sleep, wisdom]; human love [for, to God]; God's love [toward men, people of Israel, righteousness]; to like</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #157 BDB #12
'êth (אֶת) [pronounced ayth]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
'âb (אָב) [pronounced aw <sup>b</sup> 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 <sup>nd</sup> person masculine singular suffix	Strong's #1 BDB #3

**Translation:** *Because He loved your fathers,...* God loved Abraham. God called Abraham His friend. Because of this, God chose to bless the descendants of Abraham.

Dr. John Gill: *Not their immediate fathers, whose carcasses fell in the wilderness, and entered not into the good land because of their unbelief, but their more remote fathers or ancestors, Abraham, Isaac, and Jacob, who had some singular testimonies of the love of God to them, Abraham is called their friend of God, and Isaac was the son of promise in whom the seed was called; and Jacob is particularly said to be loved by God, when Esau was hated.*<sup>202</sup>

Ellicott's Commentary: *The reasons for God's choice of Israel are frequently stated in this book; and they are always stated in such a way as to enforce the doctrine of God's sovereignty, and to show the Israelites that their own merit was in no way the ground of God's choice.*<sup>203</sup>

And just so you don't miss it, this is the first mention of God's love in the Bible. However, God's love is not a secondary theme only mentioned in Deuteronomy, but it will play a prominent part in this book, as well as throughout Scripture. "Y<sup>e</sup>howah did not set His love on you nor choose you because you were more in number than any of the peoples, for you were the fewest of all peoples, but because Y<sup>e</sup>howah loved you and kept the oath which He swore to your forefathers, Y<sup>e</sup>howah brought you out by a mighty hand, and redeemed you from the house of slavery, from the hand of Pharaoh, king of Egypt. Know therefore that Y<sup>e</sup>howah your God, He is God, the faithful God, who keeps His covenant and his grace to a thousandth generation wit those who love Him and keep His commandments." (Deut. 7:7–9; see also, Deut. 5:10 7:13 10:15 23:5)

Also, note the parallel: you are I are beloved of God *because* we are in Christ. We both know that we do not deserve God's

I am confident that God has given me the great privilege to be able to study, understand, interpret and then write about His Word, to the end that this will have eternal impact

<sup>202</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 4:37.

<sup>203</sup> From <http://biblehub.com/commentaries/deuteronomy/4-37.htm> accessed May 10, 2015.

love in any way, shape or form; but God loves His Son, we are in His Son, and therefore, we are the objects of God's love. The people standing before Moses are very much the same. God loves them because they came from the loins of Abraham. God loved Abraham; God called Abraham His friend; and so, because these descendants are in Abraham (so to speak—they come from Abraham), God loves them.

I know that in me dwells no good thing (Rom. 7:18). What I am is God's grace; what I have is God's grace; what my life is, is God's grace. I don't get up at 3 or 4 in the morning to study the Word of God and to write my observations out of fear or even out of obligation; it is what gives my life meaning and dimension. It is what I enjoy doing. It is my spiritual gift and it is designed with me in mind. Being able to study and (hopefully) accurately explain the Word of God is a gift; it is God's grace to me. At this point in my life, I have no idea of the impact of the words that I write. However, I do know that power of God's Word; and, for that reason, I am confident that God has given me the great privilege to be able to study, understand, interpret and then write about His Word, to the end that this will have eternal impact. I don't believe this because I am some sort of great Christian—I certainly am not. What God has given me is absolute grace. This is a *privilege*.

### Deuteronomy 4:37b

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
bâchar (בָּחַר) [pronounced baw-KHAHR]	<i>to choose; Gesenius also lists to prove, to try, to examine, to approve, to choose, to select; to love, to delight in [something], to desire</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #977 BDB #103
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
zera' (עֶרֶךְ) [pronounced ZEH-rahg]	<i>a seed, a sowing; an offspring, progeny, descendant; posterity</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #2233 BDB #282
The NET Bible: <i>The LXX, Smr, Syriac, Targum, and Vulgate read a third person masculine plural suffix for the MT's 3rd person masculine singular, "his descendants." Cf. Deut 10:15. Quite likely the MT should be emended in this instance.</i> <sup>204</sup>			
'achârêy (אַחֲרָיָם) [pronounced ah-kuh-RAY]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #310 BDB #29

**Translation:** ...He chose his offspring after him,... God chose the descendants of Abraham; these descendants would continue with the blessing of God.

You will recall that God chose carefully. There were two half-brothers, both sons of Abraham: Ishmael and Isaac; God chose Isaac. Then Isaac had two sons: Esau and Jacob, and God chose Jacob. And then, all of Jacob's sons became the basis for the Jewish nation.

<sup>204</sup> From <https://bible.org/netbible/index.htm?deu4.htm> accessed April 9, 2015 (footnote). They do not comment about the following preposition (but they translate it, *who followed them*).

## Deuteronomy 4:37c

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' (יָצַא) [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 <sup>rd</sup> person masculine singular, Hiphil imperfect with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #3318 BDB #422
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i> ]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #6440 BDB #815
No meaning has been assigned to this combination yet. This might be understood to mean <i>with His presence</i> .			
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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
kôwach (כֹּחַ) [pronounced <i>KOE-ahkh</i> ]; and spelled kôach (כֹּחַ) [pronounced <i>KOE-ahkh</i> ]	<i>strength, power, ability; produce; substance, riches, wealth [of soil]</i>	masculine singular substantive with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3581 BDB #470
gâdôwl (גָּדוֹל) [pronounced <i>gaw-DOHL</i> ]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud; elder, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	masculine singular adjective with the definite article	Strong's #1419 BDB #152
min (מִן) [pronounced <i>mihn</i> ]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
Mits <sup>e</sup> rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i> ]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	proper noun; pausal form	Strong's #4714 BDB #595

**Translation:** ...and [therefore] brings you out from Egypt with His presence [and] with His great power,... The Jews were treated terribly in Egypt, and God was there personally, working through Moses, revealing His great power.

Dr. Thomas Constable: *Israel was not to miss the point (Deuteronomy 4:35). The articulation of God's motivation in His great redemptive and saving acts for Israel as being His love for them [actually, for their fathers] (Deuteronomy 4:37) brings this mounting crescendo of argument to its climax.*<sup>205</sup>

Peter Pett: *And he also had brought His people out of Egypt with His presence (manifested) and His great power. And why did He do it for them? The answer is because he loved their fathers, Abraham, Isaac and Jacob. That was why He had chosen them as the seed of their fathers, and brought them out of Egypt by His presence and with His great power. And why had He done this? It was because their forefathers were loved. Although previously revealed in many ways (it was inherent, for example, in God's description of Israel as His firstborn - Exodus 4:22), this is the first reference in Scripture to God's love for His own. The patriarchs, we are told, were beloved by God. The principles of elective love by God (see Deuteronomy 7:7-8; Deuteronomy 7:13; Deuteronomy 10:15; Deuteronomy 23:5; Deuteronomy 33:3; Deuteronomy 33:12) and responsive love by His people (see Deuteronomy 5:10; Deuteronomy 6:5-6; Deuteronomy 7:9; Deuteronomy 10:12; Deuteronomy 11:1; Deuteronomy 11:13; Deuteronomy 11:22; Deuteronomy 19:9; Deuteronomy 30:6; Deuteronomy 30:16; Deuteronomy 30:20) are central to the message of Deuteronomy. And it is also made clear that because of that He loves His people (Deuteronomy 7:7-8; Deuteronomy 7:13; Deuteronomy 10:15 (by implication); Deuteronomy 23:5; Deuteronomy 33:3; Deuteronomy 33:12). The whole of their deliverance, and of the mercies shown to them, since were manifestations of that love.*<sup>206</sup>

The people to whom Moses is speaking have just spent forty years being brought out from Egypt to where they are now. Even though this is an accomplished fact from divine viewpoint, it is presented in the Hiphil (causative) stem, imperfect tense because to them, it was a process. "Y<sup>e</sup>howah did not place His love on you nor did He choose you because you were more in number than any of the peoples; for you were the fewest of all peoples [when He chose your fathers]. But it was because Y<sup>e</sup>howah loved you and kept the oath which He swore to your forefathers, Y<sup>e</sup>howah [therefore] brought you out by a mighty hand and redeemed you from the house of slaves, from the hand of Pharaoh king of Egypt." (Deut. 7:7–8). "Take note: heaven, and the heaven of heavens, the earth and all that is in it belong to Y<sup>e</sup>howah your God—yet on your fathers did Y<sup>e</sup>howah place His affection to love them; and He chose their descendants after them—you above all peoples, as [things stand] this day." (Deut. 10:14–15). The movement of the Jews was miraculous, inasmuch as God gave them a visible presence that traveled with them—the fire by night and the cloud by day. And He said, "My presence will go [with] you and I will give you rest." (Ex. 33:14). And the Angel of His Presence [Jesus Christ] delivered them; in His love and in His grace, He redeemed them; and He lifted them and carried them all the days of old (Isa. 63:9b). "But Y<sup>e</sup>howah, Who brought you up from the land of Egypt with great power and with an outstretched arm, Him you will fear, and to Him you will bow yourselves down, and to Him you will sacrifice." (2Kings 17:36).

From Dr. Thomas Constable's commentary: *"What is important to note here is that the exodus deliverance was predicated on Israel's prior election by the Lord. It was precisely because of his love and choice that he acted to redeem.... The exodus and even the ensuing covenant did not make Israel the people of the Lord. Rather, it was because they were his people by virtue of having been descended from the patriarchs, the objects of his love and choice, that he was moved to save them and enter into covenant with them." [Note: Merrill, Deuteronomy, p. 133. See also idem, "A Theology . . .," pp. 30-32.] "From a literary point of view, these verses are among the most beautiful in Deuteronomy. They are prosaic in form, but poetic in their evocation of the marvelous acts of God." [Note: Craigie, The Book . . ., p. 142].*<sup>207</sup>

In the context of this passage, the Jews have been thrown out of the land; and now they are thinking about God and their relationship to God.

<sup>205</sup> From <http://www.studydrive.org/commentaries/dcc/view.cgi?bk=4&ch=4> accessed May 15, 2015.

<sup>206</sup> From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=4&ch=4> accessed May 13, 2015.

<sup>207</sup> From <http://www.studydrive.org/commentaries/dcc/view.cgi?bk=4&ch=4> accessed May 15, 2015.

Election is where the sovereignty of God and the free will of man meet. God is speaking to the people (through Moses) in the Exodus passage. Verses are quoted from the ESV; capitalized.

Israel's Election	
Passage	Text/Commentary
Exodus 19:4-6	“ ‘You yourselves have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to Myself. Now therefore, if you will indeed obey My voice and keep My covenant, you shall be My treasured possession among all peoples, for all the earth is Mine; and you shall be to Me a kingdom of priests and a holy nation.’ These are the words that you shall speak to the people of Israel.” By what the Israelites have seen and heard, they are to know that they are set apart to God.
Deuteronomy 4:37–39	“And because he loved your fathers and chose their offspring after them and brought you out of Egypt with his own presence, by his great power, driving out before you nations greater and mightier than yourselves, to bring you in, to give you their land for an inheritance, as it is this day, know therefore today, and lay it to your heart, that the LORD is God in heaven above and on the earth beneath; there is no other.” The key to the election of the Jewish people is God's love for Abraham.
Deuteronomy 7:6-8	"For you are a people holy to the LORD your God. The LORD your God has chosen you to be a people for his treasured possession, out of all the peoples who are on the face of the earth. It was not because you were more in number than any other people that the LORD set his love on you and chose you, for you were the fewest of all peoples, but it is because the LORD loves you and is keeping the oath that he swore to your fathers, that the LORD has brought you out with a mighty hand and redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt." <i>Holy</i> means that these people are set apart to God.
Deuteronomy 10:15-19	“Yet the LORD set his heart in love on your fathers and chose their offspring after them, you above all peoples, as you are this day. Circumcise therefore the foreskin of your heart, and be no longer stubborn. 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.” Many times, God's policies were explained, referring back to God's character or to His election of Israel.
Deuteronomy 14:2	“For you are a people holy to the LORD your God, and the LORD has chosen you to be a people for His treasured possession, out of all the peoples who are on the face of the earth.” The context is obedience to God in such a way as to set the Israelites apart from all other peoples.
Deuteronomy 26:18-19	And the LORD has declared today that you are a people for his treasured possession, as he has promised you, and that you are to keep all His commandments, and that He will set you in praise and in fame and in honor high above all nations that He has made, and that you shall be a people holy to the LORD your God, as He promised."

Passages suggested by Thomas Constable; <http://www.studylight.org/commentaries/dcc/view.cgi?bk=4&ch=4> accessed May 15, 2015.

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From Dr. Thomas Constable's commentary: *"National election does not guarantee the salvation of every individual within the nation since only individual election can do that. Nor does national election*

*guarantee the physical salvation of every member of the nation. What national election does guarantee is that God's purpose(s) for choosing the nation will be accomplished and that the elect nation will always survive as a distinct entity. It guarantees the physical salvation of the nation and, in the case of Israel, even a national salvation. It is the national election of Israel that is the basis of Israel's status as the Chosen People."* [Note: Arnold G. Fruchtenbaum, "Israel and the Church," in *Issues in Dispensationalism*, p. 114.].<sup>208</sup>

### Deuteronomy 4:38a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
yârash (רִישׁ) [pronounced yaw-RASH]	<i>to give the possession of anything to anyone; to occupy; to expel one from their possession; to dispossess, to reduce to poverty; to blot out, to destroy</i>	Hiphil infinitive construct	Strong's #3423 BDB #439
gôwyîm (גוֹיִם) [pronounced goh-YIHM]	<i>Gentiles, [Gentile] nations, people, peoples, nations</i>	masculine plural noun	Strong's #1471 BDB #156
Also spelled gôwyîym (גוֹיִיִם) [pronounced goh-YEEM].			
gâdôwl (גָּדוֹל) [pronounced gaw-DOHL]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud; elder, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	masculine plural adjective	Strong's #1419 BDB #152
w <sup>e</sup> (or v <sup>e</sup> ) (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
‘âtsûwm (עֲצֻמָּה) [pronounced ‘aw-ZOOM]	<i>powerful, strong, robust, mighty; numerous, great</i>	masculine plural adjective:	Strong's #6099 BDB #783
min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #4480 BDB #577
min (מִן) [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	Strong's #4480 BDB #577

<sup>208</sup> From <http://www.studydrive.org/commentaries/dcc/view.cgi?bk=4&ch=4> accessed May 15, 2015.

## Deuteronomy 4:38a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pânîym (פָּנִים) [pronounced paw-NEEM]	face, faces, countenance; presence	masculine plural noun (plural acts like English singular); with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #6440 BDB #815

Together, min + pânîym mean *from before your face, out from before your face, from one's presence*. However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered *because of, because that; by*.

**Translation:** ...to dispossess [other] nations greater and stronger than you from before you,... And once the Jews had left Egypt, God would help them. The nations which had settled in Canaan were much stronger than the people of Israel, yet God would give them this land. They would dispossess them.

## Deuteronomy 4:38b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>e</sup> ]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
bôw' (אוּב) [pronounced boh]	to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass	Hiphil infinitive construct with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #935 BDB #97

**Translation:** ...to bring you in [to the land of Canaan],... God would bring the Jews into the Land of Promise. This represents God's second attempt to do so. The Israelites were unwilling before.

All of this describes what is going on in the mind of the exiled Jew, who is thinking about his history and his relationship to God.

## Deuteronomy 4:38c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>e</sup> ]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
nâthan (נָתַן) [pronounced naw-THAHN]	to give, to grant, to place, to put, to set; to make	Qal infinitive construct	Strong's #5414 BDB #678
lâmed (ל) [pronounced l <sup>e</sup> ]	to, for, towards, in regards to	directional/relational preposition with the 2 <sup>nd</sup> person masculine singular suffix	No Strong's # BDB #510

## Deuteronomy 4:38c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêth (אֵת) [pronounced <i>ayth</i> ]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of 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 3 <sup>rd</sup> person masculine plural suffix	Strong's #776 BDB #75
nachălâh (נַחֲלָה) [pronounced <i>nah-khuh-LAW</i> ]	<i>inheritance, possession, property, heritage</i>	feminine singular noun	Strong's #5159 BDB #635
kaph or k <sup>e</sup> (כ) [pronounced <i>k<sup>e</sup></i> ]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
yôwm (יוֹם) [pronounced <i>yohm</i> ]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
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:** ...[and] to give you their land [as] an inheritance as this day. We have two things going on simultaneously: Moses is speaking about the Jews living outside of the land due to their apostasy; and what has to be in their thinking in order to return to the land; but then, right in front of Moses are the people that he is speaking to, who have not even set foot in the land yet. So, with this phrase, *as this day*, Moses pulls the two groups together—those of whom he speaks prophetically and those who are standing right before him.

Peter Pett: *And that was why He would drive out from before them nations greater and mightier than themselves, in order to bring them into the land and give it to them for an inheritance as He was about to do at this time. So all was as a result of His covenant love for Abraham and his sons, and his descendants. That was why even their sins would not finally change His purposes. Rather if necessary He would use tribulation and suffering in order to fulfil His purposes. But His love would not fail. And it was through that love that He would finally save a multitude of Jews through the ministry of His Son, so that they became the foundation of His work throughout the world in bringing many sons to glory (Hebrews 2:10).*<sup>209</sup>

God will give the land of these other nations to the Israelites as their inheritance. Already, as Moses has just talked about, the Jews have taken a huge amount of land from Og and Sihon.

Psalm 105:6–11 O offspring of Abraham, his servant, children of Jacob, his chosen ones! He is the LORD our God; His judgments are in all the earth. He remembers His covenant forever, the word that He commanded, for a thousand generations, the covenant that He made with Abraham, his sworn promise to Isaac, which He confirmed to Jacob as a statute, to Israel as an everlasting covenant, saying, "To you I will give the land of Canaan as your portion for an inheritance." (ESV; capitalized)

Isaiah 41:8–10 But you, Israel, My servant, Jacob, whom I have chosen, the offspring of Abraham, My friend; you whom I took from the ends of the earth, and called from its farthest corners, saying to you, "You are My servant,

<sup>209</sup> From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=4&ch=4> accessed May 13, 2015.

I have chosen you and not cast you off"; fear not, for I am with you; be not dismayed, for I am your God; I will strengthen you, I will help you, I will uphold you with my righteous right hand." (ESV; capitalized)

Throughout history, both in the **Age of Israel** and in the Church Age, certain nations have functioned as nations under God; for which R. B. Thieme, Jr. coined the term, ***client nations to God***.

There are many parallels between ancient Israel and the United States. Much of what Moses says in this chapter is applicable to the United States.

## Two Nations Under God (Israel and the United States)

Israel	United States
God took the people for the nation of Israel out of another nation, and, by signs and wonders, led them to the Land of Promise.	God took many groups of peoples from many nations (but mostly from Great Britain) and resettled them in the United States.
God's guiding hand was obvious, both when they were in Egypt and in the desert wilderness.	I believe God's guiding hand is also obvious, but only to a believer who knows God, Bible doctrine and history.
God set up a form of government suitable for nation Israel, the only true theocracy in human history.	God, through man, set up a system of laws, intended to allow for the maximum freedom of man and, at the same time, require the maximum responsibility from its citizens.
The teaching of Bible doctrine was mandated by God on this and many other occasions.	The teaching of Bible doctrine has been inherent in the history of the United States. Public education and various social movements have attempted to minimize the teaching of God's Word and its effect.
All nations and all peoples who sought an alliance and friendship with Israel were brought into peace with Israel's God.	We have peoples from all over the world wanting to live in the United States. Many of these people have adopted the faith of the fathers of this nation, bringing them into peace with our God.
Israel, in its history, has defeated some of the greatest nations in human history. From Abraham's amazing victory over the <i>kings of the east</i> ; to Egypt; to God's destruction of Assyria—God's protection of His people has been clear.	The United States has also defeated some of the greatest nations in human history. In WWII, the Germans and the Japanese would not have been defeated apart from the United States. The cold war defeat of the U.S.S.R. is one of the most amazing events in all of human history.
These defeats of nations much greater than Israel literally changed ancient world maps.	Nations which the United States has defeated has literally changed modern history maps.
Israel was subject to divine discipline.	The United States is subject to God's discipline. As we move further and further away from our God, problems for this nation escalate.
Israel was not given continuous, uninterrupted time in the land. It has been removed several times under the principle of the <b>5<sup>th</sup> Stage of National Discipline</b> .	The United States is not guaranteed continuous and uninterrupted peace in our land. At this point in time, it appears that we are heading for a great fall.
The key to Israel remaining in the land is positive volition toward God's Word.	The key to our peace in our land is positive volition toward God's Word.

This same chart could have been set up with Great Britain at the height of the British Empire, where it is clear that tiny island was blessed and prospered by God.

The primary difference is, the signs and wonders that God performed for Israel were dramatic, miraculous and unmistakable as a demonstration of His power. Although an argument could be made that events leading up to the founding of this country were similar, the big difference is Moses. Moses came before Pharaoh and before the people and said, "Thus says the LORD!" And then God would turn the water into blood or infest the nation with frogs. The power used by God in relationship to the United States was more subtle.

### Chapter Outline

### Charts, Graphics and Short Doctrines

And, just in case the Israelites standing before Moses get too full of themselves, Moses will tell them: "Hear, O Israel: you are to cross over the Jordan today, to go in to dispossess nations greater and mightier than yourselves, cities great and fortified up to heaven, a people great and tall, the sons of the Anakim, whom you know, and of whom you have heard it said, 'Who can stand before the sons of Anak?' Know therefore today that He Who goes over before you as a consuming fire is the LORD your God. He will destroy them and subdue them before you. So you shall drive them out and make them perish quickly, as the LORD has promised you. "Do not say in your heart, after the LORD your God has thrust them out before you, 'It is because of my righteousness that the LORD has brought me in to possess this land,' whereas it is because of the wickedness of these nations that the LORD is driving them out before you. Not because of your righteousness or the uprightness of your heart are you going in to possess their land, but because of the wickedness of these nations the LORD your God is driving them out from before you, and that He may confirm the word that the LORD swore to your fathers, to Abraham, to Isaac, and to Jacob. "Know, therefore, that the LORD your God is not giving you this good land to possess because of your righteousness, for you are a stubborn people. Remember and do not forget how you provoked the LORD your God to wrath in the wilderness. From the day you came out of the land of Egypt until you came to this place, you have been rebellious against the LORD." (Deut. 9:1–7; ESV; capitalized)

The peoples dwelling in the land given to Israel were groups of highly degenerate people who would act as a cancer upon society. God removes such cancerous groups so that His Word will be free to be taught and free to take root.

Perhaps this should have been broken up here? Some translations run these verses together.

### Deuteronomy 4:39a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (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
yâda' (יָדָעַ) [pronounced <i>yaw-DAHG</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>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #3045 BDB #393
yôwm (יוֹם) [pronounced <i>yohm</i> ]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
w <sup>e</sup> (or v <sup>e</sup> ) (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

## Deuteronomy 4:39a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shûwb (שׁוּב) [pronounced shoo <sup>b</sup> 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>	2 <sup>nd</sup> person masculine singular, Hiphil perfect	Strong's #7725 BDB #996
'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)	Strong's #413 BDB #39
lêbab (לְבַב) [pronounced lay-BAHB <sup>v</sup> ]	<i>mind, inner man, inner being, heart</i>	masculine singular noun with a 2 <sup>nd</sup> person masculine singular suffix	Strong's #3824 BDB #523
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
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
hûw' (אוּה) [pronounced hoo]	<i>he, it; himself as a demonstrative pronoun: that, this (one); same</i>	3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
'Ēlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the definite article	Strong's #430 BDB #43

**Translation:** And you know today and you will make [this doctrine] return to your thinking: that Y<sup>e</sup>howah, He [is] Elohim,... This is what needs to be in the thinking of the Israelites—based upon what they have seen and heard, they must know that Y<sup>e</sup>howah is God; He is the One Who created everything. He is both the God of Israel and the God of the Universe.

Again, this mental attitude is for the many generations of Israelites who will live outside of the Land of Promise, placed there under discipline; and this is the mental attitude for those men who stand before Moses at this time.

Most translations render the first two verbs in the verse as imperatives; however, they are both in the perfect (completed) tense. However, to give you a taste of what others have rendered:

*The Amplified Bible*

"Know, recognize *and* understand therefore this day, and turn your [mind and] heart to it...

*The Emphasized Bible*

So then thou must consider to-day, and bring it back to thy heart...

KJV

Know therefore this day, and consider *it* in thine heart...

NASB

"Know therefore today, and take it to your heart..."

NIV

Acknowledge and take to heart this day...

NRSV	So acknowledge today and take to heart...
Owen's Translation	Know therefore this day and lay it to your heart...
Young's Lit. Translation	'And thou hast known to-day, and has turned <i>it</i> back unto they heart...

Possibly there is an idiom here referring to coming to a point of understanding or knowledge based upon ruminating and thinking and turning this matter over in one's mind as Moses speaks. In a review of all of the information which Moses has presented, information which they have confirmed with their own eyes, the Israelites realize that there is no one like God in all the earth, above or below.

### Deuteronomy 4:39b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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	Strong's #8064 BDB #1029
min (מִן) [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	Strong's #4480 BDB #577
ma'al (לְעַל) [pronounced MAH-ġahl]	<i>higher, higher part, above, upon, forward</i>	preposition	Strong's #4605 BDB #751
With the preposition, this means <i>from above, above, upon; near, by.</i>			
w <sup>e</sup> (or v <sup>e</sup> ) (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 <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
'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
min (מִן) [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	Strong's #4480 BDB #577
tachath (תַּחַת) [pronounced TAH-khahth]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition	Strong's #8478 BDB #1065

## Deuteronomy 4:39b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Min + tachath together mean <i>below, beneath, from under, from beneath</i> and it is used of those that were <i>under</i> anything and came out from there.			

**Translation:** ...[both] in the heavens above and on the earth below;... Y<sup>e</sup>howah is God both in the heavens above and in the earth below. This is another way of saying that God's sovereignty extends everywhere.

Dr. John Gill: *[God] has made both, and is the possessor and Lord of them, and does what he pleases with them; that the one is his throne, his dwelling place, and the other his footstool; and that the inhabitants of both are his creatures, and under his authority and command, and he can dispose of them as he pleases.*<sup>210</sup>

## Deuteronomy 4:39c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êyn (אין) [pronounced ān]	<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	Strong's #369 BDB #34
'ôwd (וד) [pronounced ḡohd]	<i>still, yet, again, again and again, repeatedly, in addition to; continue, continually; more, farther, besides; as yet, even yet</i>	adverb	Strong's #5750 BDB #728

Together, 'êyn (אין) [pronounced ān] and 'ôwd (וד) [pronounced ḡohd] mean, *[there is] no other, [there is] none else*.

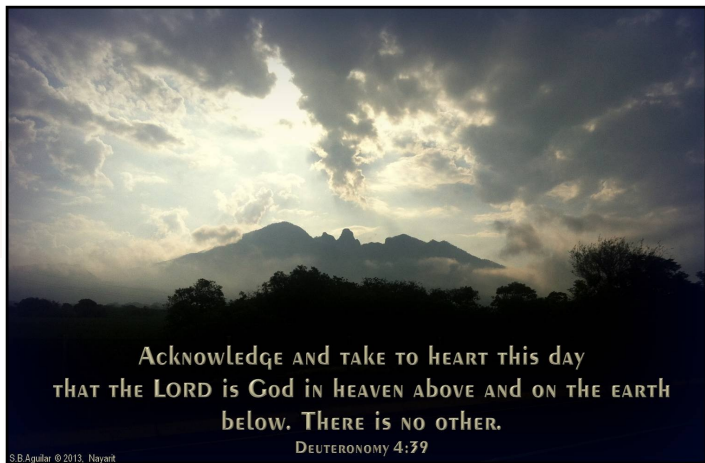
**Translation:** ...[and there is] no other. There is no other god; there is only Y<sup>e</sup>howah. We have already seen **the Doctrine of the Exclusivity of the God of Israel**.

**Deuteronomy 4:39 NIV** (graphic); from **S. B. Aguilar**; accessed May 16, 2015.

## Chapter Outline

## Charts, Graphics and Short Doctrines

Peter Pett: *Thus considering all this they should now on this very day know and lay to heart Whom and What it reveals Yahweh to be. It reveals Him as the God of heaven and earth, beside Whom there is no other. It reveals that He is the great*



<sup>210</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 4:39.

Overlord of heaven and earth with Whom none can compare. We have here a clear statement of monotheism.<sup>211</sup>

John Calvin remarks: *they must needs be worse than stupid if the majesty of God, known and understood by so many proofs, did not awaken them to reverence.*<sup>212</sup> I admit it. I chose this quote because Calvin used the phrase *worse than stupid*.

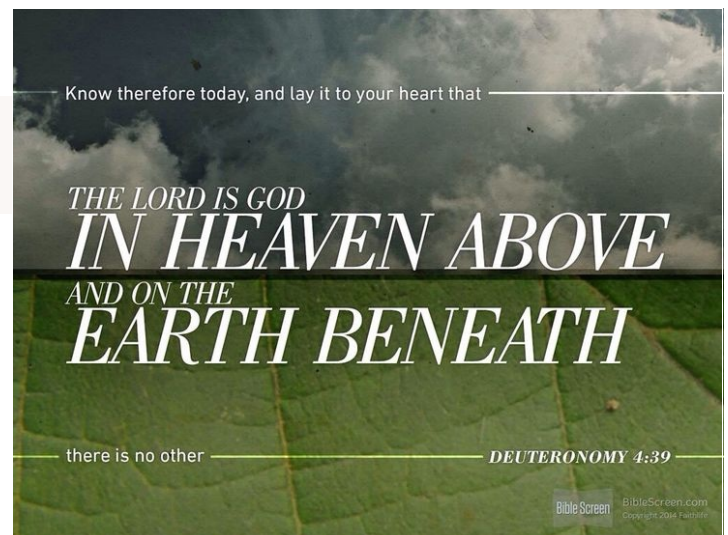
J. Parker, D.D., asks the marvelous question: *What other religion, theory, philosophy, grapples with sin as Christianity does?*<sup>213</sup> And when someone is opposed to Christianity, what is often their attack? It is on sin, the nature of sin, the concept of sin or the definition of sin. The dynamic homosexual movement today attacks Christianity and the Bible in this way: "I was born this way. Therefore, committing a homosexual act cannot be a sin." As if other believers and unbelievers are not beset with a desire to sin.

**Deuteronomy 4:39** (graphic #2); from **Bible Screen**; accessed May 16, 2015.

### Chapter Outline

#### Charts, Graphics and Short Doctrines

vv. 37–39 read: God loved your fathers, and therefore, He chose you, their descendants. He brought you out of Egypt with His Presence and with His great power, driving out greater and stronger nations before you, bringing you into the land of Canaan and giving you their land as an inheritance this day. Therefore, know and place this doctrine into your thinking: that Jehovah, He is God, both in the heavens above and on the earth below; that there is no other god besides Him.



With v. 40, Moses returns to the here and now with his audience.

**And you have kept His statutes and His commandments which I commanded you the day that He will do good to you and to your sons after you; and that you prolong days on the land which Y<sup>e</sup>howah your Elohim is giving to you all of the days."**

Deuteronomy 4:40

**[If] you keep His statutes and His commandments, [those] which I commanded you [this] day, [then] He will do good to you and to your sons after you; and you will prolong [your] days in the land that Y<sup>e</sup>howah your Elohim gives to you forever."**

**If you are careful to keep His statutes and His commandments—those which I am commanding you this day, then He will continue to do right by you and to your sons after you, and you will prolong your days in the land that Jehovah your God has given to you forever."**

Here is how others have translated this verse:

#### Ancient texts:

<sup>211</sup> From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=4&ch=4> accessed May 13, 2015.

<sup>212</sup> John Calvin, *Calvin's Commentary on the Bible*; 2<sup>nd</sup> beta version from e-Sword, Deut. 4:39.

<sup>213</sup> From <http://www.studydrive.org/commentaries/tbi/view.cgi?bk=4&ch=4> accessed May 14, 2015.

Masoretic Text (Hebrew)	And you have kept His statutes and His commandments which I commanded you the day that He will do good to you and to your sons after you; and that you prolong days on the land which Y <sup>e</sup> howah your Elohim is giving to you all of the days."
Targum of Onkelos	Therefore observe His covenant, and the commandments which I command you this day, that He may do good to you and to your children after you, and that you may have continuance upon the land which the Lord your God gives you for all days.
Latin Vulgate	Keep his precepts and commandments, which I command you: that it may be well with you, and your children after you, and you may remain a long time upon the land, which the Lord your God will give you.
Peshitta (Syriac)	You must keep therefore his statutes and his commandments, which I command you this day, that it may be well with you and with your children after you, and that you may prolong your days in the land which the LORD your God gives you for ever.
Septuagint (Greek)	And keep His commandments and His statutes, all that I command you this day; that it may be well with you, and with your sons after you, that you may be long-lived upon the earth, which the Lord your God is giving you forever.
Significant differences:	One can interpret <i>He will do will to you</i> and <i>it will be well with you</i> .

### Limited Vocabulary Translations:

Bible in Basic English	Then keep his laws and his orders which I give you today, so that it may be well for you and for your children after you, and that your lives may be long in the land which the Lord your God is giving you for ever.
Easy English	Obey his <i>decrees</i> and his rules that I am giving you today. If you do that, everything will be well for you and for your children after you. You will continue to live in your country. The <i>LORD</i> your God is giving it to you for all time.'
Easy-to-Read Version	And you must obey his laws and commands that I give you today. Then everything will go well with you and your children who live after you. And you will live a long time in the land the Lord your God is giving you—it will be yours forever!"
Good News Bible (TEV)	Obey all his laws that I have given you today, and all will go well with you and your descendants. You will continue to live in the land that the LORD your God is giving you to be yours forever."
<i>The Message</i>	Obediently live by his rules and commands which I'm giving you today so that you'll live well and your children after you—oh, you'll live a long time in the land that God, your God, is giving you.
NIRV	I'm giving you his rules and commands today. Obey them. Then things will go well with you and your children after you. You will live a long time in the land. The Lord your God is giving you the land for all time to come.
New Simplified Bible	»You must keep the regulations and commandments I commanded you today. Then all will go well with you and with your children after you. You may prolong your days on the earth that Jehovah your God gives you for all time.«

### Thought-for-thought translations; paraphrases:

Common English Bible	Keep the Lord's regulations and his commandments. I'm commanding them to you today for your well-being and for the well-being of your children after you, so that you may extend your time on the fertile land that the Lord your God is giving you forever.
Contemporary English V.	Today I am explaining his laws and teachings. And if you always obey them, you and your descendants will live long and be successful in the land the LORD is giving you.

The Living Bible	You must obey these laws that I will tell you today, so that all will be well with you and your children, and so that you will live forever in the land the Lord your God is giving you."
New Life Version	Keep His Laws which I am giving you today. Then it may go well with you and your children after you. And you may live long in the land the Lord your God is giving you for all time."
New Living Translation	If you obey all the decrees and commands I am giving you today, all will be well with you and your children. I am giving you these instructions so you will enjoy a long life in the land the Lord your God is giving you for all time."

### Partially literal and partially paraphrased translations:

American English Bible	So if you keep His Commandments and rules - all that I'm giving you today - it will go well for you and your descendants, and you may live on the land that Jehovah your God is giving to you for a long time. through the ages!'
International Standard V	May you observe his statutes and keep his commands that I'm giving you today, so that life may go well for you and for your descendants after you. That way, you'll live a long life in the land that the LORD your God is about to give you permanently [Lit. <i>all the days</i> ]."
New Advent (Knox) Bible	His laws and decrees thou must observe, as I have proclaimed them to thee, if thou and thy sons after thee are to prosper, and have long enjoyment of the land the Lord thy God means to give thee.
Translation for Translators	Obey all the rules and regulations that I am giving to you today, in order that things will go well for you and for your descendants, and that you will live a long time in the land that Yahweh our God is giving to you, <i>to belong to you forever</i> ."

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	You keep his decrees, and his commandments which I command you today. You and your sons after you do-good, and therefore you will lengthen your days over the property which Yahweh your God gives you, all the days.
Ferrar-Fenton Bible	- So keep His institutions, and His 40 commandments, which I commanded you to-day, that you may prosper, and your children after you ; - and then your days will be long upon the land which your EVER-LIVING God will give to you for all time.
Lexham English Bible	And you shall keep his rules and his commandments that I am commanding you <i>today</i> [Literally "the day"], so that <i>it may go well</i> [Literally "he/it is good"] for you and for your children [Or "descendants"] after you, and so that <i>you may remain a long time</i> [Literally "you may make long/prolong days"] on the land that Yahweh your God is giving to you during all of those days."
NIV – UK	Keep his decrees and commands, which I am giving you today, so that it may go well with you and your children after you and that you may live long in the land the Lord your God gives you for all time.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Observe the laws and the commandments that I command you today, and everything will be well with you and your children after you. So you will live long in the land which Yahweh, your God, gives you forever.±
The Heritage Bible	And you shall hedge about his enactments, and his commandments, what I command you this day, so that it may be well with you, and with your children after you, and that you may prolong your days upon the earth, which Jehovah, your God, gives you all days.

New American Bible (2011)	And you must keep his statutes and commandments which I command you today, that you and your children after you may prosper, and that you may have long life on the land which the LORD, your God, is giving you forever. Dt 6:3; 12:28.
New Jerusalem Bible	Keep his laws and commandments as I give them to you today, so that you and your children after you may prosper and live long in the country that Yahweh your God is giving you for ever.'
New RSV	Keep his statutes and his commandments, which I am commanding you today for your own well-being and that of your descendants after you, so that you may long remain in the land that the Lord your God is giving you for all time.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Therefore, you are to keep his laws and <i>mitzvot</i> which I am giving you today, so that it will go well with you and with your children after you, and so that you will prolong your days in the land <i>ADONAI</i> your God is giving you forever."
exeGeses companion Bible	And guard his statutes and his misvoth, which I misvah you this day, that it well-please you and your sons after you and that you prolong your days on the soil, which Yah Veh your Elohim gives you for all days.
JPS (Tanakh—1985)	Observe His laws and commandments, which I enjoin upon you this day, that it may go well with you and your children after you, and that you may long remain in the land that the Lord your God is assigning to you for all time.
Kaplan Translation	Keep His decrees and commandments that I am presenting to you today, so that He will be good to you and your children after you. Then you will endure for a long time in the land that God your Lord is giving you for all time.
Orthodox Jewish Bible	Thou shalt be shomer over His chukkim, therefore, and His mitzvot, which I command thee today, that it may go well with thee, and with thy banim after thee, and that thou mayest prolong thy yamim upon Ha'Aretz, which Hashem Eloheicha giveth thee, kol hayamim.
<i>The Scriptures</i> 1998	"And you shall guard His laws and His commands which I command you today, so that it is well with you and with your children after you, and so that you prolong your days on the soil which יהוה your Elohim is giving you for all time."

### Expanded/Embellished Bibles:

The Expanded Bible	Obey his ·laws [statutes; ordinances; requirements] and commands that I am giving you today so that things will go well for you and your children. Then you will live a long time in the land that the Lord your God is giving to you forever.
The Geneva Bible	Thou shalt keep therefore his ordinances, and his commandments which I command thee this day, that it may [God promiseth reward not for our merits, but to encourage us, and to assure us that our labor shall not be lost. ] go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the LORD thy God giveth thee forever. .
Kretzmann's Commentary	Thou shalt keep, therefore, His statutes and His commandments which I command thee this day, both those pertaining to them, concerning them, as men, and those having reference to them as the covenant people, that it may go well with thee, since they would have Jehovah on their side, and with thy children after thee, and that thou mayest prolong thy days upon the earth which the Lord, thy God, giveth thee, forever; for a long and happy life, accompanied by the goodness of the Lord, is a blessing. We Christians also know the precepts of the Lord's holy will and should live in accordance with them. If we are always mindful of the fact that God has redeemed us from the kingdom of darkness and translated us into the kingdom

of His dear Son, we shall also be ready to serve Him in true obedience, to do according to His commandments.

NET Bible®

Keep his statutes and commandments that I am setting forth [Heb "commanding" (so NRSV).] today so that it may go well with you and your descendants and that you may enjoy longevity in the land that the Lord your God is about to give you as a permanent possession.

The Voice

If you remember His rules and keep His commands, which I'm teaching you today, things will go well for you and for your children after you. You'll live a long time on the ground the Eternal your God is giving you. He wants you to have it forever.

### Literal, almost word-for-word, renderings:

Concordant Literal Version

Hence you will observe His statutes and His instructions which I am enjoining on you today, that it may be well with you and your sons after you, and that you may prolong your days on the ground that Yahweh your Elohim is giving to you, all the days.

Context Group Version

And you shall keep his statutes, and his commandments, which I command you this day, that it may go well with you, and with your sons after you, and that you may prolong your days in the land { or earth }, which YHWH your God gives you, forever.

English Standard Version

Therefore you shall keep his statutes and his commandments, which I command you today, that it may go well with you and with your children after you, and that you may prolong your days in the land that the LORD your God is giving you for all time."

Green's Literal Translation

And you shall keep His statutes and His commandments which I am commanding you today, so that it may be well with you, and with your sons after you, and so that you may prolong *your* days on the earth, which Jehovah our God is giving to you all the days.

God's Truth (Tyndale)

...keep therefore his ordinances, and his commandments which I command you this day, that it may go well with you and with your children after you and that you may prolong your days upon the earth which the Lord your God gives you your life long.

NASB

So you shall keep His statutes and His commandments which I am [I]giving you today, that it may go well with you and with your children after you, and that you may live long [Lit prolong your days] on the land which the Lord your God is giving you for all time."

New European Version

You must keep His statutes and His commandments which I command you this day, that it may go well with you and with your children after you, and that you may prolong your days in the land which Yahweh your God gives you forever.

Young's Updated LT

And you have kept His statutes and His commands which I am commanding you today, so that it is well to you, and to your sons after you, and so that you prolong days on the ground which Jehovah your God is giving to you—all the days.

### The gist of this verse:

Moses concludes this section by admonishing his hearers to preserve and obey his commands and statutes, that they may live long in the land given them by God.

This is a conclusion which Moses draws, which will complete his first sermon to the Jews, east of the Jordan River.

## Deuteronomy 4:40a

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

## Deuteronomy 4:40a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâmar (שָׁמַר) [pronounced shaw-MAR]	<i>to keep, to guard, to protect, to watch, to preserve</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #8104 BDB #1036
'êth (אֶת) [pronounced ayth]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
chuqqîym (חֻקִּים) [pronounced khook-KEEM]	<i>decrees, those things which are decreed; statutes; boundaries, defined limitations; appointed portions of labor, tasks</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #2706 BDB #349
w <sup>e</sup> (or v <sup>e</sup> ) (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
'êth (אֶת) [pronounced ayth]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
mits'ôwth (מִצְוֹת) [pronounced mits'-OHTH]	<i>prohibitions, precepts, those things which are forbidden, constraints, proscriptions, countermands; commandments</i>	feminine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4687 BDB #846

**Translation:** [If] you keep His statutes and His commandments,... The key is, the Israelites are to learn and to obey God's statutes and commandments. It is these which will guide the people in the land and preserve them. These statutes and commandments both preserve the law and order in a nation and they provide a spiritual heritage for the people of God.

Gill: *All his laws, moral, ceremonial, and judicial, partly being under obligation to him for all the great and good things done by him for them before enumerated, and partly and chiefly because he is the Lord God in heaven and in earth, and has a right to command and ought to be obeyed.*<sup>214</sup>

Guzik: *In light of who God is, and all He did for Israel, obedience to His commands made perfect sense. It was simply what should be done. We are fools to disobey such a God of love and power.*<sup>215</sup>

## Deuteronomy 4:40b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
'ânôkîy (אֲנִי) [pronounced awn-oh-KEE]	<i>I, me; (sometimes a verb is implied)</i>	1 <sup>st</sup> person singular personal pronoun	Strong's #595 BDB #59

<sup>214</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 4:40.

<sup>215</sup> David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; Deut. 4:32–40.

## Deuteronomy 4:40b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tsâvâh (צַוָּה) [pronounced tsaw-VAW]	<i>commanding, commissioning, mandating, appointing; ordaining; laying charge upon, giving charge to, charging, ordering; instructing [as in, giving an order]</i>	Piel participle with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #6680 BDB #845
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398

**Translation:** ...[those] which I commanded you [this] day... Moses is about to remind them of the commandments in this talk (that will occur in Deut. 5).

## Deuteronomy 4:40c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
yâṭab (יָטַב) [pronounced yaw-TA <sup>B</sup> V]	<i>to be good [well, commendable, pleasing]; to do good [well, commendably], to make glad, to make a thing good</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #3190 BDB #405
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 <sup>nd</sup> person masculine singular suffix	No Strong's # BDB #510
w <sup>e</sup> (or v <sup>e</sup> ) (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
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #1121 BDB #119
'achârêy (אַחֲרָי) [pronounced ah-kuh-RAY]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #310 BDB #29

**Translation:** ...[then] He will do good to you and to your sons after you;... If the Jews hold fast to God's laws and commands, then God will do right by them and by their children.

**Application:** The only reason that the United States is so blessed today, despite their being potential trouble throughout the world, is an evangelist named Billy Graham went throughout the United States giving the gospel of Jesus Christ, and these meetings were broadcast on network television, prime time, and people heard and

responded to the gospel. Also during that time, a strong doctrinal movement arose—a movement which emphasized the accurate, categorical teaching of the Word of God. Because of these things, the United States has enjoyed great blessing.

### Deuteronomy 4:40d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (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
l <sup>e</sup> ma'an (לְמַעַן) [pronounced l <sup>e</sup> -MAH- <i>gahn</i> ]	<i>for the sake of, on account of, to the intent of, to the intent that, to the purpose that, in order that, in view of, to the end that; so that</i>	compound preposition and substantive which acts like a preposition	Strong's #4616 BDB #775
This is the substantive ma'an (מֵאֵן) [pronounced MAH- <i>gahn</i> ], which means <i>purpose, intent</i> , combined with the lamed preposition (which is the only way that it is found in Scripture).			
From the NET Bible footnote for Psalm 51:4: The Hebrew term l <sup>e</sup> ma'an (לְמַעַן) [pronounced l <sup>e</sup> -MAH- <i>gahn</i> ] normally indicates purpose ("in order that"), but here it introduces a logical consequence of the preceding statement. (Taking the clause as indicating purpose here would yield a theologically preposterous idea - the psalmist purposely sinned so that God's justice might be vindicated!) For other examples of l <sup>e</sup> ma'an (לְמַעַן) [pronounced l <sup>e</sup> -MAH- <i>gahn</i> ] indicating result, see 2 Kings 22:17 Jer 27:15 Amos 2:7.			
'arak <sup>e</sup> (אָרַךְ) [pronounced aw-RAHK]	<i>to prolong [days]; to make [tent cords] long; to grow long, to continue long, to live long</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #748 BDB #73
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
'al (עַל) [pronounced <i>gah</i> l]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
'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:** ...and you will prolong [your] days in the land... Because God will do right by them, the Jews will prolong their days in the land. They will live long in the land (which suggests that, at some point, they will be displaced from the land of Canaan).

However, what Moses concludes here is, preserve and obey the laws of God, and they will remain in the land for a very long time. They can disregard all of those warnings that Moses gave them, because obedience to God's law means His guidance and protection in this land.

## Deuteronomy 4:40e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
ʾĒlōhîym (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 <sup>nd</sup> person masculine plural suffix	Strong's #430 BDB #43
nâthan (נָתַן) [pronounced naw-THAHN]	<i>is giving, granting, is placing, putting, setting; is making</i>	Qal active participle	Strong's #5414 BDB #678
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 <sup>nd</sup> person masculine singular suffix	No Strong's # BDB #510
kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered <i>all of; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
yâmîym (יָמִים) [pronounced yaw-MEEM]	<i>days, time of life, lifetime; a specific time period, a year</i>	masculine plural noun with the definite article	Strong's #3117 BDB #398

Together, kôl + yâmîym are literally rendered *all the days*; together, they can also mean *in all time, all the time, perpetually, forever, always; henceforth, from hereon in*.

**Translation:** ...that Y<sup>e</sup>howah your Elohim gives to you forever.” This is the land which God gives to the Jews forever. It is a corrupt theology that teaches that we in the Church Age are somehow the recipients of the blessing God promised to Israel. We are recipients of great blessing, but we are not recipients of the land of Canaan. That belongs to Israel forever.

Gill: *Although they have had several interruptions by their captivities, and especially by their present very long one, yet when they shall return and seek the Lord their God, and David their king, they shall have their land restored to them again, and shall never more be dispossessed of it.*<sup>216</sup>

Peter Pett: *Knowing this then they must keep His statutes and His commandments which they have received from Moses, and which he, Moses, now commands them, in order that it might go well with them and with their children after them, and so that they may prolong their days in the land which Yahweh their God has given them into the distant future.*

Pett continues: *And here he finishes his words at this time, leaving them to ponder on what he has said. But the situation has been made clear. The great God, Yahweh, has amazingly revealed Himself and has delivered them and has determined to give them this land because of His promises to their forefathers, and because they have responded to His covenant, and while they continue to respond*

<sup>216</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 4:40 (slightly edited).

to that covenant and obey His commandments and statutes all will go well. But if they turn to sin and idolatry, then this land will no longer hold them, for it is God's holy land and is not available in the long term for the use of such sinners. They will be turned out from it until they can return to it again purified and restored. But that that restoration would happen was also sure. Because it would be the result of His faithful promises made to their forefathers.

Peter Pett concludes: *If what had happened to Israel was wonderful, how much more wonderful is what has happened to those who are His. What other peoples have had the Son of God die for them, so that for His sake they are blessed? And we can therefore have the confidence that He will do good to us far beyond our deserving, as we respond in love and obedience to Him. And in view of this, if we do not trust Him and obey Him how can we possibly speak of knowing Him?*<sup>217</sup>

Dr. Thomas Constable: *This whole address by Moses (Deuteronomy 1:6 to Deuteronomy 4:40), and especially the exhortation to observe the Law faithfully (Deuteronomy 4:1-40), is one of the greatest revelations of God's character in the Old Testament. The address builds to a climax, as every great sermon does. The total impression God and Moses intended must have been awe and humble gratitude in the hearts of the Israelites.*<sup>218</sup>

From Dr. Thomas Constable's commentary: *"One of the principal means by which God has revealed Himself is in historical event, that is, by acts the community of faith could recognize as divine. [Note: G. Ernest Wright and Reginald H. Fuller, The Book of the Acts of God, pp. 9-10.] To Israel on the plains of Moab, these acts made up the constellation of mighty deeds Yahweh had displayed before them and on their behalf from the days of the patriarchs to their present hour. It was on the basis of such historical interventions, in fact, that Yahweh's claim as Sovereign could be made. "Elsewhere in the Old Testament the foundational act of God is creation itself, but here the matter is less cosmic; the focus of Deuteronomy is not on God's universal concerns but on His special purposes for His people." [Note: Merrill, "A Theology . . .," p. 63.].*<sup>219</sup>

Dr. Thomas Constable: *The best way to motivate people to obey God is to expound His character and conduct, as Moses did here. Note too that Moses appealed to the self-interest of the Israelites: "... that it may go well with you and with your children after you, and that you may live long on the land ..." (Deuteronomy 4:40; cf. Deuteronomy 5:16; Deuteronomy 6:3; Deuteronomy 6:18; Deuteronomy 12:25; Deuteronomy 12:28; Deuteronomy 19:13; Deuteronomy 22:7; Proverbs 3:1-2; Proverbs 3:16; Proverbs 10:27).*<sup>220</sup>

This is the conclusion to the first message given by Moses, which began in Deut. 1:6. Here is how this message is organized overall.

Deuteronomy	Summary: The Topics Covered in Moses' First Sermon
1:6–11	God leads the Israelites and sets the land before them.
1:12–17	God organizes Israel.
1:18–25	God commands them to take the land; the sons of Israel organize a reconnaissance mission.
1:26–33	The Israelites fail miserably by refusing to enter into the land.
1:34–40	God pronounces judgment upon them (and Moses).

<sup>217</sup> From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=4&ch=4> accessed May 13, 2015.

<sup>218</sup> From <http://www.studydrive.org/commentaries/dcc/view.cgi?bk=4&ch=4> accessed May 15, 2015.

<sup>219</sup> From <http://www.studydrive.org/commentaries/dcc/view.cgi?bk=4&ch=4> accessed May 15, 2015.

<sup>220</sup> From <http://www.studydrive.org/commentaries/dcc/view.cgi?bk=4&ch=4> accessed May 15, 2015.

Deuteronomy	Summary: The Topics Covered in Moses' First Sermon
1:41–46	Apart from God, the sons of Israel charge into the land and are soundly defeated.
2:1–23	God leads the Israelites east of the land, pointing out object lessons as they occur.
2:24–3:11	God leads the Israelites in battle and they defeat Sihon the Amorite, king of Heshbon and they defeat Og, the last of the giants, the king of Bashan.
3:12–20	The land east of the Jordan is given to Reuben, Gad and a portion of the tribe of Manasseh with the understanding that they will assist in the taking of the rest of the land.
3:21–29	Moses, because of his failure, appoints a new commander of the Israeli forces.
4:1–40	In view of what has transpired and the things which the Israelites have seen (several actual historical events are referenced), they are encouraged to keep the commandments of God.

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Pett: *The first mini-covenant within the overall total covenant is now completed by the end of Moses' first speech. The basis has been laid down for what is to come. The preamble and historical background to the covenant has been laid out.*

### Peter Pett's Summary of Deuteronomy 1:6–4:40

- 1) Yahweh had built up and established Israel as a nation preparatory to them entering the land, but they had failed to obey Him and were thus expelled from the land (Deuteronomy 1:6-46).
- 2) But He had forgiven the offence of Israel and had then, once the generation that had sinned had died, led the next generation through Edom, Moab and Ammon where they were able to witness nations to whom Yahweh had given their own land and who had been able to defeat the equivalent of the Anakim while possessing it (Deuteronomy 2:1-23), proof of what Yahweh could do.
- 3) He had then defeated the Amorites under Sihon and Og, handing their land and all their possessions over to Israel (Deuteronomy 2:24 to Deuteronomy 3:17). Again proof of what Yahweh could do.
- 4) Thus the two bugbears which had resulted in the original defeat, the Anakim and the Amorites were already demonstrated to be defeatable, and there was here both warning and guarantee of success. This then resulted in the command to the soldiers of the two and a half tribes which had settled on the eastern side of the Jordan to go forward with their brothers to claim the whole land (Deuteronomy 3:18-20), and the command to Joshua to go forward without fear, along with the confirmation of Moses' exclusion from the land for disobedience (Deuteronomy 3:21-29).
- 5) At this point they were reminded of the great revelation that they had received at Mount Sinai in Horeb and exhorted, with warnings, to obedience to His commandments (Deuteronomy 4:1-40), for it was on their response to His covenant that all would depend. Yahweh could not bless a disobedient people.

From <http://www.studylight.org/commentaries/pet/view.cgi?bk=4&ch=4> accessed May 13, 2015.

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Notice that the topics covered by Moses are generally in chronological order, with the very notable exception of his own failure, which he mentions twice—the first time out of chronological order. This last chapter was a recap of what the Israelites should obey God, with various reasons pointed out to support that. V. 40 is the grand conclusion to the last several chapters: "And you will keep His statutes and His commandments which I am commanding you today, so that it will be well to you, and to your sons after you, and so that you will prolong days on the land which Y<sup>e</sup>howah your God is giving to you forever." One of the many promises found in the Bible is the extension of one's life when they exhibit positive volition toward God's Word and obedience to same. God uses believers for many different things, including to ambush other believers; however, those who He can use the most are those who's souls are filled with doctrine. "But you will not worship their gods nor will you serve them, nor will

you do according to their deeds; but you will utterly overthrow them, and break their pillars in pieces. And you will serve Y<sup>e</sup>howah your God and He will bless your bread and your water; and I will remove sickness form your midst." (Ex. 23:24–25). "You will walk in all the way which Y<sup>e</sup>howah your God has commanded you, that you may live, and that it may be well with you, and that you may prolong [your] days in the land which you will posses." (Deut. 5:33). "For it [God's Word] is not an idle word for you; indeed, it is your life. And by this word, you will prolong your days in the land which you are about to cross the Jordan to posses." (Deut. 32:47). The Jew prolonged their individual lives through obedience to the Word; and they prolonged the amount of time that they would remain in the land as a nation through that same obedience.

Notice specifically the message of just this particular chapter. Moses speaks of the fear of Y<sup>e</sup>howah in vv. 10–11; he forbids all types of idolatry in vv. 12–19; he points out the unique relationship between God and Israel (vv. 20–36), giving Israel good reason to fear God (see vv. 24, 26, 36), yet is determined to end on a note of hope, grace and promise (vv. 37–40). However, throughout this entire message, one would be blind to miss the continual punctuation of the commands to learn and obey God's laws (vv. 1–2, 5–6, 8–9, 13–15, 23–24, 39–40).

This completes Moses' first sermon. The people perhaps go on a coffee break, and Moses starts up again in Deut. 5; or they are given overnight to rest; and Moses starts teaching again the next day. In any case, there is a break at this point.

This is a small road map; it can be found in greater detail in the [Introduction to Deuteronomy \(HTML\)](#) ([PDF](#)) ([WPD](#)).

The Sermons of Moses in Deuteronomy	
Sermon	Sermon Information
1 <sup>st</sup> Sermon	Moses' introductory sermon. Deut. 1:6–4:40
2 <sup>nd</sup> Sermon	Moses' long sermon. Deut. 5:1–26:19
3 <sup>rd</sup> Sermon	Moses summarizes key points. Deut. 27:1–30:20

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Psalm 136 describes the mental attitude which ought to be in the thinking of His people. This sums up what Moses is teaching his people. **Psalm 136** has been fully exegeted. ([HTML](#)) ([PDF](#)) ([WPD](#)).

God's steadfast love is His enduring grace. The word translated *steadfast love* throughout is *cheḏed* (חֶדֶד) [pronounced *KHEH-sed*], which means, *grace, benevolence, mercy, kindness; steadfast love*. Strong's #2617 BDB #338.

The ESV; capitalized translation was used below.

Psalm 136 (with brief commentary)	
Scripture	Commentary
Give thanks to the LORD, for He is good, for His steadfast love endures forever. Give thanks to the God of gods, for His steadfast love endures forever. Give thanks to the Lord of lords, for His steadfast love endures forever;	We should be able to think and express gratitude to God for all He has done; we need to trust Him that He is good.

Psalm 136 (with brief commentary)	
Scripture	Commentary
to Him who alone does great wonders, for His steadfast love endures forever; to Him who by understanding made the heavens, for His steadfast love endures forever; to Him who spread out the earth above the waters, for His steadfast love endures forever; to Him who made the great lights, for His steadfast love endures forever; the sun to rule over the day, for His steadfast love endures forever; the moon and stars to rule over the night, for His steadfast love endures forever;	God, in the restoration of the earth, reveals His grace. We can depend upon all that He has made. We can learn to understand His creation, and then depend upon Him to faithfully preserve the laws which regulate everything.
to Him who struck down the firstborn of Egypt, for His steadfast love endures forever; and brought Israel out from among them, for His steadfast love endures forever; with a strong hand and an outstretched arm, for His steadfast love endures forever; to Him who divided the Red Sea in two, for His steadfast love endures forever; and made Israel pass through the midst of it, for His steadfast love endures forever; but overthrew Pharaoh and his host in the Red Sea, for His steadfast love endures forever;	God reveals His grace in taking the people of Israel out of Egypt.
to Him who led his people through the wilderness, for His steadfast love endures forever; to Him who struck down great kings, for His steadfast love endures forever; and killed mighty kings, for His steadfast love endures forever; Sihon, king of the Amorites, for His steadfast love endures forever; and Og, king of Bashan, for His steadfast love endures forever; and gave their land as a heritage, for His steadfast love endures forever; a heritage to Israel His servant, for His steadfast love endures forever.	God, in His grace, before Israel is even a nation, allowed Israel to destroy two kings and to take their kingdoms from them.
It is He who remembered us in our low estate, for His steadfast love endures forever; and rescued us from our foes, for His steadfast love endures forever; He who gives food to all flesh, for His steadfast love endures forever. Give thanks to the God of heaven, for His steadfast love endures forever.	In whatever place and whatever state we find ourselves, God's grace is the rock upon which we stand; God's grace is our sure foundation (which is based upon the death of Jesus Christ for our sins).
Chapter Outline	Charts, Graphics and Short Doctrines

This complete Moses’ first sermon, begun in Deut. 1:5 and completed in Deut. 4:40.

What follows is, two short narratives—one of which belongs in this chapter and the other of which is properly placed with Deut. 5. For many reasons, I have decided not to mess with the chapter divisions, no matter how mistaken they might be (as in this situation). A summary of vv. 44–49 will be placed with Deut. 5; but the exegesis will remain in Deut. 4.

## Chapter Outline

## Charts, Graphics and Short Doctrines

**Cities of Refuge Designated for East of the Jordan***Num. 35:6-34 Deut 19:1-14 Joshua 20:1-9*

We pause for a moment from this sermon and go into a narrative passage, one of the few in Deuteronomy. Moses has a few things to take care of prior to his death and prior to the entrance of the Israelites into the land. One of those items of his *to-do* list is that of determining the cities of refuge on the east side of the Jordan. Recall that God had determined that there would be cities of refuge set up for those who committed involuntary manslaughter. Now, the accompanying laws were very specific. If anger and a deadly weapon were involved, then it is no longer involuntary manslaughter (see Num. 35:6–34 and Deut. 19:1–13 for the specifics).

Dr. Thomas Constable: *Having completed his address that reminded the Israelites to look backward and remember God's faithfulness so they would remain faithful in the future, Moses next turned to a reminder of what God's will for His chosen people involved. He prefaced this second speech with instruction concerning cities of refuge in the land.*<sup>221</sup>

God had already laid out what needed to be done: Num 35:6–14 "The cities that you give to the Levites shall be the six cities of refuge, where you shall permit the manslayer to flee, and in addition to them you shall give forty-two cities. All the cities that you give to the Levites shall be forty-eight, with their pasturelands. And as for the cities that you shall give from the possession of the people of Israel, from the larger tribes you shall take many, and from the smaller tribes you shall take few; each, in proportion to the inheritance that it inherits, shall give of its cities to the Levites." And the LORD spoke to Moses, saying, "Speak to the people of Israel and say to them, When you cross the Jordan into the land of Canaan, then you shall select cities to be cities of refuge for you, that the manslayer who kills any person without intent may flee there. The cities shall be for you a refuge from the avenger, that the manslayer may not die until he stands before the congregation for judgment. And the cities that you give shall be your six cities of refuge. You shall give three cities beyond the Jordan, and three cities in the land of Canaan, to be cities of refuge." Since nation Israel had more or less begun, it was time for Moses to begin organizing it, even though he would not be crossing over the Jordan.

The remainder of the chapter is quite unusual—particularly for the book of Deuteronomy. Moses sets aside some cities in the east as cities of refuge.

Fenton Farrar suggests: *Vv. 41 - 43 are a note of an ancient editor, not a part of the text of Moses. This note was most probably written by Ezra. - F. F.*<sup>222</sup>

Pett is one of the best when it comes to recognizing an over-arching organization of the text. This time, the organization of the text is somewhat more complex. Again, Pett separates the sections differently than most others do.

**Peter Pett Organizes Deuteronomy 4:41–43**

- a Moses set apart three cities in Beyond Jordan toward the sunrising (Deuteronomy 4:41).
- b That the manslayer might flee to them, who kills his neighbour unawares, and hated him not in time past (Deuteronomy 4:42 a).
- b And that fleeing to one of these cities he might live (Deuteronomy 4:42 b).
- a "Namely, Bezer in the wilderness, in the plain country, for the Reubenites; and Ramoth in Gilead, for the Gadites; and Golan in Bashan, for the Manassites (Deuteronomy 4:43).

<sup>221</sup> From <http://www.studydrive.org/commentaries/dcc/view.cgi?bk=4&ch=4> accessed May 15, 2015.

<sup>222</sup> From [http://archive.org/stream/bibleinmoderneng00fent/bibleinmoderneng00fent\\_djvu.txt](http://archive.org/stream/bibleinmoderneng00fent/bibleinmoderneng00fent_djvu.txt) accessed April 9, 2015.

Pett: Note that in `a" the three cities are to be set apart and in the parallel they are carefully named. And in `b' they are for the innocent manslayer to flee to, and in the parallel those who are innocent and flee to them will live.

From <http://www.studylight.org/commentaries/pet/view.cgi?bk=4&ch=4> accessed May 13, 2015.

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I find this to be quite fascinating, the setting aside of these cities of refuge, and for them to be mentioned so many times in the Word of God. Let me suggest that there is another meaning which we can take from this. Jesus Christ is our refuge, despite the fact that we have been born with a sin nature and the fact that we have sinned. We run to Him; we place ourselves in Him (well, God the Holy Spirit does that), and we are safe, despite the fact that we have sinned and are deserving of death.

Keil and Delitzsch: *The account of this appointment of the cities of refuge in the conquered land on the east of the Jordan is inserted between the first and second addresses of Moses, in all probability for no other reason than because Moses set apart the cities at that time according to the command of God in Num. 35:6, 14, not only to give the land on that side its full consecration, and thoroughly confirm the possession of the two Amoritish kingdoms on the other side of the Jordan, but also to give the people in this punctual observance of the duty devolving upon it an example for their imitation in the conscientious observance of the commandments of the Lord, which he was now about to lay before the nation.*<sup>223</sup>

Most Biblical scholars have Coffman's view here, that this passage is appropriately placed here.

### **Coffman's appraisal of the location of the short passage Deuteronomy 4:41–43**

The mention of the cities of refuge appears, not only here, but in Numbers 35:9-24; Deuteronomy 19:13; and in Joshua 20:1-9. There are two ways to understand this insertion of Moses' appointment of these cities right here squarely between the first and second addresses recorded in Deuteronomy:

- (1) First, there is the dogmatic, unsupported, unproved, and ridiculous notion that the forger who gave us this work had no rhyme nor reason whatever in the way he put the book together. He just junked a lot of things together, and here is where this particular "tradition" came out! All who want that explanation are welcome to it.
- (2) There is the accurate, Scripturally-supported reason for the appointment of these cities being mentioned right here: "The interval between the first and second addresses is exactly the point in time when Moses named and set apart these three cities."

From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=4&ch=4> accessed May 11, 2015 (with a reference there to F. C. Cook).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This is a fairly simple concept. Israel is about to go to war; the possibility for an accidental death is great. Therefore, Moses will set up 3 cities east of the Jordan for the manslayer to flee to (a man who accidentally kills another man). Only 3 cities are set up because Israel does not yet occupy the land west of the Jordan; therefore, setting up cities of refuge there would make little sense.

<sup>223</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Deut. 4:41–43.

Then set apart Moses three cities beyond the Jordan—eastward a sun—to flee there a manslayer who kills his neighbor in without knowledge and he is not hating to him from yesterday, three days ago. And he has fled unto one from the cities the these and he has lived: Bezer in the desert-wilderness in a land of the level country to a Reubenite; Ramoth in the Gilead to the Gadite; and Golan in Bashan to the Manassite.

Deuteronomy  
4:41–43

Moses then set apart three cities beyond the Jordan ([in] the east [at] the sun-rising), [so that] a manslayer, who has killed his neighbor unintentionally—[whom] he has not hated him previously—[might] flee there. He may flee to one of these cities and live: Bezer [out] in the sparsely populated region in the tableland, [which land belongs] to [the tribe of] Reuben; Ramoth in Gilead, [which city belongs] to [the tribe of] Gad; and Golan in Bashan [which belongs] to [the tribe of] Manasseh.

Then Moses set apart three cities on the other side of the Jordan River (east of the Jordan), so that a man who has unintentionally killed his neighbor might escape there. He may run to one of these cities and live: Bezer, which is in the sparsely populated region of the tableland, which city belongs to the tribe of Reuben; Ramoth in Gilead, which city belongs to Gad; and Golan in Bashan, which city belong to Manasseh.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	Then set apart Moses three cities beyond the Jordan—eastward a sun—to flee there a manslayer who kills his neighbor in without knowledge and he is not hating to him from yesterday, three days ago. And he has fled unto one from the cities the these and he has lived: Bezer in the desert-wilderness in a land of the level country to a Reubenite; Ramoth in the Gilead to the Gadite; and Golan in Bashan to the Manassite.
Targum of Onkelos	And now, behold, Mosheh set apart three cities beyond the Jordan toward the sunrise, that the manslayer who had killed his neighbour without intention, not having hated him yesterday or before, may flee, and escape into one of those cities, and be spared alive. [JERUSALEM. Who had slain his neighbour unawares, but had not entertained enmity toward him yesterday or before.] Kevatirin the wilderness, in the plain country, for <u>the tribe of</u> Reuben, and Ramatha in Gilead for <u>the tribe of</u> Gad, and Dabera in Mathnan for <u>the tribe of</u> Menasheh.
Latin Vulgate	Then Moses set aside three cities beyond the Jordan at the east side, That any one might flee to them who should kill his neighbour unwillingly, and was not his enemy a day or two before, and that he might escape to some one of these cities: Bosor in the wilderness, which is situated in the plains of <u>the tribe of</u> Ruben: and Ramoth in Galaad, which is in <u>the tribe of</u> Gad: and Golan in Basan, which is in <u>the tribe of</u> Manasses.
Peshitta (Syriac)	Then Moses set apart three cities on this side of the Jordan toward the rising sun; That the slayer might flee there, who might kill his neighbor unintentionally, and hated him not in time past; and that by fleeing to one of these cities he might live; Namely, Bezer in the wilderness, in the plain country, of the Reubenites; and Ramath in Gilead, of the Gadites; and Golan in Mathnin, of the Manassites.
Septuagint (Greek)	Then Moses separated three cities beyond the Jordan on the east, that the manslayer might flee there, one who has killed his neighbor unintentionally, and should not have hated him in times past, and he shall flee to one of these cities and live. Bezer in the wilderness, in the plain country of Reuben, and Ramoth in Gilead belonging to Gad, and Golan in Bashan belonging to Manasseh.

Significant differences: The Latin leaves off *and live* after fleeing to one of the cities.

We have *the tribe of* added 3 times in both the targum and the Latin.

### Limited Vocabulary Translations:

Bible in Basic English	Then Moses had three towns marked out on the far side of Jordan looking to the east; To which anyone causing the death of his neighbour in error and not through hate, might go in flight; so that in one of these towns he might be kept from death: The names of the towns were Bezer in the waste land, in the table-land, for the Reubenites; and Ramoth in Gilead for the Gadites; and Golan in Bashan for Manasseh.
Easy English	<b>Safe cities</b> Then Moses chose three special cities to the east of the River Jordan. These were safe places for any person who killed another person. But only if he did not want to kill him. If the killer was not the enemy of the man, the killer could run into one of the cities. There he would be safe from death. Moses chose Bezer, in the flat desert, for the <i>tribe</i> of Reuben. He chose Ramoth, in Gilead, for the <i>tribe</i> of Gad. And he chose Golan, in Bashan, for the <i>tribe</i> of Manasseh.
Easy-to-Read Version	Then Moses chose three cities on the east side of the Jordan River. If a person accidentally killed another person, he could run away to one of those three cities and not be put to death. But he could be safe only if he did not hate the other person and did not mean to kill him. The three cities that Moses chose were: Bezer in the high plains for Reuben's family group; Ramoth in Gilead for Gad's family group; and Golan in Bashan for Manasseh's family group.
God's Word™	<b>Three Cities of Refuge East of the Jordan River</b> Then Moses set aside three cities on the east side of the Jordan River. Those who unintentionally killed someone whom they had never hated could flee to one of these cities and save their lives. The cities were Bezer on the desert plateau for the tribe of Reuben, Ramoth in Gilead for the tribe of Gad, and Golan in Bashan for the tribe of Manasseh.
Good News Bible (TEV)	Then Moses set aside three cities east of the Jordan River to which a man could escape and be safe if he had accidentally killed someone who had not been his enemy. He could escape to one of these cities and not be put to death. For the tribe of Reuben there was the city of Bezer, on the desert plateau; for the tribe of Gad there was Ramoth, in the territory of Gilead; and for the tribe of Manasseh there was Golan, in the territory of Bashan.
The Message	Then Moses set aside three towns in the country on the east side of the Jordan to which someone who had unintentionally killed a person could flee and find refuge. If the murder was unintentional and there was no history of bad blood, the murderer could flee to one of these cities and save his life: Bezer in the wilderness on the tableland for the Reubenites, Ramoth in Gilead for the Gadites, and Golan in Bashan for the Manassites.
NIRV	<b>Cities to Run to for Safety</b> Then Moses set apart three cities east of the Jordan River. Suppose someone killed a person they didn't hate and without meaning to do it. That person could run to one of those cities and stay alive. Here are the names of the cities. Bezer was for the people of Reuben. It was in the high plains in the desert. Ramoth was for the people of Gad. It was in Gilead. Golan was for the people of Manasseh. It was in Bashan.

### Thought-for-thought translations; paraphrases:

Contemporary English V.	Moses said, "People of Israel, you must set aside the following three towns east of the Jordan River as Safe Towns: Bezer in the desert highlands belonging to the Reuben tribe; Ramoth in Gilead, belonging to the Gad tribe; and Golan in Bashan, belonging to the Manasseh tribe. If you kill a neighbor without meaning to, and if
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you had not been angry with that person, you can run to one of these towns and find safety."

The Living Bible

Then Moses instructed the people of Israel to set apart three cities east of the Jordan River, where anyone who accidentally killed someone could flee for safety. These cities were Bezer, on the plateau in the wilderness, for the tribe of Reuben; Ramoth, in Gilead, for the tribe of Gad; and Golan, in Bashan, for the tribe of Manasseh.

New Berkeley Version

After this Moses set apart three cities east of the Jordan as places of refuges, in order that a man who had unintentionally killed a neighbor with whom he had no previous quarrel might flee to one of these cities and remain alive: Bezer in the desert on the plateau for the Reubenites, Ramoth in Gilead for the Gadites, and Golan in Bashan for the Manassites. In Israel if a man was murdered, his nearest of kin, the avenger of blood, was obliged to slay the murderer. But the killing might have been accidental; in such a case, the killer could flee to the city of refuge and escape the avenger of blood. See further Deut. 19:1–13.

New Century Version

### Cities of Safety

Moses chose three cities east of the Jordan River, where a person who accidentally killed someone could go. If the person was not killed because of hatred, the murderer's life could be saved by running to one of these cities. These were the cities: Bezer in the desert high plain was for the Reubenites; Ramoth in Gilead was for the Gadites; and Golan in Bashan was for the Manassites.

New Living Translation

### Eastern Cities of Refuge

Then Moses set apart three cities of refuge east of the Jordan River. Anyone who killed another person unintentionally, without previous hostility, could flee there to live in safety. These were the cities: Bezer on the wilderness plateau for the tribe of Reuben; Ramoth in Gilead for the tribe of Gad; Golan in Bashan for the tribe of Manasseh.

### Partially literal and partially paraphrased translations:

American English Bible

Then Moses set aside three towns on the east side of the JorDan as refuge cities where men who have unintentionally killed a neighbor (someone whom they never hated) can run to and live: Bosor in the plains of ReuBen, RamOth in Gilead (Gad's land), and GauLon in BaShan (ManasSeh's land).

Beck's American Translation *Cities of Refuge*

Then Moses selected three cities on the east side of the Jordan, to which a man could flee who had unintentionally killed a person without having been his enemy before. If he fled to one of these cities, he would stay alive. He chose Bezer on the wilderness plateau for Reuben, Ramoth in Gilead for Gad, and Golan in Bashan for Manasseh.

International Standard V

### **Cities of Refuge**

Then Moses designated three cities on the east side of the Jordan, where a person who accidentally killed someone could flee, if he killed his neighbor without having enmity toward him in the past. He may flee to one of these cities and live: Bezer in the desert plain for the descendants of Reuben, Ramoth in Gilead for the descendants of Gad, and Golan in Bashan for the descendants of Manasseh.

New Advent (Knox) Bible

Then Moses set apart three cities on the east of Jordan, as a place of refuge, if he could but escape to one of them, for the man that had killed his neighbour unwittingly, without having any feud against him in times past. These were Bosor, out in the desert, in the plain that belongs to Ruben, Ramoth in Galaad, for Gad, and Golan in Basan, for Manasses.

Today's NIV

### **Cities of Refuge**

**4:41-43Ref -- Nu 35:6-34; Dt 19:1-14; Jos 20:1-9**

Then Moses set aside three cities east of the Jordan, to which anyone who had killed a person could flee if they had unintentionally killed a neighbor without malice aforethought. They could flee into one of these cities and save their life. The cities were these: Bezer in the wilderness plateau, for the Reubenites; Ramoth in Gilead, for the Gadites; and Golan in Bashan, for the Manassites.

Translation for Translators

### The cities of refuge

Then Moses/I set apart three cities that are on the east side of the Jordan River. If someone accidentally killed another person, a person who had not been his enemy previously, he could escape to one of those cities. He would be safe/protected in one of those cities *because the people there would protect him*. For the tribe of Reuben, Moses/I set apart Bezer *city* in the «plateau/high level» area. For the tribe of Gad, Moses/I set apart Ramoth *city* in the Gilead *area*. For the tribe of Manasseh, Moses/I set apart Golan *city* in the Bashan *region*.

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear

Then Moses separated three cities across the Jordan to the sun's sunrising. A murderer flees there, which murdered his neighbor without knowledge, and had never hated him earlier, as yesterday. He lives that flees into one of these cities: For Reuben: Bezer in the wilderness, in the plateau; the peaks in West-Jordan for Gad; and Golan in South-Syria for Manasseh.

Ferrar-Fenton Bible

(At this period Moses selected three cities over the Jordan towards the sunrise, for the man-slayer, who might kill his neighbour accidentally, whom he had not previously hated, to fly to, - that he might fly to one of those Cities of God and live. They were Betzer in the desert in the district of Misher, for the Reubenites, and Ramoth in Ghilad. for the Gadites, and Golam in Bashan, for the Manassites.)

Lexham English Bible

Then Moses set apart three cities *on the other side of the Jordan* [Literally "in the beyond of the Jordan"], *toward the east* [Literally "toward rising of the sun"], *in order for a manslayer* [Literally "a killer of a man"] *to flee there who has killed his neighbor without intent* [Literally "without previous knowledge"] *and was not hating him previously* [Literally "the day before yesterday"], *and so he could flee to one of these cities and be safe* [Literally "and live"]. He set apart Bezer in the wilderness [Or "desert"] in the land of the plateau of the Reubenites [Hebrew "Reubenite"]; Ramoth in Gilead of the Gadites [Hebrew "Gadite"], and Golan in Bashan of the Manassites [Hebrew "Manassite"].

NIV – UK

### Cities of refuge

Then Moses set aside three cities east of the Jordan, to which anyone who had killed a person could flee if they had unintentionally killed a neighbour without malice aforethought. They could flee into one of these cities and save their life. The cities were these: Bezer in the wilderness plateau, for the Reubenites; Ramoth in Gilead, for the Gadites; and Golan in Bashan, for the Manassites.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) Second discourse of Moses

Moses designated three cities at the other side of the Jordan, on the east, where one who involuntarily kills his neighbor may find refuge, one who has never been his enemy before. He should flee into one of those cities and so save himself. These are the cities: Bezer on the de sert plateau for the tribe of Reuben, Ra moth in Gilead for the tribe of Gad, and Go lan in Bashan for the tribe of Manas seh.

New Jerusalem Bible

Moses then set aside three towns in the east, beyond the Jordan, to which any killer might flee who had accidentally, without any previous feud, killed his fellow; by taking refuge in one of these towns he could save his life. These were, for the

New RSV	<p>Reubenites, Bezer in the desert on the tableland; for the Gadites, Ramoth in Gilead; for the Manassehites, Golan in Bashan.</p> <p>Then Moses set apart on the east side of the Jordan three cities to which a homicide could flee, someone who unintentionally kills another person, the two not having been at enmity before; the homicide could flee to one of these cities and live: Bezer in the wilderness on the tableland belonging to the Reubenites, Ramoth in Gilead belonging to the Gadites, and Golan in Bashan belonging to the Manassites.</p> <p>Then Moses set apart three cities in the east beyond the Jordan to be places of refuge for the homicide who kills someone without malice aforethought. If he took sanctuary in one of these cities his life would be safe. The cities were: Bezer-in-the-wilderness on the tableland for the Reubenites, Ramoth in Gilead for the Gadites, and Golan in Bashan for the Manassites.</p>
Revised English Bible	

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<p><b>A (iii)</b> Then Moses set aside three cities on the east side of the Jordan to which a manslayer could escape, one who unwittingly slew a fellow man without having been hostile to him in the past; he could flee to one of these cities and live: Bezer, in the wilderness in the Tableland, belonging to the Reubenites; Ramoth, in Gilead, belonging to the Gadites; and Golan, in Bashan, belonging to the Manassites.</p>
exeGeseges companion Bible	<p><b><u>MOSHEH SEPARATES CITIES OF REFUGE</u></b></p> <p>Then Mosheh separates three cities on this side Yarden toward the sunrising; for the murderer to flee to</p> <ul style="list-style-type: none"> <li>- who murders his friend unknowingly, who hated him not three yesters ago; and that fleeing to one of these cities he lives:</li> <li>- Beser in the wilderness, in the plain land, of the Reu Beniy; and Ramoth in Gilad, of the Gadiy; and Golan in Bashan, of the Menash Shehiy.</li> </ul>
JPS (Tanakh—1985)	<p>Then Moses set aside three cities on the east side of the Jordan to which a manslayer could escape, one who unwittingly slew a fellow man without having been hostile to him in the past; he could flee to one of these cities and live: Bezer, in the wilderness in the Tableland, belonging to the Reubenites; Ramoth, in Gilead, belonging to the Gadites; and Golan, in Bashan, belonging to the Manassites.</p>
Kaplan Translation	<p>Moses then [(Ramban; cf. Ibn Ezra). Or, 'Then I designated' (Chizzkuni). Some say that Moses designated these cities after he had been told that he would not see the promised land (Devarim Rabbah 2:26; Malbim), or after he saw it from afar (Tzafenath Paaneach).] <b>designated three cities on the east</b> [Literally, 'other side.'] of the Jordan, toward the rising sun, where a murderer [See Numbers 35:14.] <b>could escape</b>. If a person killed his neighbor without intent and without prior enmity, he would be able to escape to one of these cities and live. [The cities were] <b>Betzer</b> [See Joshua 20:8, 1 Chronicles 6:63. Although its exact location is unknown, the Talmud (Makkoth 9b) states that it was parallel to Hebron, and it was therefore probably near Divon (see Numbers 21:30). Some identify it with Bosor in 1 Maccabees 5:26,28. It is also identified with Kevathirim (Targum Yonathan), which is also unknown.] <b>in the desert flatlands for the Reubenites, Ramoth</b> [Usually identified with Ramoth Gilead; see Joshua 21:36, 1 Kings 22:3. This is the modern Tell Remith or es-Salt, 25 miles east of the Jordan, and 12 miles south of the Kinnereth. However, according to the Talmud, Ramoth parallels Shechem, while Tell Remith is considerably to its north.] <b>in the Gilead for the Gaddites, and Golan</b> [See Joshua 20:8, 21:7, 1 Chronicles 6:56. It was later known as Gaulon (Eusebius, Omonastica Sacra 242), and Gaulanitis (Josephus, Antiquities 8:2:3, Wars 1:4:4,</p>

3:3:1, 4:1:1, 4:1:5). This is the modern Jaulan or Sachem el Jolan, some 18 miles east of the Kinnereth. Other sources identify it with an unknown city, Dabra (Targum Yonathan). The Talmud states that it parallels Kadesh in Naphtali.] **in Bashan for the Manassites.**

Orthodox Jewish Bible

Then Moshe separated and set apart three towns on this side of the Yarden toward the rising of the shemesh; That the rotze'ach might flee there, which should kill his neighbor unawares, and hated him not in times past; and that fleeing unto one of these towns he might live: Namely, Betzer in the midbar, in the flatland, of the Reuveni; and Ramot in Gil'ad, of the Gadi; and Golan in Bashan, of the Menashi.

Restored Names Version

And Mosheh set apart three cities on this side of the Yarden, toward the rising of the sun, that the murderer might flee there who kills his neighbor unintentionally without having hated him in time past and that by fleeing to one of these cities he might live. Betser in the wilderness on the plateau for the Re'uwbenediy, Ra'mowth in Gil'ad for the Gadiy, and Gowlan in Bashan for the Menashshiy.

*The Scriptures* 1998

Then Mosheh separated three cities beyond the Yardēn, toward the rising of the sun, for him who killed someone to flee there, he who kills his neighbour unintentionally, without having hated him in time past, and might flee to one of these cities and live: Betser in the wilderness in the level land for the Re'ubēnites, and Ramoth in Gil'ad for the Gadites, and Golan in Bashan for the Menashshites.

### Expanded/Embellished Bibles:

The Expanded Bible

#### Cities of Safety

Moses chose [set apart] three cities east of [beyond] the Jordan River, where a person who accidentally [unintentionally] killed someone could go [Num. 35:9-34]. If the person was not killed because of hatred, the murderer's life could be saved by running to one of these cities. These were the cities: Bezer in the desert [wilderness] high plain was for the Reubenites; Ramoth in Gilead was for the Gadites; and Golan in Bashan was for the Manassites.

Kretzmann's Commentary

#### Verses 41-49

Conclusion of the First Address

Then Moses severed, set apart, three cities on this side Jordan toward the sun-rising, in the territory of the two and one half tribes, that the slayer might flee there, which should kill his neighbor unawares, without premeditation and intention, and hated him not in times past, and that, fleeing unto one of these cities, he might live, Deut. 19:4-13; Num. 35:9-34; namely, Bezer in the wilderness, in the plain country, in the steppes, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, from which this region afterwards received the name Gaulanitis, of the Manassites.

NET Bible®

#### *The Narrative Concerning Cities of Refuge*

Then Moses selected three cities in the Transjordan, toward the east. Anyone who accidentally killed someone [*Heb* "the slayer who slew his neighbor without knowledge."] without hating him at the time of the accident [*Heb* "yesterday and a third (day)."] The point is that there was no animosity between the two parties at the time of the accident and therefore no motive for the killing.] could flee to one of those cities and be safe. These cities are Bezer, in the desert plateau, for the Reubenites; Ramoth in Gilead for the Gadites; and Golan in Bashan for the Manassehites.

The Voice

Then Moses designated three cities east of the Jordan as places where a person could flee if he or she unintentionally killed someone when there was no grudge between them. By fleeing to one of these cities, a person could be *safe from revenge* and stay alive. These were the cities: Bezer on the plateau in the wilderness for the Reubenites, Ramoth in Gilead for the Gadites, and Golan in Bashan for the Manassites.

Establishing these cities of refuge for those who will be living on the east side of the Jordan is the last thing Moses needs to do before sending the people across the river to conquer the rest of the promised land. But they will keep living in that land only if they remain faithful to their covenant with the Lord. So as Moses continues to represent Him, he now describes the people's obligations to the Eternal, beginning with exclusive loyalty and obedience to the one True God.

### Literal, almost word-for-word, renderings:

Concordant Literal Version	Then Moses separated three cities in Transjordan toward the sunrise, for the fleeing there of the manslayer who slays his associate without knowledge, when he was not hating him heretofore. Then he will flee to one of these cities that he may live. Bezer in the wilderness in the tableland country for the Reubenite, and Ramoth in Gilead for the Gadite, and Golan in Bashan for the Manassite.
Context Group Version	Then Moses set apart three cities beyond the Jordan toward the sunrising; that the manslayer might flee there, that kills his neighbor unawares, and didn't spurn him in time past; and that fleeing to one of these cities he might live: [ namely ], Bezer in the wilderness, in the plain country, for the Reubenites; and Ramoth in Gilead, for the Gadites; and Golan in Bashan, for the Manassites.
Darby Translation	Then Moses separated three cities on this side the Jordan toward the sun-rising, that the manslayer might flee there, who should kill his neighbour unawares, and hated him not previously, that fleeing to one of these cities, he might live: Bezer in the wilderness, in the plateau, of the Reubenites, and Ramoth in Gilead, of the Gadites, and Golan in Bashan, of the Manassites.
God's Truth (Tyndale)	Then Moses severed three cities on the other side Jordan toward the son [exact spelling elsewhere in the text is sun spelled sunne, here is sonne as is son.] rising, that he should flee over there which had killed his neighbor unawares and hated him not in time past, and therefore should flee unto one of the same cities and live: Bezer in the wilderness even in the plain country among the Rubenites: and Ramoth in Galaad among the Gadites and Solan in Basan among the Manassites.
New European Version	<b>Cities of Refuge</b> Moses set apart three cities beyond the Jordan toward the east that the manslayer might flee there, who kills his neighbour unawares, and didn't hate him in time past, and that fleeing to one of these cities he might live: Bezer in the wilderness, in the plain country for the Reubenites; Ramoth in Gilead for the Gadites; and Golan in Bashan for the Manassites.
New King James Version	<b>Cities of Refuge East of the Jordan</b> Then Moses set apart three cities on this side of the Jordan, toward the rising of the sun, that the manslayer might flee there, who kills his neighbor unintentionally, without having hated him in time past, and that by fleeing to one of these cities he might live: Bezer in the wilderness on the plateau for the Reubenites, Ramoth in Gilead for the Gadites, and Golan in Bashan for the Manassites.
Webster's Bible Translation	Then Moses set apart three cities on the side of Jordan, towards the sun-rising; That the slayer might flee there, who should kill his neighbor unawares, and when he had not hated him in times past; and that fleeing to one of these cities he might live: [Namely], Bezer in the wilderness, in the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites.
Young's Updated LT	Then Moses separates three cities beyond the Jordan, towards the sun-rising, for the fleeing there of the man-slayer, who slays his neighbour unknowingly, and he is not hating him heretofore, and he has fled unto one of these cities, and he hath lived: Bezer, in the wilderness, in the land of the plain, of the Reubenite; and Ramoth, in Gilead, of the Gadite; and Golan, in Bashan, of the Manassahite.
<b>The gist of this verse:</b>	Moses sets up cities of refuge east of the Jordan.

Moses had assigned the territory east of the Jordan to the tribes of Reuben and Gad and the half-tribe of Manasseh. There are civil concerns which must be dealt with, which is what is done here.

We do not know if this is part of what Moses was teaching and it is encapsulated by Joshua (or by Moses); or how this fits into the big picture. It would be reasonable to suppose that, between his first and second sermons, Moses set up these cities for those who commit involuntary manslaughter. Is this a summary of what he taught or was this sort of done behind the scenes? The language makes this all appear to be simply a summary of what Moses does (and, as the leader of Israel, Moses would have set all of this up, probably speaking to leaders from the tribes of Reuben, Gad and Manasseh).

It is odd that we find this alluded to 4 times in the Bible. However, this appears to be parallel to the pardon which we receive from Jesus Christ, having been born into sin.

Deuteronomy 4:41			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'âz (אָז) [pronounced awz]	<i>then, after that, at that time, in that case (when following an if or though), now, as things are; that being so, therefore, because of that</i>	adverb	Strong's #227 BDB #23
bâdal (בָּדַל) [pronounced baw-DAHL]	<i>to separate, [disjoin, sever]; to divide into parts; to distinguish, to make a distinction, to show a difference; to select [out from a group]; to divide into parts; to shut out</i>	3 <sup>rd</sup> person singular, Hiphil imperfect	Strong's #914 BDB #95
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
shâlôsh (שָׁלוֹשׁ) [pronounced shaw-LOHSH]	<i>a three, a trio, a triad, a threesome</i>	numeral; masculine singular noun	Strong's #7969 BDB #1025
'îyr (רִיעַ) [pronounced géer]	<i>encampment, city, town</i>	feminine plural noun	Strong's #5892 BDB #746
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
'êber (עֲבֵר) [pronounced GAY <sup>B</sup> -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

This word is significant and suggests that someone (Joshua, probably) wrote this after the fact and from the west side of the Jordan.

## Deuteronomy 4:41

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Yâr'dên (יַרְדֵּן) [pronounced <i>yar<sup>e</sup>-DAYN</i> ]	<i>descender; flowing downward; the watering place; transliterated Jordan</i>	proper noun with the definite article	Strong's #3383 BDB #434
Owens leaves out that this has a definite article.			
miz <sup>e</sup> râch (מִזְרָח) [pronounced <i>miz<sup>e</sup>- RAHKH</i> ]	<i>eastward, east, place of sun rising</i>	masculine singular noun with the locative hê	Strong's #4217 BDB #280
shemesh (שֶׁמֶשׁ) [pronounced <i>SHEH- mesh</i> ]	<i>sun; sunrise, sun-rising, east, sun-setting, west (of direction); openly, publically</i>	masculine or feminine singular noun	Strong's #8121 BDB #1039

**Translation:** Moses then set apart three cities beyond the Jordan ([in] the east [at] the sun-rising),... This is interesting—we leave the speech of Moses and there is a short narrative. Did he begin to talk about this, and Joshua, who was taking notes, decided to summarize this instead? Or, if Moses wrote the book of Deuteronomy, did he later decide to summarize this section?

When it comes to authorship, Moses certainly wrote most of Deuteronomy (apart from his own death<sup>224</sup>). As discussed previously, we don't know if Moses has notes that he wrote out, or if he has the previous Law written out which he is referring to. In the latter case, then Joshua would have had to take copious notes; in the former case, Moses simply wrote his prepared speech and then gave it; and it became a part of Scripture.

The adverb which begins this verse indicates that this was the next thing that Moses did after his sermon. He had been given a command, and, although he could not go into the land and set the other cities apart, he would set these cities apart as per God's commands. This was in the land of Reuben, Gad and the partial tribe of Manasseh, where the Israelites were presently encamped. See Deut. 19:2–29 for more details.

The fact that Moses is now spoken of in the third person does not indicate that this portion of God's Word was edited by someone else anymore than it means that Exodus, Leviticus and Numbers were written by someone other than Moses. As some have done many times, an author, in narrative, refers to himself in the third person. However, the sermon of Moses is essentially a direct quote, and in public speaking, Moses refers to himself in the first person, as do most people when they speak of their own experiences to an audience. A slight exception to this rule is noted in the twentieth century United States when the President of the United States speaks of himself in the third person as the holder of the office of presidency.

## Deuteronomy 4:42a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

<sup>224</sup> Some suggest that he could have written his death prophetically; I am not in that group. I think that most of Scripture is written just as you would expect it to be written.

## Deuteronomy 4:42a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nûwç (נוּחַ) [pronounced noose]	<i>to flee, to flee from, to escape, to depart, to retreat, to hasten quickly [away]</i>	Qal infinitive construct	Strong's #5127 BDB #630
shâm (שָׁמָּה) [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 <i>there</i> ; hê acts almost like a demonstrative.			
râtsach (רָצַח) [pronounced raw-TSAHKH]	<i>manslayer, intentional killer (slayer)</i>	Qal participle	Strong's #7523 BDB #953
'âsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
râtsach (רָצַח) [pronounced raw-TSAHKH]	<i>to murder, to kill, to slay [premeditated, accidental, as a slayer]; to break, to dash in pieces</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7523 BDB #953
'êth (אֶת) [pronounced ayth]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
rêa' (רֵעַ) [pronounced RAY-ahg]	<i>associate, neighbor, colleague; companion, friend; beloved; fellow, acquaintance; fellow citizen; another person; one, another [in a reciprocal phrase]</i>	masculine singular noun with a 3 <sup>rd</sup> person masculine singular suffix	Strong's #7453 BDB #945
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<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
b <sup>el</sup> îy (לֹא) [pronounced b <sup>el</sup> LEE]	<i>not, without</i>	negative/substantive	Strong's #1097 BDB #115
da'ath (דַּעַת) [pronounced DAH-gahth]	<i>knowledge, knowing, perception, skill; intelligence, discernment, understanding, wisdom</i>	feminine singular noun	Strong's #1847 BDB #395
Although Owens lists this as a feminine plural noun, it appears to be singular to me.			
These three words together appear to mean <i>unintentionally, accidentally</i> .			
w <sup>e</sup> (or v <sup>e</sup> ) (וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hûw' (הוּא) [pronounced hoo]	<i>he, it; himself as a demonstrative pronoun: that, this (one); same</i>	3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214

## Deuteronomy 4:42a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
sânê' (שָׂנֵא) [pronounced <i>saw-NAY</i> ]	<i>to hate; in the participle, it is hating, being at enmity, despising; the ones hating</i>	Qal active participle	Strong's #8130 BDB #971
lâmed (ל) [pronounced <i>l'</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510
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
tê'môwl (לְמוֹת) [pronounced <i>tê'MOHL</i> ]	<i>yesterday; and is used figuratively for recently, formerly</i>	adverb	Strong's #8543 (and #865) BDB #1069
shil'eshôwm (שְׁלֹשָׁיִם) [pronounced <i>shil-SHOHM</i> ]	<i>three days ago, the day before yesterday</i>	adverb	Strong's #8032 BDB #1026

Together, these two adverbs mean *before, previously, afore time, hitherto, heretofore* (see Gen. 31:2 2Kings 13:5).

**Translation:**...[so that] a manslayer, who has killed his neighbor unintentionally—[whom] he has not hated him previously—[might] flee there. Moses clearly sets up the concept of involuntary manslaughter here—killing someone without meaning to.

The word *heretofore* is literally *from yesterday, the day before yesterday* (there are actually two words and a preposition, the latter word referring to *the day before yesterday*). This is idiomatic for *times past, heretofore, aforeside*.

Notice that animosity cannot be a part of the equation. You don't get to fall into some confrontation with an enemy and *accidentally* kill him. I believe that the Hebrew word which meant *with knowledge* came to mean, when appended with the negative, *unintentionally*. I wonder if there were laws by other countries which took into consideration involuntary manslaughter?

Motive comes into play here, and Moses is speaking of a person who has killed but he did not mean to kill.

Now, remember when Moses went out to see his people as slaves in Egypt and he struck an Egyptian and that man died? Moses may not have intended to kill that man. So, this may be what Moses thinks of when writing this law. However, God clearly set up a law dealing with involuntary manslaughter in Lev. 35 (and this will be revisited in Deut. 19). So, this idea is not original with Moses.

In any case, this is a concept fundamental to our law even today: motive. Every prosecutor searches for a motive when charging someone with murder; otherwise, it is much more difficult to prosecute.

## Deuteronomy 4:42b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (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
nûwç (נוּחַ) [pronounced <i>noose</i> ]	<i>to flee, to flee from, to escape, to depart, to retreat, to hasten quickly [away]</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #5127 BDB #630
'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
'echâd (אֶחָד) [pronounced <i>eh-KHAWD</i> ]	<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
'Echâd can function like an indefinite article, and be rendered <i>a certain [person, place or thing]</i> . 'Echâd can be used elliptically to mean <i>one time, once</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	Strong's #4480 BDB #577
'îyr (עִיר) [pronounced <i>geer</i> ]	<i>encampment, city, town</i>	feminine plural noun with the definite article	Strong's #5892 BDB #746
'êl (אֵלֶּה) [pronounced <i>ale</i> ]	<i>these, those</i>	pronoun/demonstrative plural adjective (for masculine and feminine nouns)	Strong's #411 BDB #41
w <sup>e</sup> (or v <sup>e</sup> ) (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
châyâh (חַיָּה) [pronounced <i>khaw-YAW</i> ]	<i>to live, to have life, to revive, to recover health, to be healed, to be refreshed</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #2421 & #2425 BDB #310

**Translation:** *He may flee to one of these cities and live:...* The land east of the Jordan has been distributed; and therefore, 3 cities need to be selected for a person who has killed accidentally to flee to.

When the people of Israel take the land west of the Jordan, then cities to flee to will be set up there as well.

Peter Pett: *[This] need arose because of the law of blood vengeance. That law stated that when a man was killed his family must avenge his death on the one who had done it. Thus if they slew the killer right was seen as on their side. The cities of refuge provided a place to which men could go who had killed accidentally, or who were innocent but could not prove it in time. Once they were there they were safe from the avengers of blood. But their cases had then to be examined thoroughly, and if it*

was decided that they had actually killed the dead person deliberately they would be turned out of the city of refuge so that the avengers of blood could exact their punishment.<sup>225</sup>

Gill: *and that, fleeing unto one of these cities, he might live; in peace and safety unto his own death, or unto the death of the high priest, when he was released from his confinement to the city of his refuge, and might return to his tribe, house, family, and possessions.*<sup>226</sup>

### Deuteronomy 4:43a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֶת) [pronounced ayth]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
Betser (בֶּזֶר) [pronounced BEH-tsehr]	gold ore; remote fortress; dearth; transliterated <i>Bezer</i>	feminine singular noun	Strong's #1221 BDB #131
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
mid <sup>e</sup> bâr (מִדְבָּר) [pronounced mid <sup>e</sup> -BAWR]	wilderness, unpopulated wilderness, desert wilderness; mouth	masculine singular noun with the definite article	Strong's #4057 BDB #184
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
'erets (אֶרֶץ) [pronounced EH-rets]	earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]	feminine singular construct	Strong's #776 BDB #75
mîyshôwr (מִישׁוֹר) [pronounced meet-SHORE]	level country, plain, table-land, level place (it comes from the word which means <i>straight, upright</i> )	masculine singular noun with the definite article	Strong's #4334 BDB #449
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
R <sup>e</sup> ûbênîy (רֵיבּוֹנִי) [pronounced r <sup>oo</sup> -bay-NEE]	behold a son; one from the tribe [or territory] of Reuben; transliterated <i>Reubenite</i>	gentilic adjective with the definite article	Strong's #7206 BDB #910

**Translation:** ...Bezer [out] in the sparsely populated region in the tableland, [which land belongs] to [the tribe of] Reuben;... Moses names those cities here. There will be one city per tribe.

<sup>225</sup> From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=4&ch=4> accessed May 13, 2015.

<sup>226</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 4:42.

Keil and Delitzsch: *Bezer was probably the same as Bosor (1Macc. 5:36), and is possibly to be seen in the Berza mentioned by Robinson (Pal. App. p. 170).*<sup>227</sup>

Barnes: *literally, “in the land of the Mishor.” The word means a level tract of land; but when used (Deut. 3:10; Joshua 13:9, etc.) with the article, seems to be the proper name for the smooth downs of Moab, which reach from the Jordan eastward of Jericho far into the Desert of Arabia, and which form a striking contrast alike to the rugged country west of the river, and to the higher and remarkable districts belonging to Bashan northward.*<sup>228</sup>

You will notice that I added the words *the tribe of*. We find this done in the targum and in the Latin.

Deuteronomy 4:43b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (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
'êth (אֶת) [pronounced <i>ayth</i> ]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
Râmôwth (רָמוֹת) [pronounced <i>raw-MOHTH</i> ]	<i>heights</i> and is transliterated <i>Ramôth</i>	proper singular noun/location	Strong's #7216 BDB #928
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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
Gil <sup>ee</sup> âd (גִּלְעָד) [pronounced <i>gil-GAWD</i> ]	<i>rocky region; transliterated Gilead</i>	masculine proper noun with the definite article	Strong's #1568 BDB #166
lâmed (ל) [pronounced <i>l<sup>eh</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Gâdîy (גָּדִי) [pronounced <i>gaw-DEE</i> ]	<i>invader; troop; fortune; transliterated Gadite; an inhabitant or descendent of Gad</i>	gentilis adjective with the definite article	Strong's #1425 BDB #151

**Translation:** ...*Ramoth in Gilead, [which city belongs] to [the tribe of] Gad;*... Ramoth belongs to Gad.

Gill: *and Ramoth in Gilead of the Gadites; it lay in that part of Mount Gilead, and among the cities of it, which fell to the share of the tribe of Gad, and was by them given to the Levites, 1Chron. 6:80, this city is frequently in Scripture called Ramothgilead; see 1Kings 4:13.*<sup>229</sup>

Keil and Delitzsch: *Ramoth in Gilead, i.e., Ramoth–Mizpeh (comp. Joshua 20:8 with Joshua 13:26), was situated, according to the Onom., fifteen Roman miles, or six hours, to the west of Philadelphia (Rabbath–Ammon); probably, therefore, on the site of the modern Salt, which is six hours' journey from Ammân (cf. v. Raumer, Pal. pp. 265, 266).*<sup>230</sup>

<sup>227</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Deut. 4:41–43.

<sup>228</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Deut. 4:43.

<sup>229</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 4:43.

<sup>230</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Deut. 4:41–43.

Treasury of Scriptural Knowledge: *Ramoth was a celebrated city in the mountains of Gilead, placed by Eusebius fifteen miles east from Philadelphia or Ammon, and by Jerome in the neighbourhood of Jabbok, and consequently north of Philadelphia. Joshua 21:38 1Kings 4:13 22:3–4 1Chron. 6:80.*<sup>231</sup>

### Deuteronomy 4:43c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (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
'êth (אֶת) [pronounced <i>ayth</i> ]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
Gôwlân (גֹּלָן) [pronounced <i>go-LAWN</i> ]	<i>their captivity; their rejoicing; transliterated Golan</i>	proper singular noun/location	Strong's #1474 BDB #156
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></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
Bâshân (בָּשָׁן) [pronounced <i>baw-SHAWN</i> ]	<i>sandy soil; fruitful; flat; and is transliterated Bashan</i>	proper singular noun; a location; with the definite article	Strong's #1316 BDB #143
lâmed (לְ) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Menashshîy (מְנַשֵּׁשִׁי) [pronounced <i>mehn-ahsh-SHEE</i> ]	<i>causing to forget; descendants of Manasseh; and is transliterated Manassite, Manassehite</i>	gentilic singular adjective	Strong's #4520 BDB #586

BDB: [This designation is] specifically used only of that half that lived east of the Jordan.<sup>232</sup>

**Translation:** ...and Golan in Bashan [which belongs] to [the tribe of] Manasseh. Golan belongs to Manasseh. The word used here to refer to Manasseh is generally applied only to the eastern half-tribe of Manasseh.

Peter Pett: *The establishing of these cities of refuge was a deliberate act which was a declaration of Moses' certainty that they were now here in this land to stay. Their purpose was permanent and an official seal that they were in the land permanently. It was a reminder also that there was now law in the land (compare Deuteronomy 1:15-17), for it was a reminder of the penalty for taking blood, and of God's mercy to be shown to those who only did so accidentally. So it puts the seal on his words and caps them with a physical seal that can be seen by all. In those cities of refuge the kingly rule of God has already begun. If in the future they were ever in doubt they would be able to look at these cities of refuge and be reminded of Moses' words at the time that they were selected and appointed, and recognise with gratitude that God has given them refuge too, refuge in the promised land.*<sup>233</sup>

<sup>231</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Deut. 4:43.

<sup>232</sup> *The Brown-Driver-Briggs Hebrew and English Lexicon*; courtesy of e-sword; Strong's #4520.

<sup>233</sup> From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=4&ch=4> accessed May 13, 2015.

Keil and Delitzsch: *Golan, in Bashan, according to Eusebius (s. v. Gaulon or Golan), was still a very large village in Batanaea even in his day, from which the district generally received the name of Gaulonitis or Joan; but it has not yet been discovered again.*<sup>234</sup>

Gill: *all Bashan, the kingdom of Og, was given to the half tribe of Manasseh, and out of it this city was given by them to the Levites, 1Chron. 6:71, and appointed a city of refuge.*<sup>235</sup>

Treasury of Scriptural Knowledge: *This city gave name to the district of Gaulonitis, now called Djolan, which comprises the plain to south of Djedour or Iturea, and to the west of Haouran. its southern frontier is the Nahar Aweired, by which it is separated from the district of Erbad, and the Sheriat el Mandhour, which separates it from the district of El Kefarat. on the west it is limited by the territory of Feik, and on the north–west by Djebel Heish, or mount Hermon. Joshua 21:27; 1Chron. 6:71.*<sup>236</sup>

Peter Pett: *Bezer was mentioned on the Moabite stone of King Mesha, but is not specifically identifiable. Ramoth may well be Tell Ramith between the Rivers Yarmuk and Jabbok. Golan is not identifiable with any certainty.*<sup>237</sup>

Vv. 41–43 read: *Moses then set apart three cities beyond the Jordan ([in] the east [at] the sun-rising), [so that] a manslayer, who has killed his neighbor unintentionally—[whom] he has not hated him previously—[might] flee there. He may flee to one of these cities and live: Bezer [out] in the sparsely populated region in the tableland, [which land belongs] to [the tribe of] Reuben; Ramoth in Gilead, [which city belongs] to [the tribe of] Gad; and Golan in Bashan [which belongs] to [the tribe of] Manasseh.*

Dr. Thomas Constable: *It may seem strange that Moses included the record of his appointment of Bezer, Ramoth, and Golan as the three cities of refuge ("safe towns," CEV) east of the Jordan at this point in Deuteronomy. He probably did so because this important event took place after his first address and before he delivered his second speech. The two and one-half tribes were beginning to settle in Transjordan, and they needed this information.*

*The inclusion of this historical incident also serves a literary function. It provides a kind of intermission for the reader following the emotional climax at the end of the first address. It allows him or her to recover from its strong impact before the next long address begins.*

*Deuteronomy, as Leviticus and the other books of Moses, is essentially a narrative document. Moses interspersed much legal material in the narrative of Leviticus, and he interspersed much sermon material in the narrative of Deuteronomy. In both books there is less narrative material than legal or sermon material.*<sup>238</sup>

Peter Pett: *[God] gave them an earnest of what was to be by the setting up of three cities of refuge, the visible seal of their establishment in that part of the land, and the guarantee of what was to be in the future when the second set of cities of refuge would be set up (Deuteronomy 4:41-43).*<sup>239</sup>

I suggested that this might be typical of the believer who is safe in Christ. Clarke came to the same conclusion: *As the cities of refuge are generally understood to be types of the salvation provided by*

<sup>234</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Deut. 4:41–43.

<sup>235</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 4:43.

<sup>236</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Deut. 4:43.

<sup>237</sup> From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=4&ch=4> accessed May 13, 2015.

<sup>238</sup> From <http://www.studydrive.org/commentaries/dcc/view.cgi?bk=4&ch=4> accessed May 15, 2015.

<sup>239</sup> From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=4&ch=4> accessed May 13, 2015.

Christ for sinners; so their names have been thought to express some attribute of the Redeemer of mankind.<sup>240</sup>

Gill: Now as these cities were typical of Christ, there may be something observed in the names of them as agreeing with Him.

Gill, on How These Cities Were Typical of Jesus Christ	
City/Meaning	Related to Jesus Christ
"Bezer" signifies "a fortified place"	Christ is the fortress, mountain, and place of defence for his people, and strong hold to which the prisoners of hope turn, the strong tower whither the righteous run and are safe.
"Ramoth" signifies "exaltations"	This may point both at the exaltation of Christ in human nature at the right hand of God, and the exaltation of his people by him, who are raised by him from a low estate to sit among princes, and to inherit the throne of glory, and by whom he is exalted in his person, office, and grace.
"Golan" signifies "revealed" or "manifested"	And so Christ has been manifest in the flesh, and is revealed to sinners, when they are called by his grace; to whom they flee for refuge, and lay hold on him, the hope set before them.

It should be obvious that Moses, the human author of Deuteronomy, did not have all of this in mind when organizing these cities. However, the Divine Author may have.

From Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 4:43 (slightly edited).

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You have no doubt heard of a trial being moved to *another venue*; particularly when there is a lot of prejudgment which has occurred where the crime took place. These cities of refuge essentially move a trial to another venue, where there is less emotional involvement with the crime of manslaughter. So again, a concept which is a part of our own judicial system, but from 4000 years ago.

Each of the three tribes had a city of refuge within their borders; a place for one who is guilty of unintentional manslaughter to flee to in order to receive an impartial rendering of a decision. According to Barnes' Notes, the land of the plain could be rendered as a proper noun, land of the Mishor, due to the definite article (found here and Deut. 3:10 and Joshua 13:9). This is the flat land running from Jericho far into Arabia, which was quite a contrast to the more rugged land west of the Jordan and the mountainous area north of there around Bashan. According to the NIV Study Bible, Bezer was about 20 miles east of the northwest(northeast?) corner of the Salt Sea; Barnes' Notes indicates a great deal of uncertainty concerning its location. Golan is east of the Sea of Galilee.

There is one more very important concept here, and that is the location and content of this information. This tells us that this portion of the Word of God is logically placed right here in Deuteronomy, before the Israelites cross over the Jordan and take the western territory. All internal evidence points to this short section as being accurately and logically placed. Moses is east of the Jordan; he is still in charge; and he can make these kinds of decisions. At the same time, the cities of refuge west of the Jordan and the relationship to the Levites is more logically placed elsewhere, after Joshua conquers western Palestine. So, God may have required this to be done back in the book of Numbers, but it cannot be done west of the Jordan until the taking of the land has been completed. So, it makes perfect sense that Moses sets up 3 cities with this in mind in the land which was conquered. Joshua, many years later, will set up 6 cities. There would be no contradiction if he sets up different cities in the east than Moses does because, it will be 10+ years later and Joshua is in charge (and Moses is dead, of course).

<sup>240</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Deut. 4:43.

My point is, there is no reason to think that various sections of Deuteronomy (or other parts of the books of Moses) were just haphazardly and randomly thrown together, from a variety of sources, only to be later woven into a semi-cohesive narrative. That is known as **Documentary Hypothesis** (also known as the JEPD theory), which is found extensively in resource material like the **Cambridge Bible Commentary**. It is a misguided theory, originally based upon some faulty premises (that Moses lived during a time when there was no writing in his area). The premise of this theory has been debunked; yet the resulting theory continues on, decades later.

## Chapter Outline

## Charts, Graphics and Short Doctrines

### Introduction to the Teaching of the Law to the Generation of Promise

Even though this section of Deut. 4 really belongs with Deut. 5, I will keep the exegesis here, as is my custom.

The question is, does this passage look forward to Deut. 5 and following<sup>241</sup>, or is this given in the sense, *What you have just read is the Law which Moses set before the sons of Israel*.<sup>242</sup> This is apparently not obvious, as the two footnotes indicate. These are not the only two options. This could possibly look forward and backward as well.

Dr. Thomas Constable: *These verses are similar to Deuteronomy 1:4-5. They summarize and introduce with historical references what follows. In a larger sense these verses summarize all of chapters 1-3. These verses contain narration about Moses, not a discourse by Moses.*<sup>243</sup>

From Dr. Thomas Constable's commentary: *"This address, which is described in the heading as the law which Moses set before the Israelites, commences with a repetition of the decalogue, and a notice of the powerful impression which was made, through the proclamation of it by God Himself, upon the people who were assembled round Him at Horeb (chap. v). In the first and more general part, it shows that the true essence of the law, and of that righteousness which the Israelites were to strive after, consisted in loving Jehovah their God with all their heart (chap. vi); that the people were bound, by virtue of their election as the Lord's people of possession, to exterminate the Canaanites with their idolatrous worship, in order to rejoice in the blessing of God (chap. vii.); but more especially that, having regard on the one hand to the divine chastisement and humiliation which they had experienced in the desert (chap. viii.), and on the other hand to the frequency with which they had rebelled against their God (chap. ix. 1-x. 11), they were to beware of self-exaltation and self-righteousness, that in the land of Canaan, of which they were about to take possession, they might not forget their God when enjoying the rich productions of the land, but might retain the blessings of their God for ever by a faithful observance of the covenant (chap. x. 12-xi. 32). Then after this there follows an exposition of the different commandments of the law (chap. xii.-xxvi.)."* [Note: Keil and Delitzsch, 3:318.]<sup>244</sup>

If I was dividing up the chapters, I would have placed this with Deut. 5. Deut. 4:44–49 appear to be the prelude to the 2<sup>nd</sup> sermon by Moses, which is the lengthiest (Deut. 5:1–26:19). This appears to be almost the universal opinion of commentators. For this reason, it makes far more sense for this section to be at the beginning of Deut. 5 than at the end of Deut. 4.

Ellicott: *The whole passage (Deuteronomy 4:44-49) may be editorial, and added by Joshua in Canaan. But there is no necessity for this view.*<sup>245</sup>

<sup>241</sup> As per the NLT; see <https://www.biblegateway.com/passage/?search=deuteronomy+4;&version=NLT> accessed April 10, 2015.

<sup>242</sup> The NCV appears to look backwards. See <https://www.biblegateway.com> accessed April 10, 2015.

<sup>243</sup> From <http://www.studydrive.org/commentaries/dcc/view.cgi?bk=4&ch=4> accessed May 15, 2015.

<sup>244</sup> From <http://www.studydrive.org/commentaries/dcc/view.cgi?bk=4&ch=4> accessed May 15, 2015.

<sup>245</sup> From <http://biblehub.com/commentaries/deuteronomy/4-44.htm> accessed May 10, 2015.

Peter Pett: *These words (Deuteronomy 4:44-49) may have been written by Joshua as an introduction to Moses' words from here to Deuteronomy 29:1, although Moses could easily have written them himself. They tell us that these chapters will give the instruction (torah) of Moses, the testimonies (declarations), statutes (written laws/fixed laws) and ordinances (judgments and covenant requirements) that he now expounds in the valley of Baal-peor. Note that the very Baal-peor that had been so disastrous to Israel (Numbers 25:1-5), was now to be a source of great blessing, a blessing which we can even participate in today by a study of this book. The incident of Baal-peor had been dealt with, punished, cleansed and removed, and Yahweh is beginning with them again.*<sup>246</sup>

Schultz: *"Testimonies denoted covenant stipulations. Statutes were laws that were written down or inscribed on some suitable medium. Ordinances were the decisions of a judge."* [Note: Schultz, p. 111.].<sup>247</sup>

The ESV; capitalized was used below.

## The Two Introductions/Compare and Contrast

### Deuteronomy 1:1–5

### Deuteronomy 4:44–49

These are the words that Moses spoke to all Israel beyond the Jordan in the wilderness, in the Arabah opposite Suph, between Paran and Tophel, Laban, Hazeroth, and Dizahab. It is eleven days' journey from Horeb by the way of Mount Seir to Kadesh-barnea. In the fortieth year, on the first day of the eleventh month, Moses spoke to the people of Israel according to all that the LORD had given him in commandment to them, after he had defeated Sihon the king of the Amorites, who lived in Heshbon, and Og the king of Bashan, who lived in Ashtaroth and in Edrei. Beyond the Jordan, in the land of Moab, Moses undertook to explain this law, saying,...

This is the law that Moses set before the people of Israel. These are the testimonies, the statutes, and the rules, which Moses spoke to the people of Israel when they came out of Egypt, beyond the Jordan in the valley opposite Beth-peor, in the land of Sihon the king of the Amorites, who lived at Heshbon, whom Moses and the people of Israel defeated when they came out of Egypt. And they took possession of his land and the land of Og, the king of Bashan, the two kings of the Amorites, who lived to the east beyond the Jordan; from Aroer, which is on the edge of the Valley of the Arnon, as far as Mount Sirion (that is, Hermon), together with all the Arabah on the east side of the Jordan as far as the Sea of the Arabah, under the slopes of Pisgah.

Emphasis on the words that Moses spoke.

Emphasis on the law that Moses set forth before the people...[along with] the testimonies, the statutes and the judicial verdicts.

The exact date is given.

There is no date given.

Interestingly enough, both introductions mention Sihon and Og, the kings who opposed Israel outright east of the Jordan River.

Emphasis upon the place where Moses was when speaking to the people.

Emphasis upon the land which Israel took from the two kings.

In the first sermon, Moses goes over a number of recent and not-so-recent historical events that the people all experienced.

In the second sermon, Moses deals with a great many laws (beginning with the Ten Commandments), as well as history.

It is difficult to determine whether the authors (if there are two here) were aware of the introduction offered by the other author. Looking at them side-by-side suggests to me that Deut. 1:1–5 introduces Moses' first sermon that that Deut. 4:44–49 introduces his second sermon (which is far lengthier).

<sup>246</sup> From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=4&ch=4> accessed May 13, 2015.

<sup>247</sup> From <http://www.studydrive.org/commentaries/dcc/view.cgi?bk=4&ch=4> accessed May 15, 2015.

I am not sure, yet, what these differences and similarities tell us.

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Keil and Delitzsch provide a good introduction to this final section.

### Keil and Delitzsch Set the Stage for Moses' 2<sup>nd</sup> Address with Deuteronomy 4:44–49

Announcement of the Discourse upon the Law. – First of all, in Deut. 4:44, we have the general notice in the form of a heading: “[This is the Torah which Moses set before the children of Israel;](#)” and then, in Deut. 4:45, Deut. 4:46, a fuller description of the Torah according to its leading features, “[testimonies, statutes, and rights](#)” (see at Deut. 4:1), together with a notice of the place and time at which Moses delivered this address. “[On their coming out of Egypt,](#)” i.e., not “after they had come out,” but during the march, before they had reached the goal of their journeyings, viz., (Deut. 4:46) when they were still on the other side of the Jordan. “In the valley,” as in Deut. 3:29. “[In the land of Sihon,](#)” and therefore already upon ground which the Lord had given them for a possession. The importance of this possession as the first-fruit and pledge of the fulfilment of the further promises of God, led Moses to mention again, though briefly, the defeat of the two kings of the Amorites, together with the conquest of their land, just as he had done before in Deut. 2:32–36 and 3:1–17. On Deut. 4:48, cf. Deut. 3:9, Deut. 3:12–17.

Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Deut. 4:44–49.

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The division of chapters in the Bible is not inspired by God. The separation of the Bible into chapters and verses occurred long after the canon had been completed.

What Stewart presents is a fairly simplified explanation; and there are some disagreements when the who and the when. However, that this occurred roughly at this time—that seems to be a universal agreement among Biblical scholars.

### Don Stewart on Chapter and Verse Divisions

When the books of the Bible were originally written there were no such things as chapters or verses. Each book was written without any breaks from the beginning to the end.

**They Have Been Divided For Convenience** The chapter and verse divisions were added to the Bible for the sake of convenience. There is no authoritative basis for the divisions we now find.

**The Chapters Added In The Thirteenth Century** A man named Stephen Langton divided the Bible into chapters in the year A.D. 1227. Langton was a professor at the University of Paris and later he became the Archbishop of Canterbury.

**The Verses Were Added In The Sixteenth Century** Robert Stephanus (Stephens), a French printer, divided the verses for his Greek New Testament. It was published in 1551.

**The First Bible With Chapter And Verse Divisions** The first entire Bible in which these chapter and verse divisions were used was Stephen's edition of the Latin Vulgate (1555). The first English New Testament to have both chapter and verse divisions was the Geneva Bible (1560). Fortunately Jewish scholars have followed the way of dividing the Hebrew Scripture into chapters and verses.

**They Are Helpful For Reference And Quotation** The chapter and verse divisions are convenient for reference and quotation purposes. They make it easier to find certain statements and accounts in Scripture. Yet the chapter and verse divisions can cause a number of problems.

## Don Stewart on Chapter and Verse Divisions

**They Are Human-Made** It must always be remembered that the divisions into chapters and verses are human-made. They are sometimes arbitrary, and they sometimes interfere with the sense of the passage. The first step in Bible interpretation is to ignore the modern chapter and verse divisions.

**Chapter Divisions Can Cause Problems** The divisions into chapters and verses can actually cause some problems. There are instances where chapters are wrongly divided. For example, the end of Matthew chapter 16 should actually be placed with the beginning of Matthew 17. Jesus said.

*"I tell you the truth, some who are standing here will not taste death before they see the Son of Man coming in his kingdom"* (Matthew 16:28).

The next verse reads.

*After six days Jesus took with him Peter, James and John the brother of James, and led them up a high mountain by themselves* (Matthew 17:1).

This verse should have been in the same chapter as the previous verse since it is continuing the story.

**The Verse Divisions Also Can Cause Problems** Dividing the Bible into verses can also give the opinion that the Scripture consists of a number of maxims or wise sayings. For example, Paul wrote to the Colossians.

*Do not handle! Do not taste! Do not touch!* (Colossians 2:21).

This verse gives the impression that Scripture encourages some type of physical self-denial. Yet just the opposite is true. In context, Paul is actually teaching against this type of behavior. This verse previous to this reads as follows.

*Since you died with Christ to the basic principles of this world, why, as though you still belonged to it, do you submit to its rules* (Colossians 2:22).

Therefore, this one verse, read on its own, gives the wrong impression of the biblical teaching. This is one of the problems with the Bible divided into verses - people will isolate the verses from the rest of the context.

**This Is Not What the Authors Intended** The original authors of Scripture did not intend that their writings be divided up into chapters or verses. They intended that the books be read straight through from the beginning. A number of the books of Scripture can be read through in one sitting. This is the best way to discover what the author is trying to say. Dividing up the Scripture into chapters and verses encourages people to read only small parts at a time. This is not always helpful.

**Summary** In the original text of the various books of the Bible there are no such things as chapter and verse divisions. They were added later for the sake of convenience. While they are helpful, they are not authoritative in any sense of the term. In fact, they can cause a number of problems. Chapter and verse divisions give the impression that the Scripture should be read and studied in bits and pieces. This is not what the original authors intended. The entire context must always be considered. Consequently the chapter and verse divisions should be ignored when one attempts to properly interpret the entire message of Scripture.

From [https://www.blueletterbible.org/faq/don\\_stewart/don\\_stewart\\_273.cfm](https://www.blueletterbible.org/faq/don_stewart/don_stewart_273.cfm) accessed May 18, 2015 (slightly edited).

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Pett: *This initial introduction in Deuteronomy 4:45-49 may well indicate the beginning of a new tablet, providing an explanation of what is on it. It can be compared with Deuteronomy 1:1-5. It also sets the scene for what is to follow, reminding the reader that Israel were now in possession of the extensive lands of two Amorite kings which were their permanent possession.*

### Peter Pett Summarizes Deuteronomy 4:44–49

A declaration that Moses is about to present the testimonies and statutes and judgments (ordinances) which he spoke to the children of Israel 'when they came out of Egypt' (Deuteronomy 4:45).

That this was in Beyond Jordan (eastward) in the valley opposite Beth-peor, in the land of Sihon, king of the Amorites whom Moses and his people had smitten 'when they came out of Egypt' (Deuteronomy 4:46).

For they had taken his (Sihon's) land in possession together with the land of Og, king of Bashan, who were the two kings of the Amorites in Beyond Jordan Eastward (Deuteronomy 4:47).

This land extended from Aroer on the edge of the valley of Arnon (the southern border, and northern border of Moab) even to Mount Hermon (in the north) including all the Arabah (the Jordan rift valley) in Beyond Jordan eastward, down to the sea of Arabah below the slopes of The Pisgah (the Dead Sea) (Deuteronomy 4:48).

From <http://www.studylight.org/commentaries/pet/view.cgi?bk=4&ch=4> accessed May 13, 2015.

#### Chapter Outline

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And this [is] the torah which set Moses to faces of sons of Israel. These [are] the testimonies and the statutes and the ordinances which spoke Moses unto sons of Israel in their coming out from Egypt, in beyond the Jordan in the valley opposite Beth-peor in a land of Sihon, king of the Amorite, who is living in Heshbon whom defeated Moses and sons of Israel in their coming out from Egypt. And so they take possession of his land and a land of Og, a king of the Bashan, two kings of the Amorite who [are] in beyond the Jordan east a sun from Aroer who is upon a lip of a valley of Arnon and as far as Mount Sirion—he [is] Hermon. And all the Arabah sides of the Jordan eastward and as far as a Sea of the Arabah under slopes of the Pisgah.

Deuteronomy  
4:44–49

This is the Law which Moses set before the sons of Israel. These [are] the testimonies and the statutes and the judicial verdicts which Moses spoke to the sons of Israel when they came out of Egypt. [He spoke these things] beyond the Jordan, in the valley opposite Beth-peor, in the land of Sihon ([who was] the king of the Amorites, who lived in Heshbon, who Moses and the sons of Israel defeated when they came out of Egypt). The Israelites [lit., **they**] took possession of his land, along with the land of Og (the king of Bashan). [These were] two Amorite kings who [were] beyond the Jordan, to the east (where the sun rises), from Aroer, which is on the edge of the valley of Arnon and went as far as Mount Sirion (which [is Mount] Hermon). [This includes] all of the Arabah east of the Jordan, [going] as far as the Sea of the Arabah, under the slopes of Pisgah.

What follows will be the Torah that Moses put before the children of Israel. These are the testimonies, the statutes and the judicial verdicts which Moses had originally presented to them when they came out of Egypt. Moses retaught these things east of the Jordan River, in the valley which is opposite Beth-peor, in the land that previously belonged to Sihon (he was the king of the Amorites who lived in Heshbon and who was defeated by Moses and the Israelites when they came out of Egypt). They took possession of his land, along with the land of Og (who was the late king of Bashan). These two Amorites kings presided over land that was east of the Jordan, from Aroer, which is on the edge of the valley of Arnon, with their boundaries extending as far as Mount Sirion (which we know as Mount Hermon). This includes all of the valley east of the Jordan, around the Dead Sea, and below the slopes of Pisgah.

Here is how others have translated this verse:

### Ancient texts:

Masoretic Text (Hebrew)	And this [is] the torah which set Moses to faces of sons of Israel. These [are] the testimonies and the statutes and the ordinances which spoke Moses unto sons of Israel in their coming out from Egypt, in beyond the Jordan in the valley opposite Beth-peor in a land of Sihon, king of the Amorite, who is living in Heshbon whom defeated Moses and sons of Israel in their coming out from Egypt. And so they take possession of his land and a land of Og, a king of the Bashan, two kings of the Amorite who [are] in beyond the Jordan east a sun from Aroer who is upon a lip of a valley of Arnon and as far as Mount Sirion—he [is] Hermon. And all the Arabah sides of the Jordan eastward and as far as a Sea of the Arabah under slopes of the Pishgah.
Targum of Onkelos	This is <u>the declaration of</u> the law which Mosheh set in order before the sons of Israel [JERUSALEM. This is the declaration of the law which Mosheh set before the sons of Israel,] and the statutes and judgments which Mosheh spake with the sons of Israel at the time when they had come out of Mizraim. <u>And Mosheh delivered</u> them beyond Jordan over against Beth Peor, in the land of Sihon king of the Amoraee, who dwelt in Heshbon, whom Mosheh and the sons of Israel smote when the had come out of Mizraim. And they took possession of his land and the land of Og, king of Mathnan, the two kings of the Amoraee, who were beyond the Jordan, eastward, from Aroer on the bank of the river Arnon to the mountain of Saion, which is the Snowy Mount; [JERUSALEM. From Lechaiath, on the side of the river Arnona, unto the mountain whose fruits are delivered, which is the Snowy Mount;] and all the plain beyond Jordan, eastward, unto the sea that is in the plain under the spring of the heights.
Latin Vulgate	This is the law, that Moses set before the children of Israel, And these are the testimonies and ceremonies and judgments, which he spoke to the children of Israel, when they came out of Egypt, Beyond the Jordan in the valley over against <u>the temple of</u> Phogor, in the land of Sehon king of the Amorrhites, that dwelt in Hesebon, whom Moses slew. And the children of Israel coming out of Egypt, Possessed his land, and the land of Og king of Basan, of the two kings of the Amorrhites, who were beyond the Jordan towards the rising of the sun: From Aroer, which is situated upon the bank of the torrent Arnon, unto mount Sion, which is also called Hermon, All the plain beyond the Jordan at the east side, unto the sea of the wilderness, and unto the foot of mount Phasga.
Peshitta (Syriac)	This is the law which Moses set before the children of Israel; These are the testimonies, the statutes, and the judgments which Moses spoke to the children of Israel after they came forth out of Egypt, On this side of the Jordan, in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt in Heshbon, whom Moses and the children of Israel slew when they came out of Egypt; And they possessed his land, and the land of Og king of Mathnin, two kings of the Amorites, who were on this side of Jordan toward the rising sun; From Adoer, which is on the edge of the river Arnon, as far as mount Serion, which is Hermon, And all the low desert on this side of Jordan eastward, as far as the sea of the plain which is at the foot of Ashdod and Pishgah.
Septuagint (Greek)	This is the law which Moses set before the children of Israel. These are the testimonies, and the statutes, and the judgments which Moses spoke to the sons of Israel, when they came out of the land of Egypt, on the other side of the Jordan, in the valley near Beth Peor, in the land of Sihon king of the Amorites, who dwelt in Heshbon, whom Moses and the sons of Israel killed when they came out of the land of Egypt. And they inherited his land, and the land of Og king of Bashan, two kings of the Amorites, who were beyond the Jordan eastward. From Ar, which is on the

border of the brook Arnon, even to Mount Zion, which is Hermon. All Arabah beyond the Jordan eastward under Asedoth hewn in the rock.

Significant differences: There is additional text in the targum (as usual). The targum is missing the word *testimonies*. A few phrases in, the Latin has a phrase not found in the Hebrew.

In one of the few times where there is substantive difference, the Greek has *Mount Zion* but it is *Mount Sirion* in the Hebrew.

### Limited Vocabulary Translations:

Bible in Basic English This is the law which Moses put before the children of Israel: These are the rules and the laws and the decisions which Moses gave to the children of Israel after they came out of Egypt; On the far side of Jordan, in the valley facing Beth-peor, in the land of Sihon, king of the Amorites, who was ruling in Heshbon, whom Moses and the children of Israel overcame after they had come out of Egypt: And they took his land for a heritage, and the land of Og, king of Bashan, the two kings of the Amorites, whose lands were on the other side of Jordan to the east; From Aroer on the edge of the valley of the Arnon as far as Mount Sion, which is Hermon, And all the Arabah on the far side of Jordan to the east, as far as the sea of the Arabah under the slopes of Pisgah.

Easy English **Moses teaches the Law to the Israelites.**

This is the Law that Moses explained to the Israelites. These are the rules, the decrees and the commands. Moses explained them to the Israelites when they left Egypt. At that time they were in the valley, near to Beth-Peor. That is east of the River Jordan. This was the country of Sihon, king of the Amorites. He ruled in Heshbon. Moses and the Israelites beat him when they came out of Egypt. They marched into his country, which then became their own country. They also marched into the country of Og, king of Bashan. These two kings of the Amorites lived east of the River Jordan. This country was from Aroer, on the edge of the River Arnon, to Mount Sion (that is Mount Hermon). This country included all the land east of the River Jordan. To the south, it was to the Dead Sea and to Mount Pisgah.

Easy-to-Read Version Moses gave God's law to the people of Israel. Moses gave these teachings, laws, and rules to the people after they came out of Egypt. Moses gave them these laws while they were on the east side of the Jordan River, in the valley across from Beth Peor. They were in the land of Sihon, the Amorite king that lived at Heshbon. (Moses and the people of Israel had defeated Sihon when they came out of Egypt. They took Sihon's land to keep. They also took the land of Og, the king of Bashan. These two Amorite kings lived on the east side of the Jordan River. This land goes from Aroer on the edge of the Arnon Valley all the way to Mount Sirion [Or "Siyon."] (Mount Hermon). This land also included the whole Jordan Valley on the east side of the Jordan River. To the south, this land reached to the Dead Sea [Literally, "Arabah Sea."]. To the east, it reached to the foot of Mount Pisgah.)

Good News Bible (TEV) Moses gave God's laws and teachings to the people of Israel. It was after they had come out of Egypt and were in the valley east of the Jordan River, opposite the town of Bethpeor, that he gave them these laws. This was in the territory that had belonged to King Sihon of the Amorites, who had ruled in the town of Heshbon. Moses and the people of Israel defeated him when they came out of Egypt. They occupied his land and the land of King Og of Bashan, the other Amorite king who lived east of the Jordan. This land extended from the town of Aroer, on the edge of the Arnon River, all the way north to Mount Sirion, that is, Mount Hermon. It also included all the region east of the Jordan River as far south as the Dead Sea and east to the foot of Mount Pisgah.

*The Message*

This is the Revelation that Moses presented to the People of Israel. These are the testimonies, the rules and regulations Moses spoke to the People of Israel after their exodus from Egypt and arrival on the east side of the Jordan in the valley near Beth Peor. It was the country of Sihon king of the Amorites who ruled from Heshbon. Moses and the People of Israel fought and beat him after they left Egypt and took his land. They also took the land of Og king of Bashan. The two Amorite kings held the country on the east of the Jordan from Aroer on the bank of the Brook Arnon as far north as Mount Siyon, that is, Mount Hermon, all the Arabah plain east of the Jordan, and as far south as the Sea of the Arabah (the Dead Sea) beneath the slopes of Mount Pisgah.

## Names of God Bible

**Introduction to Moses' Teachings**

This is what Moses taught the people of Israel. These are the commandments, laws, and rules Moses gave the Israelites after they had left Egypt. He gave these to the people when they were east of the Jordan River in the valley near Beth Peor, in the land of King Sihon of the Amorites, who ruled in Heshbon. Moses and Israel defeated him after they left Egypt. They took possession of his land and the land of King Og of Bashan, the two kings of the Amorites who were east of the Jordan River. This land went from Aroer on the edge of the Arnon Valley to Mount Siyon (that is, Mount Hermon). It included all the plains on the east side of the Jordan River as far as the Dead Sea at the foot of the slopes of Mount Pisgah.

## NIRV

**Moses Gives the Law to Israel**

Here is the law Moses gave the Israelites. Here are its terms, rules and laws. Moses gave them to the people when they came out of Egypt. They were now east of the Jordan River in the valley near Beth Peor. They were in the land of Sihon, the king of the Amorites. He ruled in Heshbon. But Moses and the Israelites won the battle over him after we came out of Egypt. They captured his land and made it their own. They also took the land of Og, the king of Bashan. Sihon and Og were the two Amorite kings east of the Jordan River. Their land reached from Aroer on the rim of the Arnon River valley to Mount Hermon. It included the whole Arabah Valley east of the Jordan. It included land all the way to the Dead Sea below the slopes of Pisgah.

## New Simplified Bible

Moses gave God's Laws and teachings to the people of Israel. After they came out of Egypt they were in the valley east of the Jordan River he gave them the laws. They were near the town of Bethpeor. This was in the territory that had belonged to King Sihon of the Amorites, who had ruled in the town of Heshbon. Moses and the people of Israel defeated him when they came out of Egypt. They occupied his land and the land of King Og of Bashan, the other Amorite king who lived east of the Jordan. This land extended from the town of Aroer, on the edge of the Arnon River, north to Mount Sirion, that is, Mount Hermon. It included the region east of the Jordan River as far south as the Dead Sea and east to the foot of Mount Pisgah.

**Thought-for-thought translations; paraphrases:**

## Common English Bible

**The second heading: Recounting the Horeb covenant**

Now this is the Instruction that Moses set before the Israelites. These are the laws and the regulations and the case laws that Moses spoke to the Israelites when they came out of Egypt. This took place across the Jordan River, in the valley opposite Beth-peor, in the land of Sihon the Amorite king who ruled in Heshbon, whom Moses and the Israelites defeated when they came out of Egypt. They took possession of his land and the land of Og, Bashan's king-the two Amorite kings across the Jordan River to the east- from Aroer, which is on the banks of the Arnon River, all the way to Mount Sion [Syr Sirion; see 3:9.], also known as Hermon, and all the desert regions across the Jordan River, on the east, down to the Dead Sea, beneath the slopes of Mount Pisgah.

Contemporary English V.	The Israelites had come from Egypt and were camped east of the Jordan River near Beth-Peor, when Moses gave these laws and teachings. The land around their camp had once belonged to King Sihon of Heshbon. But Moses and the Israelites defeated him and King Og of Bashan, and took their lands. These two Amorite kings had ruled the territory east of the Jordan River from the town of Aroer on the edge of the Arnon River gorge, north to Mount Hermon. Their land included the eastern side of the Jordan River valley, as far south as the Dead Sea below the slopes of Mount Pisgah.
The Living Bible	Listed below are the laws Moses issued to the people of Israel when they left Egypt, and as they were camped east of the Jordan River near the city of Beth-peor. (This was the land formerly occupied by the Amorites under King Sihon, whose capital was Heshbon; he and his people were destroyed by Moses and the Israelis. Israel conquered his land and that of King Og of Bashan-they were two Amorite kings east of the Jordan. Israel also conquered all the area from Aroer at the edge of the Arnon River Valley to Mount Sirion, or Mount Hermon, as it is sometimes called; and all the Arabah east of the Jordan River over to the Dead Sea, below the slopes of Mount Pisgah.)
New Century Version	<p><b>The Laws Moses Gave</b></p> <p>These are the teachings Moses gave to the people of Israel. They are the rules, commands, and laws he gave them when they came out of Egypt. They were in the valley near Beth Peor, east of the Jordan River, in the land of Sihon. Sihon king of the Amorites ruled in Heshbon and was defeated by Moses and the Israelites as they came out of Egypt. The Israelites took his land and the land of Og king of Bashan, the two Amorite kings east of the Jordan River. This land went from Aroer, on the edge of the Arnon Ravine, to Mount Hermon. It included all the Jordan Valley east of the Jordan River, and it went as far as the Dead Sea below Mount Pisgah.</p>
New Life Version	This is the Law which Moses gave to the children of Israel. These are the Laws which Moses spoke to the children of Israel when they came out of Egypt. They were on the other side of the Jordan, in the valley beside Beth-peor, in the land of Sihon, king of the Amorites who lived at Heshbon. Moses and the sons of Israel won the war against him when they came out of Egypt. They took for their own his land and the land of Og king of Bashan, the two kings of the Amorites, east of the Jordan, from Aroer beside the valley of Arnon, as far as Mount Sion (that is, Hermon). They took all the Arabah east of the Jordan, as far as the sea of the Arabah at the bottom of the hills of Pisgah.
New Living Translation	<p><b>Introduction to Moses' Second Address</b></p> <p>This is the body of instruction that Moses presented to the Israelites. These are the laws, decrees, and regulations that Moses gave to the people of Israel when they left Egypt, and as they camped in the valley near Beth-peor east of the Jordan River. (This land was formerly occupied by the Amorites under King Sihon, who ruled from Heshbon. But Moses and the Israelites destroyed him and his people when they came up from Egypt. Israel took possession of his land and that of King Og of Bashan-the two Amorite kings east of the Jordan. So Israel conquered the entire area from Aroer at the edge of the Arnon Gorge all the way to Mount Sirion [As in Syriac version (see also 3:9); Hebrew reads <i>Mount Sion</i>.], also called Mount Hermon. And they conquered the eastern bank of the Jordan River as far south as the Dead Sea [Hebrew <i>took the Arabah on the east side of the Jordan as far as the sea of the Arabah</i>], below the slopes of Pisgah.)</p>

### Partially literal and partially paraphrased translations:

American English Bible	These were the laws that Moses laid out before the children of IsraEl. 45 they are the testimonies, rules, and decisions that Moses told the sons of IsraEl after they
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left Egypt, while they were on the other side of the JorDan in the valley near the house of Phogor in the land of Seon (the king of the Amorites who lived in Hesh-Eboneh), and who Moses and the sons of IsraEl destroyed.

So they inherited this land. the land of Og (the king of BaShan) and of the two Amorite kings, east of the JorDan from AroEr (which borders the Arnon Wadi) to Mount Seon (or Hermon), all the plains from the JorDan east and down to [Mount Pisgah].

Beck's American Translation *Introduction to the Commandments*

And here is the teaching Moses put before Israel. These are the solemn statements, laws, and regulations Moses spoke to Israel after they had left Egypt, and of the Jordan in the valley near Beth-peor, in the land of Sihon, king of the Amorites, who lives in Heshbon, whom Moses and Israel defeated after they had left Egypt. They took his land and the land of Og, king of Bashan, the two kings of the Amorites on the east side of the Jordan, from Aroer, which is on the edge of the Arnon valley, till Mount Sirion, which is Hermon, and all the Jordan valley east of the river as far as the lake in the valley at the foot of the slopes of Pisgah.

International Standard V

### ***Moses Reviews the Law***

This is the Law that Moses reviewed in the presence of the Israelis. These are the instructions, decrees, and ordinances that Moses declared to the Israelis when they came out of Egypt. He did this [The Heb. lacks *He did this*] east of the Jordan, in the valley opposite Beth Peor, in the land of Sihon, king of the Amorites, who lived in Heshbon, and whom Moses and the Israelis defeated after leaving Egypt. So they took possession of his land, as well as the land of King Og of Bashan. Both Amorite kings lived east of the Jordan- from Aroer on the edge of the Wadi [i.e. a seasonal stream or river that channels water during rain seasons but is dry at other times] Arnon as far as Mount Sirion [MT reads *Sion*; cf. Deut 3:9], which is also called Hermon, and all the Arabah east of the Jordan as far as the Dead Sea [Lit. *the Sea of the Arabah*] below the slopes of Pisgah.

New Advent (Knox) Bible

Here follows the law which Moses proclaimed to the sons of Israel; 45 these are the commandments and decrees and awards he gave to the Israelites that had marched with him out of Egypt. It was beyond Jordan that he gave them, opposite the shrine of Phogor, in the country that once belonged to the Amorrhite king Sehon, who reigned in Hesebon. But now Moses had defeated him, and the sons of Israel, coming back from Egypt, had overrun both his territory and the territory of Og, king of Basan. These were the two Amorrhite kings that reigned east of the Jordan, from Aroer, on the banks of Arnon, to the hill of Sion, that is, of Hermon [In the Hebrew, this hill of Sion in the Hermon range is distinguished from mount Sion at Jerusalem by a different initial letter.]; ruled all over the plain that lies east of Jordan, down to the Desert Sea and the spurs of mount Phasga.

Today's NIV

### **Introduction to the Law**

This is the law Moses set before the Israelites. These are the stipulations, decrees and laws Moses gave them when they came out of Egypt and were in the valley near Beth Peor east of the Jordan, in the land of Sihon king of the Amorites, who reigned in Heshbon and was defeated by Moses and the Israelites as they came out of Egypt. They took possession of his land and the land of Og king of Bashan, the two Amorite kings east of the Jordan. This land extended from Aroer on the rim of the Arnon Gorge to Mount Sirion (that is, Hermon), and included all the Arabah east of the Jordan, as far as the Dead Sea, below the slopes of Pisgah.

Translation for Translators

### **Where Moses gave them God's laws**

Moses/I gave God's laws to the Israeli people. They included all the rules and instructions and commands that Moses/I gave to them, after they/we had come out of Egypt, when they/we were in the valley east of the Jordan River. They/We were across from Beth-Peor *town*, in the land that *previously* was ruled by Sihon, the king of the Amor people-group, who lived in Heshbon *city*. Moses/I and the other Israelis

had defeated his army when they/we came out of Egypt. They/We captured Sihon's land and the land that Og, the king of the Bashan *region*, ruled. They were the two kings who ruled the Amor people-group *in the area* east of the Jordan *River*. Their land extended from Aroer town *in the south* along the Arnon River, as far *north* as Sirion Mountain, which *most people* call Hermon Mountain. It also included all the area east of the Jordan River Valley, all the way south to the Dead Sea and east to the slopes of Pisgah *Mountain*.

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	This Torah Moses set in front of the sons of Israel. These are the testimonies, decrees, and verdicts which Moses spoke to the sons of Israel, proceeding from Egypt, across the Jordan, in the valley area of the house of Peor, in the land of King Sihon of North-Jordan, that dwelled in Hesban, that Moses and the sons of Israel smote proceeding from Egypt. They possessed his land in North-Jordan, and the land of King Og of South-Syria, the two kings across the Jordan to the sun's sunrising. From Aroer, over the lip of the Arnon riverbed, unto Mount Siyon (it is Hermon), and all the plains across the Jordan to the sunrise, unto the sea of the plain, under the slopes of Pisgah.
Ferrar-Fenton Bible	The following are also Constitutional Enactments, and Decrees, which Moses dictated to the children of Israel at their coming out from the Mitzeraim. at the ford of the Jordan, in the valley opposite Beth-peor, in the country of Sihon, king of the Amorites, who resided in Heshbon, whom Moses and the children of Israel defeated upon their coming out from the Mitzeraim, when they seized his country, and the country of Og, king of Bashan, both kings of the Amorites. who were beyond the Jordan, toward the rising of the sun, extending from Aroar, which is upon the bank of the river Arnon, to the Hill of Shian, - that is Hermon, - and all the plain beyond the Jordan towards the sun-rise, and to the Sea of the Plain, below the feet of Pisgah.).
Jubilee Bible 2000	And this is the law which Moses set before the sons of Israel. These <i>are</i> the testimonies and the statutes and the rights, which Moses spoke unto the sons of Israel after they came forth out of Egypt, on this side of the Jordan, in the valley over against Bethpeor, in the land of Sihon, king of the Amorites, who dwelt at Heshbon, whom Moses and the sons of Israel smote after they were come forth out of Egypt; and they possessed his land and the land of Og, king of Bashan, two kings of the Amorites, who were on this side of the Jordan toward the sunrising. From Aroer, which is by the bank of the river Arnon, even unto Mount Sion, which is Hermon, and all the plain on this side of the Jordan eastward, even unto the sea of the plain, under the springs of Pisgah.
Lexham English Bible	Now this is the law [Hebrew "the torah" = teaching, instruction, law] that Moses <i>set before</i> [Literally "before the faces of"] <i>the Israelites</i> [Literally "sons/children of Israel"]; these are the legal provisions and the rules and the regulations that Moses spoke to the <i>Israelites</i> [Literally "sons/children of Israel"] <i>when they left Egypt</i> [Literally "at their going out from Egypt"], beyond the Jordan in the valley opposite Beth Peor in the land of Sihon the king of the Amorites [Hebrew "Amorite"], who was reigning in Heshbon and whom Moses and the Israelites [Literally "sons/children of Israel"] defeated <i>when they came out of Egypt</i> [Literally "at their going out from Egypt"]. And so they took possession of his land and the land of Og king of Bashan, the two kings of the Amorites [Hebrew "Amorite"] who were beyond the Jordan, <i>eastward</i> [Literally "toward the rising of the sun"], from Aroer, which is on the bank of the wadi [A valley that is dry most of the year, but contains a stream during the rainy season] of Arnon and as far as Mount Sirion; that is, Hermon, and all of the Arabah [Or "valley" in this instance] beyond the Jordan, eastward, and as

far as the Sea of the Arabah [Commonly known today as the Dead Sea] under the slopes of Pisgah.

NIV – UK

### Introduction to the law

This is the law Moses set before the Israelites. These are the stipulations, decrees and laws Moses gave them when they came out of Egypt and were in the valley near Beth Peor east of the Jordan, in the land of Sihon king of the Amorites, who reigned in Heshbon and was defeated by Moses and the Israelites as they came out of Egypt. They took possession of his land and the land of Og king of Bashan, the two Amorite kings east of the Jordan. This land extended from Aroer on the rim of the Arnon Gorge to Mount Sirion [Syriac (see also 3:9); Hebrew *Siyon*] (that is, Hermon), and included all the Arabah east of the Jordan, as far as the Dead Sea [Hebrew *the Sea of the Arabah*], below the slopes of Pisgah.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) This is the Law which Moses gave to the children of Israel. These are the precepts, decrees, and laws which Moses made known to the children of Israel after their departure from Egypt, at the other side of the Jordan, in the valley opposite Beth-peor, in the land of Sihon, the king of the Amorites. This Sihon, who lived in Heshbon, was defeated by Moses and the children of Israel after their departure from Egypt and they took possession of his land, as they had done with Og, the king of Bashan. The two Amorite kings ruled at the east of the Jordan, from Aroer at the boundary of the brook of Arnon, up to Mount Sirion, also called Hermon that is, the whole plain to the east of the Jordan up to the Dead Sea at the foot of Mount Pisgah.

The Heritage Bible

These are the testimonies, and the enactments, and the judgments, which Moses spoke to the children of Israel after they came out of Egypt, On the east side of Jordan in the valley opposite Beth Peor in the land of Sihon, king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel struck in their coming out of Egypt. And they possessed his land and the land of Og, king of Bashan, two kings of the Amorites, which were on the east side of Jordan toward the rising of the sun, From Aroer, which is by the lip of the stream Arnon, to Mount Sion, which is Hermon, And all the desert in the region across Jordan toward the sunrise, to the sea of the desert, under the slopes of Pisgah.

New American Bible (2011)

### Introduction.

This is the law [**Law:** Hebrew torah, meaning "instruction," "law," "teaching"; the standard translation "law" comes from the influence of the Septuagint's nomos, "law," and the extensive legislation in Ex 20-Nm 10.] which Moses set before the Israelites [Dt 4:8; 17:18-19; 30:10; 31:11-12.]. These are the decrees, and the statutes and ordinances [**Statutes and ordinances:** terms referring to the legal corpus in 12:1-26:19.] which Moses proclaimed to the Israelites after they came out of Egypt [Dt 4:1; 5:1, 31; 6:1, 17, 20; 11:32; 12:1; 26:16; Ps 25:10.], beyond the Jordan in the valley opposite Beth-peor, in the land of Sihon, king of the Amorites, who reigned in Heshbon, whom Moses and the Israelites defeated after they came out of Egypt [Dt 3:29; 34:6.]. They took possession of his land and the land of Og, king of Bashan, as well-the land of these two kings of the Amorites in the region beyond the Jordan to the east: from Aroer on the edge of the Wadi Arnon to Mount Sion [**Sion:** another name for Mount Hermon, besides those mentioned in 3:9 (to be distinguished from the Mount Zion of Jerusalem).] (that is, Hermon) and all the Arabah beyond the Jordan to the east, as far as the Arabah Sea [**The Arabah Sea:** the Dead Sea, cf. 3:17.] under the slopes of Pisgah. Dt 2:24-3:29.

New Jerusalem Bible

This is the Law which Moses presented to the Israelites. These are the stipulations, the laws and the customs which Moses gave the Israelites after they had left Egypt, beyond the Jordan in the valley near Beth-Peor, in the country of Sihon the Amorite

king who had lived at Heshbon. Moses and the Israelites had defeated him when they left Egypt, and had taken possession of his country, as well as that of Og king of Bashan -- two Amorite kings to the east beyond the Jordan, from Aroer on the edge of the Arnon Valley, all the way to Mount Sion (that is, Hermon) - and of the whole Arabah east of the Jordan as far as the Sea of the Arabah, at the foot of the slopes of Pisgah.

New RSV

This is the law that Moses set before the Israelites. These are the decrees and the statutes and ordinances that Moses spoke to the Israelites when they had come out of Egypt, beyond the Jordan in the valley opposite Beth-peor, in the land of King Sihon of the Amorites, who reigned at Heshbon, whom Moses and the Israelites defeated when they came out of Egypt. They occupied his land and the land of King Og of Bashan, the two kings of the Amorites on the eastern side of the Jordan: from Aroer, which is on the edge of the Wadi Arnon, as far as Mount Sirion\* (that is, Hermon), together with all the Arabah on the east side of the Jordan as far as the Sea of the Arabah, under the slopes of Pisgah.

Revised English Bible

This is the code of laws which Moses laid down for the Israelites. These are the precepts, the statutes, and the laws which Moses proclaimed to the Israelites, when they had come out of Egypt and were beyond the Jordan in the valley opposite Beth-peor in the land of Sihon king of the Amorites who lived in Heshbon. Moses and the Israelites had defeated him when they came out of Egypt and had occupied his territory and the territory of King Og of Bashan, the two Amorite kings east of the Jordan. The territory ran from Aroer on the wadi of the Arnon to Mount Sirion, that is Hermon; it included all the Arabah beyond the Jordan, as far as the sea of the Arabah below the watershed of Pisgah.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

This is the *Torah* which Moshe placed before the people of Isra'el - 45 these are the instructions, laws and rulings which Moshe presented to the people of Isra'el after they had come out of Egypt - beyond the Yarden River, in the valley across from Beit-P`or, in the land of Sichon king of the Emori, who lived at Heshbon, whom Moshe and the people of Isra'el defeated when they came out of Egypt; and they took possession of his land and the land of `Og king of Bashan, the two kings of the Emori, who were beyond the Yarden toward the sunrise; from `Aro`er on the edge of the Arnon Valley to Mount Si'on," that is, Mount Hermon, "with all the `Aravah beyond the Yarden eastward, all the way to the Dead Sea at the foot of the slopes of Pisgah.

exeGesés companion Bible

### RESUME' OF THE TORAH

And this is the torah Mosheh set  
at the face of the sons of Yisra El:  
these are the witnesses  
and the statutes and the judgments,  
Mosheh worded to the sons of Yisra El,  
after they came from Misrayim.  
On this side Yarden,  
in the valley opposite Beth Peor,  
in the land of Sichon sovereign of the Emoriy,  
who settled at Heshbon,  
whom Mosheh and the sons of Yisra El smote,  
as they came from Misrayim:  
and possessed his land  
and the land of Og sovereign of Bashan  
- two sovereigns of the Emoriy,  
on this side Yarden toward the sunrising;

from Aroer, by the edge of the wadi Arnon,  
even to mount Sion - Hermon,  
and all the plain on this side Yarden  
toward the rising,  
even to the sea of the plain  
under the springs of Pisgah.

Hebrew Names Version

This is the law which Moshe set before the children of Yisra'el: these are the testimonies, and the statutes, and the ordinances, which Moshe spoke to the children of Yisra'el, when they came forth out of Egypt, beyond the Yarden, in the valley over against Beit-Pe'or, in the land of Sichon king of the Amori, who lived at Cheshbon, whom Moshe and the children of Yisra'el struck, when they came forth out of Egypt. They took his land in possession, and the land of `Og king of Bashan, the two kings of the Amori, who were beyond the Yarden toward the sunrise; from `Aro'er, which is on the edge of the valley of the Arnon, even to Mount Tzion (the same is Chermon), and all the `Aravah beyond the Yarden eastward, even to the sea of the `Aravah, under the slopes of Pisgah.

JPS (Tanakh—1985)

This is the Teaching that Moses set before the Israelites: these are the decrees, laws, and rules that Moses addressed to the people of Israel, after they had left Egypt, beyond the Jordan, in the valley at Beth-peor, in the land of King Sihon of the Amorites, who dwelt in Heshbon, whom Moses and the Israelites defeated after they had left Egypt. They had taken possession of his country and that of King Og of Bashan-the two kings of the Amorites-which were on the east side of the Jordan from Aroer on the banks of the wadi Arnon, as far as Mount Sion, that is, Hermon; also the whole Arabah on the east side of the Jordan, as far as the Sea of the Arabah, at the foot of the slopes of Pisgah.

Kaplan Translation

This [All the above (Lekach Tov; cf. Bachya). Or, the following (Rashi).] is the law that Moses presented before the Israelites. These [The following (Chizzkuni).] are the rituals [Edoth in Hebrew. Actually, 'commemorative rituals.'], rules and laws that Moses discussed with the Israelites when they left Egypt. [They were now] on the east bank of the Jordan, in the valley opposite Beth Peor [See Deuteronomy 3:29.] in the land of Sichon, king of Cheshbon, whom Moses and the Israelites had defeated when they left Egypt. [The Israelites] occupied [Sichon's] land, as well as the land of Og, king of Bashan. [These were] the two Amorite kings to the east of the Jordan. [The land] extended from Aro'er on the edge of the of the Arnon Gorge [See Deuteronomy 2:36, 3:12], to Mount Siyon [See Deuteronomy 3:9. Cf. Psalms 133:3.], also known as Hermon, as well as the entire flood plain [Aravah in Hebrew.] on the east bank of the Jordan, as far as the Aravah Sea [See Deuteronomy 3:17.] under the rapids flowing from the cliff.

Orthodox Jewish Bible

And this is the torah which Moshe set before the Bnei Yisrael; These are the edot, and the chukkim, and the mishpatim, which Moshe spoke unto the Bnei Yisroel, after they came forth out of Mitsrayim. On this side of the Yarden, in the valley over against Beit Peor, in Eretz Sichon Melech HaEmori, who dwelt at Cheshbon, whom Moshe and the Bnei Yisroel struck down, after they were come forth out of Mitsrayim; And they possessed his land, and Eretz Og Melech HaBashan, two melachim of HaEmori, which were on this side of the Yarden toward the rising of the shemesh; From Aroer, which is by the edge of the Wadi Arnon, even unto Mt Siyon, which is Hermon, And all the Aravah on this side of the Yarden eastward, even unto the Dead Sea, under the slopes of Pisgah.

Restored Names Version

And this is the law that Moshe set before the sons of Yisra'el. These are the testimonies, the statutes, and the judgments that Moshe spoke to the sons of Yisra'el after they came out of Mitsrayim, on this side of the Yarden in the valley opposite Bayith Pe'owr, in the land of Siychown king of the Emoriy who dwelt at Cheshbown whom Mosheh and the sons of Yisra'el defeated after they came out of Mitsrayim. And they took possession of his land and the land of Owg, king of

*The Scriptures* 1998

Bashan, two kings of the Emoriy who were on this side of the Yarden, toward the rising of the sun, from Arow'er, that is on the edge of the river Arnawn to mount Siy'on (she is Chermown) and all the plain on the east side of the Yarden as far as the sea of the desert below the slopes of Pisgah.

And this is the Torah which Mosheh set before the children of Yisra'ël. These are the witnesses, and the laws, and the right-rulings which Mosheh spoke to the children of Yisra'ël after they came out of Mitsrayim, beyond the Yardēn, in the valley opposite Bēyth Pe'or, in the land of Siḥon sovereign of the Amorites, who dwelt at Heshbon, whom Mosheh and the children of Yisra'ël had smitten after they came out of Mitsrayim. And they took possession of his land and the land of Og<sup>—</sup> sovereign of Bashan, two sovereigns of the Amorites, who were beyond the Yardēn, toward the rising of the sun, from Aro'ēr, which is on the bank of the wadi Arnon, even to Mount Siyon, which is Hermon, and all the desert plain beyond the Yardēn as far as the Sea of the Arab<sup>?</sup>ah, below the slopes of Pisgah.

**Expanded/Embellished Bibles:**

## The Expanded Bible

**The Laws Moses Gave**

These are the ·teachings [laws; instructions] Moses gave to the ·people [<sup>L</sup>sons; <sup>T</sup>children] of Israel. They are the rules, ·commands [statutes; ordinances; requirements], and laws he gave ·them [<sup>L</sup>the sons/<sup>T</sup>children of Israel] when they came out of Egypt. They were in the ·valley [glen] near Beth Peor, ·east of [beyond] the Jordan River, in the land of Sihon. Sihon king of the Amorites ruled in Heshbon and was ·defeated [<sup>L</sup>struck] by Moses and the ·Israelites [<sup>L</sup>sons/<sup>T</sup>children of Israel] as they came out of Egypt [Num. 21:21-32]. ·The Israelites [<sup>L</sup>They] took his land and the land of Og king of Bashan [Num. 21:33-35], the two Amorite kings east ·of [beyond] the Jordan River. This land went from Aroer, on the edge of the Arnon ·Ravine [Wadi], to Mount Hermon. It included all the ·Jordan Valley [<sup>L</sup>Arabah] ·east of [beyond] the Jordan River, and it went as far as the ·Dead [<sup>L</sup>Salt] Sea below Mount Pisgah.

## The Geneva Bible

So this is the law which Moses set before the children of Israel. These are the witnesses, and the ordinances [The articles and points of the covenant. ], and the laws which Moses declared to the children of Israel after they came out of Egypt, On this side Jordan, in the valley over against Beth-peor, in the land of Sihon King of the Amorites, which dwelt at Heshbon, whom Moses and the children of Israel smote [Numbers 21:24; Deuteronomy 1:4.], after they were come out of Egypt; And they possessed his land, and the land of [Numbers 21:33; Deuteronomy 3:3 . ] Og King of Bashan, two Kings of the Amorites, which were on this side Jordan toward the sun rising; From Aroer, which is by the bank of the river Arnon, even unto mount Sion, which is Hermon, And all the plain by Jordan Eastward, even unto the Sea of the plain [That is, the salt sea.], under the springs of Pisgah [Deut. 3:17.].

## Kretzmann's Commentary

And this is the Law which Moses set before the children of Israel; these are the testimonies and the statutes and the judgments which Moses spake unto the children of Israel after they came forth out of Egypt, on this side Jordan, in the valley over against Beth-peor, in the land of Sihon, king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote, Num. 21:24, after they were, come forth out of Egypt; and they possessed his land and the land of Og, king of Bashan, two kings of the Amorites, which were on this side Jordan toward the sun-rising; from Aroer, which is by the bank of the river Arnon, even unto Mount Sion, which is Hermon, and all the plain on this side Jordan eastward, even unto the Sea of the Plain, the Dead Sea, under the springs of Pisgah, near the mouth of the Arnon. This detailed description of time and place serves as an introduction to the great exposition of the Law which follows in the next part of the Book of Deuteronomy.

## NET Bible®

This is the law that Moses set before the Israelites [*Heb* "the sons of Israel" (likewise in the following verse)]. These are the stipulations, statutes, and ordinances that Moses spoke to the Israelites after he had brought them out of Egypt, in the Transjordan, in the valley opposite Beth Peor, in the land of King Sihon of the Amorites, who lived in Heshbon. (It is he whom Moses and the Israelites attacked after they came out of Egypt. They possessed his land and that of King Og of Bashan - both of whom were Amorite kings in the Transjordan, to the east. Their territory extended [The words "their territory extended" are supplied in the translation for stylistic reasons. In the Hebrew text vv. 47-49 are all one sentence, but for the sake of English style and readability the translation divides the text into two sentences.] from Aroer at the edge of the Arnon valley as far as Mount Siyon - that is, Hermon - including all the Arabah of the Transjordan in the east to the sea of the Arabah [*The sea of the Arabah* refers to the Dead Sea, also known as the Salt Sea in OT times (cf. Deut 3:17).], beneath the watershed of Pisgah.)

## The Voice

This is the law Moses gave to the children of Israel; these are the precedents, rules, and decrees Moses taught the people of Israel when they came out of Egypt. They were east of the Jordan, in the valley across from Beth-peor, in the land of Amorite King Sihon who ruled in Heshbon. Moses and the children of Israel crushed him when they came out of Egypt. Sihon and Og, the Amorite king of Bashan, ruled the territory east of the Jordan. The Israelites took over their land, from Aroer on the edge of the Arnon Valley all the way to Mount Sion [Other manuscripts read "Sirion."] (that is, Mount Hermon), including the arid valley [Hebrew, *Arabah*] east of the Jordan River, down to the Dead Sea [Literally, *Sea of the Arabah*], at the foot of Mount Pisgah.

**Literal, almost word-for-word, renderings:**

## Concordant Literal Version

This is the law that Moses placed before the sons of Israel. These are the testimonies and the statutes and the judgments that Moses pronounced to the sons of Israel when they had come forth from Egypt, in Transjordan in the ravine opposite Beth-peor, in the country of Sihon king of the Amorite, who was dwelling in Heshbon, whom Moses and the sons of Israel smote when they had come forth from Egypt. Then they tenanted his country and the country of Og king of Bashan, two kings of the Amorite who were in Transjordan toward the sunrise, from Aroer, which is on the ridge above the watercourse of Arnon and as far as Mount Sirion (that is Hermon), and all the Transjordan Aravah toward the sunrise and as far as the sea of the Aravah below the slopes of the Pisgah ridge.

## Context Group Version

And this is the law which Moses set before the sons of Israel: these are the testimonies, and the statutes, and the ordinances, which Moses spoke to the sons of Israel, when they came out of Egypt, beyond the Jordan, in the valley across from Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the sons of Israel struck, when they came out of Egypt. And they took his land { or earth } in possession, and the land of Og king of Bashan, the two kings of the Amorites, who were beyond the Jordan toward the sunrising; from Aroer, which is on the edge of the valley of the Arnon, even to mount Sion ( the same is Hermon ), and all the Arabah beyond the Jordan eastward, even to the sea of the Arabah, under the slopes of Pisgah.

*Emphasized Bible*

This, then is the law which Moses set before the sons of Israel: These, are the testimonies, and the statutes and the regulations,—which Moses spake unto the sons of Israel when they came forth out of Egypt: over the Jordan in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt in Heshbon,—whom Moses and the sons of Israel smote, when they came forth out of Egypt: so they took possession of his land, and the land of Og king of Bashan the two kings of the Amorites, who were over the Jordan,—towards the rising of the

sun; from Aroer which is on the edge of the ravine of Arnon, even unto Mount Sion, the same, is Hermon; and all the waste plain over the Jordan, towards sunrise, even unto the sea of the waste plain,—under the slopes of the Pisgah.

English Standard V. – UK

### Introduction to the Law

This is the law that Moses set before the people of Israel. These are the testimonies, the statutes, and the rules, which Moses spoke to the people of Israel when they came out of Egypt, beyond the Jordan in the valley opposite Beth-peor, in the land of Sihon the king of the Amorites, who lived at Heshbon, whom Moses and the people of Israel defeated when they came out of Egypt. And they took possession of his land and the land of Og, the king of Bashan, the two kings of the Amorites, who lived to the east beyond the Jordan; from Aroer, which is on the edge of the Valley of the Arnon, as far as Mount Sirion [Syriac; Hebrew *Sion*] (that is, Hermon), together with all the Arabah on the east side of the Jordan as far as the Sea of the Arabah, under the slopes of Pisgah.

God's Truth (Tyndale)

This is the law which Moses set before the children of Israel, and these are the witnesses, ordinances and statutes which Moses told the children of Israel after they came out of Egypt, on the other side Jordan in the valley beside Beth Pheor in the land of Sehon king of the Amorites which dwelt at Hesbon, whom Moses and the children of Israel smote after they were come out of Egypt, and conquered his land and the land of Og king of Basan two kings of the Amorites on the other side Jordan toward the son [exact spelling elsewhere in the text is sun spelled sunne, here is sonne as is son.] rising: from Aroer upon the bank of the river Arnon, unto Mount Sion which is called Hermon and all the fields on the other side Jordan eastward: even unto the sea in the field under the springs of Phasgah.

NASB

Now this is the law which Moses set before the sons of Israel; these are the testimonies and the statutes and the ordinances which Moses spoke to the sons of Israel, when they came out from Egypt, across the Jordan, in the valley opposite Beth-peor, in the land of Sihon king of the Amorites who lived at Heshbon, whom Moses and the sons of Israel defeated [Lit *smote*] when they came out from Egypt. They took possession of his land and the land of Og king of Bashan, the two kings of the Amorites, who were across the Jordan to the east [Lit *sunrise*], from Aroer, which is on the edge of the valley [Or *wadi*] of Arnon, even as far as Mount Sion (that is, Hermon), with all the Arabah across the Jordan to the east, even as far as the sea of the Arabah, at the foot of [Lit *under*] the slopes of Pisgah.

New King James Version

### Introduction to God's Law

Now this is the law which Moses set before the children of Israel. These are the testimonies, the statutes, and the judgments which Moses spoke to the children of Israel after they came out of Egypt, on this side of the Jordan, in the valley opposite Beth Peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel defeated after they came out of Egypt. And they took possession of his land and the land of Og king of Bashan, two kings of the Amorites, who were on this side of the Jordan, toward the rising of the sun, from Aroer, which is on the bank of the River Arnon, even to Mount Sion[a] (that is, Hermon), and all the plain on the east side of the Jordan as far as the Sea of the Arabah, below the slopes of Pisgah.

Webster's Bible Translation

And this [is] the law which Moses set before the children of Israel. These [are] the testimonies, and the statutes, and the judgments, which Moses spoke to the children of Israel, after they came forth from Egypt, On the east side of Jordan, in the valley over against Beth-Peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote, after they had come forth from Egypt: And they possessed his land, and the land of Og king of Bashan, two kings of the Amorites, who [were] on the side of Jordan, towards the sun-rising; From Aroer, which [is] by the bank of the river Arnon, even to mount

Young's Updated LT

Sion, which [is] Hermon, And all the plain on the side of Jordan eastward, even to the sea of the plain, under the springs of Pisgah.

And this is the law which Moses has set before the sons of Israel; these are the testimonies, and the statutes, and the judgments, which Moses has spoken unto the sons of Israel, in their coming out of Egypt, beyond the Jordan, in the valley over-against Beth-Peor, in the land of Sihon, king of the Amorite, who is dwelling in Heshbon, whom Moses and the sons of Israel have smitten, in their coming out of Egypt, and they possess his land, and the land of Og king of Bashan, two kings of the Amorite who are beyond the Jordan, towards the sun-rising; from Aroer, which is by the edge of the brook Arnon, even unto mount Sion, which is Hermon— and all the plain beyond the Jordan eastward, even unto the sea of the plain, under the springs of Pisgah.

**The gist of this verse:**

This appears to either be a transition passage; or an introduction to Deut. 5, where it simply says that Moses is teaching the Law to the sons of Israel when they are east of Jordan, after defeating Og and Sihon.

### Deuteronomy 4:44

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (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
The Greek, Latin and Syriac all lack <i>and</i> ; which is evidence that this could have properly been a title which stood at the beginning of this Deut. 5. <sup>248</sup>			
zô'th (זֹאת) [pronounced <i>zoth</i> ]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260
tôwrah (תּוֹרָה) [pronounced <i>TOH-rah</i> ]	<i>instruction, doctrine; [human and divine] law, direction, regulations, protocol; custom; transliterated Torah</i>	feminine singular noun with the definite article	Strong's #8451 and #8452 BDB #435
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
sîym (שִׁימ) [pronounced <i>seem</i> ]; also spelled sūwm (שׁוּם) [pronounced <i>soom</i> ]	<i>to put, to place, to set; to make; to appoint</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7760 BDB #962
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i> ]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
lâmed (ל) [pronounced <i>l</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

<sup>248</sup> Paraphrased from <http://biblehub.com/commentaries/deuteronomy/4-44.htm> accessed May 11, 2015.

## Deuteronomy 4:44

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pānîym (פָּנִים) [pronounced paw-NEEM]	face, faces, countenance; presence	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 <sup>e</sup> pānîym (לְפָנַיִם) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
bānîym (בָּנִים) [pronounced baw-NEEM]	sons, descendants; children; people; sometimes rendered men	masculine plural construct	Strong's #1121 BDB #119
Yis <sup>e</sup> rā'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	God prevails; contender; soldier of God; transliterated Israel	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

**Translation:** This is the Law which Moses set before the sons of Israel. We already had a general introduction to Moses teaching the people in Deut. 1:1–5.

This sounds like some general conclusion to the Torah itself or an introduction to the next two discourses of Moses. Moses has moved from first person to third person. He recognized the historical and doctrinal import of the information that he was recording, so he spoke of himself in the third person, which we have already examined. It is not a matter of psychosis or Moses disassociating; writers will often speak of themselves in the third person. However, when speaking, with a few exceptions, most people will speak of themselves in the first person. It is a common differentiation between the recording of history and verbal discourse and it means nothing in particular; that is, there is no implication that there is any kind of editing occurring here. Furthermore, the recording of this material, unlike most of the Pentateuch, takes place immediately after the occurrence, probably within the same week, if not the same day. God has told Moses that he is not long for this world and Moses is now trying to get everything done which God has set before him.

Barnes: *Deut. 4:44 gives a kind of general title to the whole of the weighty address, including in fact the central part and substance of the book.*<sup>249</sup>

Wells of Living Water Commentary: *Inasmuch as we are thinking of Moses in his mature, old age, we think it would be well for the student to sum up the life of this wonderful man in a few concise and comprehensive statements. Moses, the man of faith. When God sought to enroll the names of His heroes, He made special mention of Moses. The record to which we refer is found in Hebrews 11:1-40 . Of Moses it is written there: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing Him who is invisible. Through faith he kept the passover, and the sprinkling of blood, lest He that destroyed the firstborn should touch them."*<sup>250</sup>

<sup>249</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Deut. 4:44–49.

<sup>250</sup> From <http://www.studydrive.org/commentaries/lwc/view.cgi?bk=4&ch=4> accessed May 15, 2015.

The Wells of Living Water Commentary continues: *[Moses'] faith had a far-flung vision. It reached on to the very hour of Christ's glorious Return. It was there that Moses knew that God would be the hope of His people. It was then that he realized that God would fulfill every promise He had made. God make us men and women of faith, for apart from faith, it is impossible to please Him.*<sup>251</sup>

It is certainly possible that someone else wrote this (like Joshua).

### Deuteronomy 4:45a

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
ʾelleh (אֵלֶּה) [pronounced <i>ALE-leh</i> ]	<i>these, these things</i>	demonstrative plural adjective with the definite article (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41
ʾidôth (דִּבְרוֹתֶיךָ) [pronounced <i>gih-DOHTH</i> ]	<i>testimonies, divine testimonies, charges [from God], words of God, the words of Scripture</i>	feminine plural noun with the definite article	Strong's #5713 BDB #730
Interestingly enough, this word is found almost exclusively in Deuteronomy (3x) and the Psalms (19x; mostly in Psalm 119) (and once in Genesis and once in Joshua).			
w <sup>e</sup> (or v <sup>e</sup> ) (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
chuqqîym (חֻקִּים) [pronounced <i>khook-KEEM</i> ]	<i>decrees, those things which are decreed; statutes; boundaries, defined limitations; appointed portions of labor, tasks</i>	masculine plural noun with the definite article	Strong's #2706 BDB #349
w <sup>e</sup> (or v <sup>e</sup> ) (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
mîsh <sup>e</sup> pâṭîym (מִשְׁפָּטִים) [pronounced <i>mîsh<sup>e</sup>-paw-TEEM</i> ]	<i>laws; judgements; appeals; responsibilities; privileges; customs; justice; verdicts rendered by a judge, judicial decisions, judicial sentences</i>	masculine plural noun with the definite article	Strong's #4941 BDB #1048
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
dâbar (דָּבַר) [pronounced <i>daw<sup>b</sup>-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 <sup>rd</sup> person masculine singular, Piel perfect	Strong's #1696 BDB #180

<sup>251</sup> From <http://www.studydrive.org/commentaries/lwc/view.cgi?bk=4&ch=4> accessed May 15, 2015.

## Deuteronomy 4:45a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	to draw out [of the water] and is transliterated Moses	masculine proper noun	Strong's #4872 BDB #602
'el (לְ) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bânîym (בָּנִים) [pronounced baw-NEEM]	sons, descendants; children; people; sometimes rendered men	masculine plural construct	Strong's #1121 BDB #119
Yisʿrāʾêl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	God prevails; contender; soldier of God; transliterated Israel	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

**Translation:** *These [are] the testimonies and the statutes and the judicial verdicts which Moses spoke to the sons of Israel...* The testimonies are God's words; the word of Scripture; the statutes are the limitations placed upon behavior in order for men to live near one another in groups; the *ordinances* are the *judicial verdicts*—or the application of the Law of God to day-to-day life. This is what Moses was teaching the people—particularly in the next sermon, which begins in Deut. 5.

Dr. John Gill: *[This is a reference to] The laws, moral, ceremonial, and judicial, delivered in the following chapters; which are renewed, repeated, and explained: which Moses spake unto the children of Israel, after they came forth out of Egypt; in the third month after they came from thence these laws were delivered to him at Mount Sinai, and he declared them to them; and now afresh, near forty years after, repeated them to them in the plains of Moab.*<sup>252</sup>

Matthew Henry: *These are the testimonies, the statutes, and the judgments, the moral, ceremonial, and judicial laws, which had been enacted before, when Israel had newly come out of Egypt, and were now repeated.*<sup>253</sup>

Peter Pett: *"These are the testimonies, and the statutes, and the judgments."* Compare Deut. 4:40 5:1 6:2 11:32 12:1 26:16 30:16. They are a continuation of the statutes and judgments that Moses has already been teaching them (Deut. 4:14), specifically said to have been taught at the time of the first giving of the covenant. Compare also Deuteronomy 4:1, 4-5, 8.<sup>254</sup>

<sup>252</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 4:45.

<sup>253</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Deut. 4:41–49.

<sup>254</sup> From <http://www.studylight.org/commentaries/pet/view.cgi?bk=4&ch=4> accessed May 13, 2015.

## Deuteronomy 4:45b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	Qal infinitive construct with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3318 BDB #422
min (מִן) [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	Strong's #4480 BDB #577
Mits <sup>e</sup> rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	proper noun; pausal form	Strong's #4714 BDB #595

**Translation:** ...when they came out of Egypt. Here, it sounds as though Moses is bringing this book to a close. It is as though he has recorded the first four books, has gotten this far into the fifth book, and feels that his previous message was good and it was his last. So now all there is to do is to put the period at the end of the sentence.

A freer translation of this passage so far: **What follows will be the Torah that Moses put before the children of Israel. These are the testimonies, the statutes and the judicial verdicts which Moses had originally presented to them when they came out of Egypt.** Moses has already taught this to Gen X; but standing before him are their children, only some of whom have heard the Law of God. In order for them to be obedient to the Law, they need to know what the Law says.

## Deuteronomy 4:46a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
‘êber (עֵבֶר) [pronounced GAY <sup>B</sup> -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
This word is significant and suggests that someone (Joshua, probably) wrote this after the fact and from the west side of the Jordan.			
Yâr <sup>e</sup> dên (יַרְדֵּן) [pronounced yar <sup>e</sup> -DAYN]	<i>descender; flowing downward; the watering place; transliterated Jordan</i>	proper noun with the definite article	Strong's #3383 BDB #434

## Deuteronomy 4:46a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
gay <sup>o</sup> (גַּי) [pronounced GAH-ee]	<i>valley, ravine, a steep valley, narrow gorge</i>	masculine singular noun with the definite article	Strong's #1516 BDB #161
mûwl (לּוּמ) [pronounced mool]	<i>in front of, opposite</i>	preposition	Strong's #4136 BDB #557
Bêyth (בֵּית) [pronounced bayth]	<i>house of...</i>	part of a proper noun, location	Strong's #1004 BDB #108
P <sup>e</sup> ôwr (פְּעוֹר) [pronounced peh-ŶOHR]	<i>cleft; transliterated Peor</i>	masculine singular proper noun	Strong's #6465 BDB #822

Together, these nouns are transliterated *Beth Peor*. Strong's #1047 BDB #112.

**Translation:** [He spoke these things] beyond the Jordan, in the valley opposite Beth-peor,... *Beyond the Jordan means east of the Jordan. Beth-peor appears to be both a place and a god which was worshiped. So the Jews are in a valley, and across the way is the city of Beth-peor.*

Matthew Henry suggests that they are standing in a valley, opposite the actual temple of the foreign god, which gives his words, warning against idolatry, even greater impact. *[They were] over-against Beth-peor, an idol-temple of the Moabites, which perhaps Moses sometimes looked towards, with a particular caution to them against the infection of that and other such like dangerous places.*<sup>255</sup>

Furthermore, Matthew Henry suggests, they are standing upon land which they had just conquered, their God defeating hostile armies. *It was upon their new conquests, in the very land which they had got out of the hands of Sihon and Og, and were now actually in possession of (Deut. 4:47). Their present triumphs herein were a powerful argument for obedience.*<sup>256</sup>

Jamieson, Fausset and Brown: *Beth-peor--that is, "house" or "temple of Peor." It is probable that a temple of this Moabite idol stood in full view of the Hebrew camp, while Moses was urging the exclusive claims of God to their worship, and this allusion would be very significant if it were the temple where so many of the Israelites had grievously offended.*<sup>257</sup>

Treasury of Scriptural Knowledge: *Beth-peor was a city which was situated, according to Eusebius, opposite Jericho, and six miles above Livias. As the name signifies "the house of Peor," it is probable that there was a temple to Peor, situated in this place, full in view of the people, while Moses was pressing upon them the worship of Jehovah alone; and perhaps the very temple where so many had sinned to their own destruction.*<sup>258</sup>

<sup>255</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Deut. 4:41–49.

<sup>256</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Deut. 4:41–49.

<sup>257</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Deut. 4:46.

<sup>258</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Deut. 4:46.

With vv. 46–48, we begin the description of the firstfruits of the promises of God—the land and cities of Kings Sihon and Og which then became the firstfruits of the kingdom of Israel.

The Israelites had remained in the general area for awhile. “So we remained in the valley opposite Beth-peor.” (Deut. 3:29; ESV)

Deuteronomy 4:46b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
ʿerets (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
Çÿychôn (סִיחֹן) [pronounced see-KHOWN]	<i>warrior; tempestuous; and is transliterated Sihon</i>	masculine singular proper noun	Strong's #5511 BDB #695
melek <sup>e</sup> (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular construct	Strong's #4428 BDB #572
ʿĒmôrîy (אֱמֹרִי) [pronounced eh-moh-REE]	<i>mountaineer (possibly); and is transliterated Amorite</i>	masculine singular, gentilic adjective; with the definite article	Strong's #567 BDB #57
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
yâshab (יָשָׁב) [pronounced yaw-SHAH <sup>b</sup> V]	<i>is inhabiting, is staying, remaining, dwelling, residing; sitting</i>	Qal active participle	Strong's #3427 BDB #442
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
Chesh <sup>e</sup> bôwn (חֶשְׁבֹּן) [pronounced khes-BOHN]	<i>stronghold; transliterated Heshbon, Cheshbon</i>	proper singular noun/location	Strong's #2809 BDB #363

**Translation:** ...in the land of Sihon ([who was] the king of the Amorites, who lived in Heshbon,... While east of the Jordan, going up the King's Highway, with the intention of invading the Land of Promise from the east, the Israelites ran into opposition from Kings Og and Sihon. They were ready for an immediate confrontation; there would be no chance for the Israelites to think about this.

## Deuteronomy 4:46c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
nākāh (נָכַח) [pronounced naw-KAWH]	<i>to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate</i>	3 <sup>rd</sup> person masculine singular, Hiphil perfect	Strong #5221 BDB #645
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
w <sup>e</sup> (or v <sup>e</sup> ) (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
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural construct	Strong's #1121 BDB #119
Yisʿrâʾêl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	Qal infinitive construct with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #3318 BDB #422
min (מִן) [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	Strong's #4480 BDB #577
Mitsʿrayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	proper noun; pausal form	Strong's #4714 BDB #595

**Translation:** ...who Moses and the sons of Israel defeated when they came out of Egypt). Moses and the sons of Israel defeated Sihon. He gave them no choice; they had to go to war.

This is only half of a sentence. This ends v. 45, telling from where Moses spoke this last message (Deut. 3:39). Num. 21:21–25 gives us some the details of the taking of that land.

So far, we have this: This is the Law which Moses set before the sons of Israel. These [are] the testimonies and the statutes and the judicial verdicts which Moses spoke to the sons of Israel when they came out of Egypt. [He spoke these things] beyond the Jordan, in the valley opposite Beth-peor, in the land of Sihon ([who was] the king of the Amorites, who lived in Heshbon, who Moses and the sons of Israel defeated when they came out of Egypt).

The Israelites left Egypt about 40 years ago, but had spend that time in the wilderness region south of what would later be the southern region of Judah. Their defeat of Sihon was relatively recent—within the past few months.<sup>259</sup>

### Deuteronomy 4:47a

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
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 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #3423 BDB #439
'êth (אֶת) [pronounced ayth]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of 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 construct	Strong's #776 BDB #75
'Ôwg (אֹג) [pronounced ôhg]	<i>round; long-necked; transliterated Og</i>	masculine singular proper noun	Strong's #5747 BDB #728
melek <sup>e</sup> (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular construct	Strong's #4428 BDB #572
Bâshân (בָּשָׁן) [pronounced baw-SHAWN]	<i>sandy soil; fruitful; flat; and is transliterated Bashan</i>	proper singular noun; a location; with the definite article	Strong's #1316 BDB #143

**Translation:** The Israelites [lit., they] took possession of his land, along with the land of Og (the king of Bashan). The Israelites defeated Sihon and took his land; they defeated Og and they took his land.

The Israelites had now received a down payment on the promises of God. The Pulpit Commentary: *[The Israelites] had got, as we have seen, the land of the Amorites. The kingdoms of Og and of Sihon were already in the hands of the two and a half tribes. Moses had a vantage-ground, therefore, from which to plead the claims of God.*<sup>260</sup>

Moses can make the unambiguous case that they can depend upon God's promises and His power, as they now stand in the midst of land which previously belonged to heathen Kings Sihon and Og.

<sup>259</sup> Paraphrasing Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 4:46.

<sup>260</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Deut. 4:44.

## Deuteronomy 4:47b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shēnêy (שְׁנַי) [pronounced shēn-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
melek <sup>e</sup> (לֶמֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine plural construct	Strong's #4428 BDB #572
ʿĒmôrîy (עֲמֹרִי) [pronounced eh-moh-REE]	<i>mountaineer (possibly); and is transliterated Amorite</i>	masculine singular, gentilic adjective; with the definite article	Strong's #567 BDB #57
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
ʿēber (עֵבֶר) [pronounced GAY <sup>e</sup> -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
This word is significant and suggests that someone (Joshua, probably) wrote this after the fact and from the west side of the Jordan.			
Yâr <sup>e</sup> dên (יָרְדֵּן) [pronounced yar <sup>e</sup> -DAYN]	<i>descender; flowing downward; the watering place; transliterated Jordan</i>	proper noun with the definite article	Strong's #3383 BDB #434
miz <sup>e</sup> râch (מִזְרָח) [pronounced miz <sup>e</sup> -RAHKH]	<i>eastward, east, place of sun rising</i>	masculine singular noun	Strong's #4217 BDB #280
shemesh (שֶׁמֶשׁ) [pronounced SHEH-mesh]	<i>sun; sunrise, sun-rising, east, sun-setting, west (of direction); openly, publically</i>	masculine or feminine singular noun	Strong's #8121 BDB #1039

**Translation:** [These were] two Amorite kings who [were] beyond the Jordan, to the east (where the sun rises),... This tells us that Og and Sihon were both kings over the Amorites, even though Og was the last of the Rephaim (the giants).

Peter Pett: *The wider context is Israel's being delivered out of Egypt by Yahweh's power and their defeat of the two kings of the Amorites, Sihon and Og. It is against this background of His activity on their behalf that Yahweh claims their allegiance.*<sup>261</sup>

So far, this passage reads: This is the Law which Moses set before the sons of Israel. These [are] the testimonies and the statutes and the judicial verdicts which Moses spoke to the sons of Israel when they came out of Egypt. [He spoke these things] beyond the Jordan, in the valley opposite Beth-peor, in the land of Sihon ([who was] the king of the Amorites, who lived in Heshbon, who Moses and the sons of Israel defeated when they came out of Egypt). The Israelites [lit., they] took possession of his land, along with the land of Og (the king of Bashan). [These were] two Amorite kings who [were] beyond the Jordan, to the east (where the sun rises),...

<sup>261</sup> From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=4&ch=4> accessed May 13, 2015.

Peter Pett: *The significance of the taking of the land of the Amorites cannot be overemphasised. It was the Amorites who had driven their fathers out of Canaan (Deuteronomy 1:44), and now they themselves had put the Amorites to flight. And what was more they had taken possession of their land and possessions, and the large dimensions of that possession are clearly stated. They stretched from Mount Hermon in the north, to Aroer on the banks of the Arnon to the south, and included the Arabah, the Jordan rift valley on its eastern banks, from the sea of Chinnereth down to the Dead Sea (the Salt Sea) under the slopes of the Pisgah. Compare Deuteronomy 3:17. The previous reverse had been more than compensated for. All this land was east of Jordan.*<sup>262</sup>

These victories were quite stunning and are mentioned in several places in Scripture: Deut. 2:30–36 3:1–14 29:7–8; Num. 21:21–35.

### Deuteronomy 4:48a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מן) [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
ʿĀrôʿêr (רַעֲרַע) [pronounced <i>guh-row-GAIR</i> ]	<i>naked, bare; juniper (or some kind of tree or bush) and is transliterated Aroer</i>	proper singular noun	Strong's #6177 BDB #792
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
ʿal (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
sâphâh (שִׁפְהָ) [pronounced <i>saw-FAWH</i> ]	<i>lip, tongue; words, speech; dialect, language; edge, border [or, lip] [of something], shore</i>	feminine singular construct	Strong's #8193 BDB #973
nachal (נַחַל) [pronounced <i>NAHKH-al</i> ]	<i>brook, torrent; valley</i>	masculine singular construct	Strong's #5158 BDB #636
ʾArʿnôn (אֲרֹנוֹן) [pronounced <i>ahr-NOHN</i> ]	<i>rushing stream; transliterated Arnon</i>	proper singular noun:	Strong's #769 BDB #75

BDB: *[The Arnon is] a river and surrounding valley in south Palestine, forms the border between Moab and the Amorites.*

**Translation:** ...from Aroer, which is on the edge of the valley of Arnon... Then the boundaries of the land which Israel took are given. This is the southern line of the land which they took.

<sup>262</sup> From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=4&ch=4> accessed May 13, 2015.

## Deuteronomy 4:48b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (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
‘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
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
Sîy’ôn (שִׁיאוֹן) [pronounced <i>see-OHN</i> ]	<i>lofty; transliterated Sion</i>	proper singular noun location	Strong's #7865 BDB #763
This is another name for Mount Hermon.			
The NET Bible: <i>Mount Sion (the Hebrew name is שִׁיאוֹן [si’ôn], not to be confused with Zion [צִיּוֹן, tsiyyon]) is another name for Mount Hermon, also called Sirion and Senir (cf. Deut 3:9).</i> <sup>263</sup>			
hûw’ (אוּהוּ) [pronounced <i>hoo</i> ]	<i>he, it; himself as a demonstrative pronoun: that, this (one); same</i>	3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
Cherēmōwn (חֶרְמוֹן) [pronounced <i>khehr<sup>e</sup>-MOHN</i> ]	<i>sanctuary; sacred [mountain]; and is transliterated Hermon</i>	proper noun mountain	Strong's #2768 BDB #356

**Translation:** ...and went as far as Mount Sirion (which [is Mount] Hermon). This continues to give the boundaries of the land. Mount Hermon was called Sirion (possibly Sion?) by the Sidonians and Senir by the Amorites (Deut. 3:9). Sion is the proper noun found in this verse, not Zion.

Gill: *the lands of these two kings conquered by Israel reached from the city Aroer on the river Arnon to Mount Hermon, the one being the southern, the other the northern boundary of them.*<sup>264</sup>

Barnes' Notes also points out that Sion should not be confused with Zion. Just so you can see these similar nouns in the Hebrew:

Similar Proper Nouns					
English	Sion	Zion	Sirion	Sidon	Senir
Transliteration	Sîy’ôn	Tsîyyôwn	Siryôn <sup>265</sup>	Tsîydônîy	S <sup>e</sup> nîyr <sup>266</sup>
Hebrew	שִׁיאוֹן	צִיּוֹן	סִרְיֹן	סִידוֹן	סֵנִיר
Pronunciation	see-OHN	tsee-YOHN	sir-YOHN	tsee-doh-NEE	sehn-EER

<sup>263</sup> From <https://bible.org/netbible/index.htm?deu4.htm> accessed April 10, 2015 (footnote).

<sup>264</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 4:48.

<sup>265</sup> Alternately, Shiryôwn (שִׁרְיֹן) [pronounced *shir-YONE*].

<sup>266</sup> Alternately, Sh<sup>e</sup>nîyr (שֵׁנִיר) [pronounced *sh'h-EER*].

Similar Proper Nouns					
English	Sion	Zion	Sirion	Sidon	Senir
Strong's #	7865	6726	8303	6722	8149
BDB #	673	851	976	851	972

Gill: *Here Hermon has another name Sion, and is to be carefully distinguished from Mount Zion near Jerusalem; it lying in a different country, and being written with a different letter in the Hebrew language. In the Septuagint version it is called Seon, and by the Targums of Jonathan and Jerusalem the mount of snow.*<sup>267</sup>

As you can see, although these are fairly close words in the bastardized English transliteration, in their more accurate transliterations and in the Hebrew, these are all fairly dissimilar words.

Deuteronomy 4:49a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (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
kôl (לֹךְ) [pronounced koh]	<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
ʿĀrâbâh (or, ʿārâbâh) (הַרְבֵּעַ) [pronounced guh-raw <sup>b</sup> -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, ʿārâbâh often refers to the valley which runs from the Sea of Chinnereth (the Sea of Galilee) down to the Gulf of Aqaba.			
ʿêber (הַבֵּעַ) [pronounced GAY <sup>B</sup> -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
Yâr <sup>e</sup> dên (יַרְדֵּן) [pronounced yar <sup>e</sup> -DAYN]	<i>descender; flowing downward; the watering place; transliterated Jordan</i>	proper noun with the definite article	Strong's #3383 BDB #434
miz <sup>e</sup> râch (מִזְרָח) [pronounced miz <sup>e</sup> -RAHKH]	<i>eastward, east, place of sun rising</i>	masculine singular noun with the hê locale	Strong's #4217 BDB #280

**Translation:** [\[This includes\] all of the Arabah east of the Jordan,...](#) This is just a further description of the land which, so far, had been captured by the Israelites.

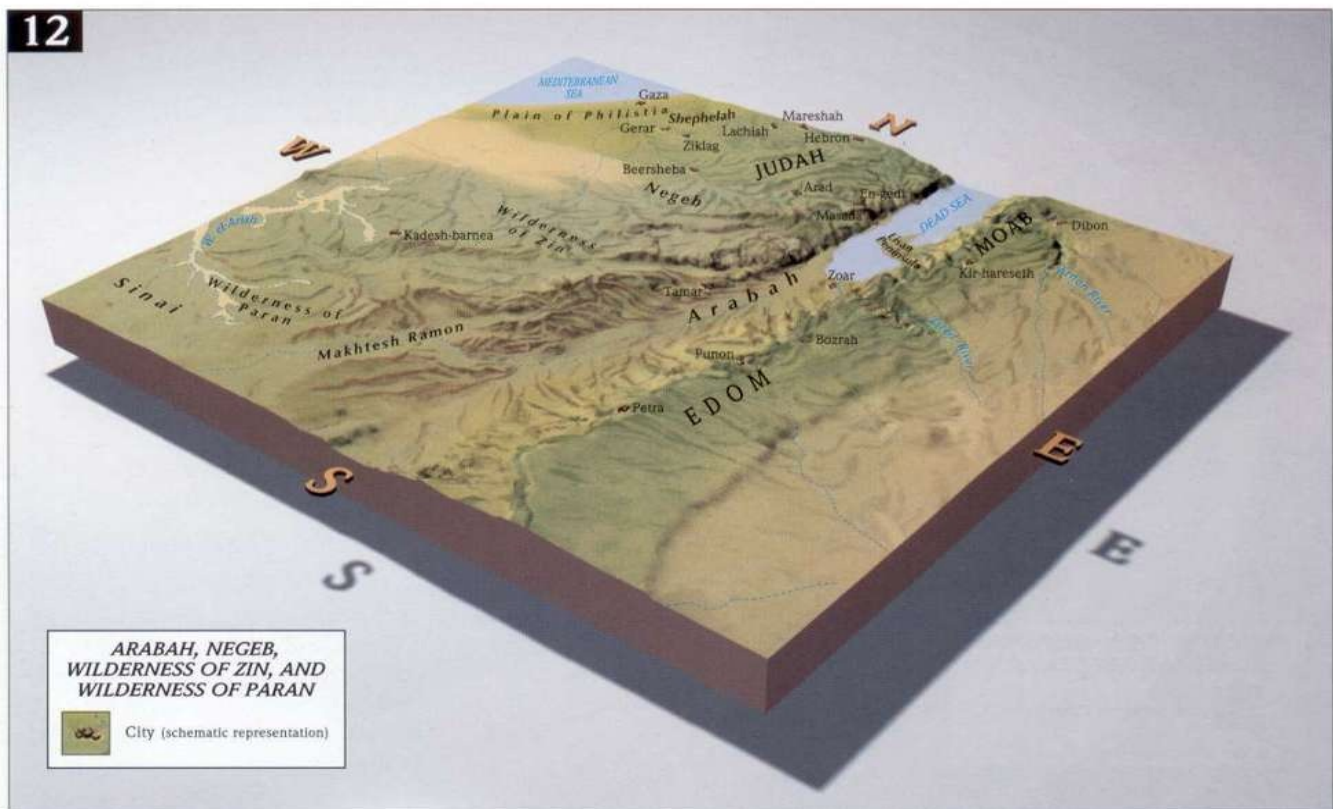
We find the word *arabah* used in a number of ways.

<sup>267</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 4:48.

The word *Arabah* is used over 60 times in the Bible, so it would be helpful to note the way in which this word is used:

### The Primary Uses of the Term *Arabah*

1. Most understand the Arabah to refer to a thin stretch of land which extends all the way from the southern tip of the Sea of Galilee, around the Jordan River, around the Dead Sea (principally on the east side), and then extending down from the southern tip of the Dead Sea to the northern tip of the Red Sea. Psalm 68:4 is one of the few passages which probably takes in that entire area.
2. The area most commonly noted on a map called the Arabah is that strip of land between the southern tip of the Dead Sea down to the northern tip of the Red Sea.



Although this map seems to indicate that the Arabah is only south of the Dead Sea, it takes in much of the area around the Dead Sea on up along the River Jericho to the Sea of Galilee. From <http://www.seektheoldpaths.com/Maps/012.jpg>

3. The word *arabah* simply means *plains, wilderness, desert, unpopulated area* (Joshua 4:13 5:10 8:14 11:2 12:7–8 Job 39:6 Isa. 33:9 Jer. 5:6 50:11–13). It is also used in a metaphorical sense, which matches the desert wilderness of the land with the condition of men's souls and motivations (Isa. 51:3).
4. Given this meaning of the word, there are a number of places throughout the Bible which are called the *Arabah*, but it is possibly to be taken in a more general sense.
5. We have one possible passage which takes in most of this area. The psalmist calls for the reader to [Sing to God, sing praise to His name; lift up a song for Him who rides in the arabah's, by His name Jehovah; yea, exult in His presence](#) in Psalm 68:4. The plural use of *arabah* may purposely include the various regions which are given that name. This, at first, can be a very difficult passage to interpret, mostly because of the KJV's poor translation here (they translate *arabah* as *heavens* here). Because of this, many other translations follow suit. The exegesis of [Psalm 68](#) is found here: <http://kukis.org/Psalms/Psalm068.htm>

### The Primary Uses of the Term *Arabah*

6. We find it used several times to refer to the *plains* of Moab, which is east of the Dead Sea. Num. 22:1 26:3, 63 31:12 33:48–50 35:1 36:13 Deut. 2:8 34:1 Joshua 13:32. *Arabah* is used here to indicate that they are in an arid, unpopulated area in Moab, which is in stark contrast to the Land of Promise, which is a land flowing with milk and honey.
7. *Arabah* came to be used of the area east of the Dead Sea (which is mostly equivalent to the *plains of Moab*) and northward to take in the area east of the Jordan. This is, in part, the land given over to the tribe of Reuben (this would have been pastures, primarily). Deut. 1:1–2 3:17, 20, 25 4:49 34:1, 8
8. The *arabah* is the valley area around the Jordan River. 2Sam. 2:29 4:7 2Kings 25:4–5 Jer. 39:4–5 52:7–8 Amos 6:14
9. The southern Judæan desert area. 1Sam. 23:24 Ezek. 47:6–10 (compare Zech. 14:8)
10. The *Sea of the Arabah* is another name for the *Salt Sea* (the Dead Sea). Deut. 3:17 Joshua 12:3
11. The *way of the Arabah* or the *Arabah Road* seems to be a north-south route or road which begins at the northern tip of the Red Sea, in Elath and Ezion-Geber, and moves northward to Edom (south of the Dead Sea), and then either continues or starts up again west of the Dead Sea running from at least Hebron (25 miles south of Jerusalem) to Jericho (north of Jerusalem). Deut. 2:8 2Sam. 4:7 2Kings 25:4.

The complete doctrine can be found at: <http://kukis.org/Doctrines/Arabah.htm> and the pdf version is at <http://kukis.org/Doctrines/Arabah.pdf>.

### Deuteronomy 4:49b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (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
ʿad (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
yâm (ים) [pronounced <i>yawm</i> ]	<i>sea, lake, river, seaward, west, westward</i>	masculine singular construct	Strong's #3220 BDB #410
ʿĀrâbâh (or, ʿārâbâh) (הַבְּרָעָה) [pronounced <i>guh-raw<sup>b</sup>-VAW</i> ]	<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
tachath (תַּחַת) [pronounced <i>TAH-khahth</i> ]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition	Strong's #8478 BDB #1065
ʾash <sup>e</sup> dôth (אֲשֶׁדּוֹת) [pronounced <i>ahsh-DOTH</i> ]	<i>foundation; slopes, mountain slopes; cliffs; transliterated Ashdoth</i>	feminine plural construct	Strong's #794 & #798 BDB #78

It is unclear whether this is a proper noun, or a descriptor for a proper noun. It is not used anywhere else as a noun. Although Owens lists this as BDB #78, it is only located in my BDB #820. #798 is the plural of Strong's #794 BDB #78, where all of its locations and forms are found.

## Deuteronomy 4:49b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The NET Bible: <i>The meaning of the Hebrew term אַשְׁדּוֹת ('ashdot) is unclear. It is usually translated either "slopes" (ASV, NAB, NIV) or "watershed" (NEB).</i> <sup>268</sup>			
Kaplan suggests <i>rapids or waterfall</i> . <sup>269</sup>			
Piç'gâh (פִּי־גֵּחַ) [pronounced <i>pihs-GAW</i> ]	<i>cleft</i> ; transliterated <i>Pisgah</i>	proper singular noun with the definite article	Strong's #6449 BDB #820

**Translation:** ...[going] as far as the Sea of the Arabah, under the slopes of Pisgah. This is the western boundary of the land taken from Og and Sihon.

Peter Pett: *The deliverance from Egypt together with the taking of these lands was to be seen as proof positive that soon Canaan would be theirs. Yahweh, the great Deliverer from Egypt and conqueror of the Amorite kings, was fighting for them in a holy war, a war which was to fulfil His judgment on the Canaanites/Amorites, and would establish a righteous theocracy in the land...We have a reminder here that often when we have faced a defeat in our lives, once we are restored God graciously causes us to face the same enemy again so that we might prove the victor.*<sup>270</sup>

The *slopes of Pisgah* is sometimes transliterated *Ashdoth-pisgah* (Deut. 3:17 Joshua 12:3 13:20).

The Pulpit Commentary: *At Sinai their fathers and themselves had witnessed awe-inspiring wonders. The mount was the center of quaking and fear. Even Moses had to yield to the panorama of terror, and to say, "I exceedingly fear and quake." But now in Moab all around them is bright and hopeful. Mercy encompassed them, and so they were more likely to enter into the spirit of the Law, which Moses makes out to be love . (Deut. 6:1-5).*<sup>271</sup>

When I am uncertain of a position, I simply list all of the logical possibilities first.

## Where does Deuteronomy 4:44–49 belong? Who put it here?

Theory	Commentators
This short description ends the first sermon of Moses.	A theoretical position that no one I could find took.
This actually is the beginning for the sermon of Deut. 5–26.	Barnes: <i>These verses would be more properly assigned to the next chapter. They are intended to serve as the announcement and introduction of the address now to be commenced.</i> <sup>272</sup>  Matthew Henry: <i>[This is] The introduction to another sermon that Moses preached to Israel, which we have in the following chapters.</i> <sup>273</sup>

<sup>268</sup> From <https://bible.org/netbible/index.htm?deu3.htm> (footnote); on March 15, 2015.

<sup>269</sup> From <http://bible.org/books/pentd2.asp?ACTION=displaypage&BOOK=5&CHAPTER=3#C3817> (footnote); accessed March 15, 2015.

<sup>270</sup> From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=4&ch=4> accessed May 13, 2015.

<sup>271</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Deut. 4:44.

<sup>272</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Deut. 4:44–49.

<sup>273</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Deut. 4:41–49.

## Where does Deuteronomy 4:44–49 belong? Who put it here?

### Theory

### Commentators

This is nearly the universal opinion:

Jamieson, Fausset and Brown: *This is a preface to the rehearsal of the law, which, with the addition of various explanatory circumstances, the following chapters contain.*<sup>274</sup>

Treasury of Scriptural Knowledge: *This is evidently an introduction to the discourse of the subsequent chapters. Moses having practically improved some particulars in the history of Israel, proceeded to repeat and enforce the laws which he had delivered before, with additions and explanations, beginning with the ten commandments.*<sup>275</sup>

Benson: *[This passage is] More particularly and fully expressed in the following chapter, to which these words are an introduction.*<sup>276</sup>

Cambridge Bible: *[This passage is] a fresh heading at this point-between the two distinct sets of discourses Deuteronomy 1:6 to Deuteronomy 4:40 and Deuteronomy 5-11.*<sup>277</sup>

This short paragraph ties together the first and second sermons.

Another theoretical position which was not taken by anyone that I could find.

This is some verbiage added hundreds of years later by someone else.

Ferrar Fenton provides us with this 4<sup>th</sup> option: *Vv. 44-48 are also a note of an ancient editor, probably Ezra, as the remark that Moses was on the Eastern side of Jordan indicates the commentator as looking from the Western side - say, Jerusalem. All these are internal proofs of the authenticity of the main text. - F, F.*<sup>278</sup>

The Cambridge Bible spent **considerable time** comparing these two narrative sections (vv. 41–43 and 44–49) and they did give some evidence that these sections have a different writing style (meaning that they could have been written by different people and even at different times). However, I did not find it worthwhile to include or summarize that discussion.

### Chapter Outline

### Charts, Graphics and Short Doctrines

### Chapter Outline

### Charts, Graphics and Short Doctrines

### Beginning of Document

### Doctrines Covered and Alluded to

### Chapters of the Bible Alluded to or Appropriately Exegeted with this Chapter

### Definition of Terms

### Introduction

### Addendum

<sup>274</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Deut. 4:44–49.

<sup>275</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Deut. 4:44.

<sup>276</sup> From <http://biblehub.com/commentaries/deuteronomy/4-44.htm> accessed May 11, 2015.

<sup>277</sup> From <http://biblehub.com/commentaries/deuteronomy/4-44.htm> accessed May 11, 2015.

<sup>278</sup> From [http://archive.org/stream/bibleinmoderneng00fent/bibleinmoderneng00fent\\_djvu.txt](http://archive.org/stream/bibleinmoderneng00fent/bibleinmoderneng00fent_djvu.txt) accessed April 10, 2015.

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 Exegetical Studies in  
Deuteronomy

## Addendum

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

### Why Deuteronomy 4 is in the Word of God

1. Moses completes his first sermon in this chapter.
2. Moses takes several examples of God's interaction with the people of Israel and how He has been with them.
3. Moses explains *why* idolatry is not acceptable to God.
4. Moses explains why this generation before him are unique in the history of mankind (they witnessed great signs of God and heard His voice).
5. Moses describes what will happen to the descendants of these Israelites in the future. He describes the 5<sup>th</sup> Stage of National discipline.
6. Portions of this chapter give internal proofs that Moses wrote Deuteronomy.

Like all chapters of the Bible, this is essential.

[Chapter Outline](#)
[Charts, Graphics and Short Doctrines](#)

There are a great many things to be studied in the book of Deuteronomy; here are a few of the studies that we embarked on and learned from.

### What We Learn from Deuteronomy 4

1. We studied Deuteronomy and the Suzerain treaties.
2. We distinguished between statutes and ordinances (judicial decisions).
3. We find that it is reasonable and logical to assume that this was part of a sermon written and delivered by Moses; and there is no reason to think that anyone wrote this hundreds of years later.
4. We studied how to choose a good church.
5. We studied the ancient law codes and the code of Hammurabi and its relationship to Moses.
6. We studied the Fear of the Lord.
7. We studied the Ten Commandments.
8. We had many contemporary applications: presidents who looked to change the United States Constitution; President Obama making illegal aliens legal; and the current misinterpretation of history.
9. We studied several doctrines of Idolatry.
10. We studied the categories of reasons why Moses is not going into the land.
11. We studied the exclusivity of the God of Israel.
12. We studied two nations under God: Israel and the United States.
13. We studied the historic insertion of chapter and verse divisions.
14. We studied the differences between the introductions to the first and second sermons of Moses.

[Chapter Outline](#)
[Charts, Graphics 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 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

## Josephus' History of this Time Period

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.

4. Accordingly, I shall now first describe this form of government which was agreeable to the dignity and virtue of Moses; and shall thereby inform those that read these Antiquities, what our original settlements were, and shall then proceed to the remaining histories. Now those settlements are all still in writing, as he left them; and we shall add nothing by way of ornament, nor any thing besides what Moses left us; only we shall so far innovate, as to digest the several kinds of laws into a regular system; for they were by him left in writing as they were accidentally scattered in their delivery, and as he upon inquiry had learned them of God. On which account I have thought it necessary to premise this observation beforehand, lest any of my own countrymen should blame me, as having been guilty of an offense herein. Now part of our constitution will include the laws that belong to our political state. As for those laws which Moses left concerning our common conversation and intercourse one with another, I have reserved that for a discourse concerning our manner of life, and the occasions of those laws; which I propose to myself, with God's assistance, to write, after I have finished the work I am now upon.

5. When you have possessed yourselves of the land of Canaan, and have leisure to enjoy the good things of it, and when you have afterward determined to build cities, if you will do what is pleasing to God, you will have a secure state of happiness. Let there be then one city of the land of Canaan, and this situate in the most agreeable place for its goodness, and very eminent in itself, and let it be that which God shall choose for himself by prophetic revelation. Let there also be one temple therein, and one altar, not reared of hewn stones, but of such as you gather together at random; which stones, when they are whited over with mortar, will have a handsome appearance, and be beautiful to the sight. Let the ascent to it be not by steps (16) but by an acclivity of raised earth. And let there be neither an altar nor a temple in any other city; for God is but one, and the nation of the Hebrews is but one.

### Josephus' History of this Time Period

6. He that blasphemeth God, let him be stoned; and let him hang upon a tree all that day, and then let him be buried in an ignominious and obscure manner.

7. Let those that live as remote as the bounds of the land which the Hebrews shall possess, come to that city where the temple shall be, and this three times in a year, that they may give thanks to God for his former benefits, and may entreat him for those they shall want hereafter; and let them, by this means, maintain a friendly correspondence with one another by such meetings and feastings together, for it is a good thing for those that are of the same stock, and under the same institution of laws, not to be unacquainted with each other; which acquaintance will be maintained by thus conversing together, and by seeing and talking with one another, and so renewing the memorials of this union; for if they do not thus converse together continually, they will appear like mere strangers to one another.

8. Let there be taken out of your fruits a tenth, besides that which you have allotted to give to the priests and Levites. This you may indeed sell in the country, but it is to be used in those feasts and sacrifices that are to be celebrated in the holy city; for it is fit that you should enjoy those fruits of the earth which God gives you to possess, so as may be to the honor of the donor.

9. You are not to offer sacrifices out of the hire of a woman who is a harlot (17) for the Deity is not pleased with any thing that arises from such abuses of nature; of which sort none can be worse than this prostitution of the body. In like manner no one may take the price of the covering of a bitch, either of one that is used in hunting, or in keeping of sheep, and thence sacrifice to God.

10. Let no one blaspheme those gods which other cities esteem such; (18) nor may any one steal what belongs to strange temples, nor take away the gifts that are dedicated to any god.

11. Let not any one of you wear a garment made of woolen and linen, for that is appointed to be for the priests alone.

12. When the multitude are assembled together unto the holy city for sacrificing every seventh year, at the feast of tabernacles, let the high priest stand upon a high desk, whence he may be heard, and let him read the laws to all the people; and let neither the women nor the children be hindered from hearing, no, nor the servants neither; for it is a good thing that those laws should be engraven in their souls, and preserved in their memories, that so it may not be possible to blot them out; for by this means they will not be guilty of sin, when they cannot plead ignorance of what the laws have enjoined them. The laws also will have a greater authority among them, as foretelling what they will suffer if they break them; and imprinting in their souls by this hearing what they command them to do, that so there may always be within their minds that intention of the laws which they have despised and broken, and have thereby been the causes of their own mischief. Let the children also learn the laws, as the first thing they are taught, which will be the best thing they can be taught, and will be the cause of their future felicity.

13. Let every one commemorate before God the benefits which he bestowed upon them at their deliverance out of the land of Egypt, and this twice every day, both when the day begins and when the hour of sleep comes on, gratitude being in its own nature a just thing, and serving not only by way of return for past, but also by way of invitation of future favors. They are also to inscribe the principal blessings they have received from God upon their doors, and show the same remembrance of them upon their arms; as also they are to bear on their forehead and their arm those wonders which declare the power of God, and his good-will towards them, that God's readiness to bless them may appear every where conspicuous about them. (19)

14. Let there be seven men to judge in every city, (20) and these such as have been before most zealous in the exercise of virtue and righteousness. Let every judge have two officers allotted him out of the tribe of Levi. Let those that are chosen to judge in the several cities be had in great honor; and let none be permitted to revile any others when these are present, nor to carry themselves in an insolent manner to them; it being natural that

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reverence towards those in high offices among men should procure men's fear and reverence towards God. Let those that judge be permitted to determine according as they think to be right, unless any one can show that they have taken bribes, to the perversion of justice, or can allege any other accusation against them, whereby it may appear that they have passed an unjust sentence; for it is not fit that causes should be openly determined out of regard to gain, or to the dignity of the suitors, but that the judges should esteem what is right before all other things, otherwise God will by that means be despised, and esteemed inferior to those, the dread of whose power has occasioned the unjust sentence; for justice is the power of God. He therefore that gratifies those in great dignity, supposes them more potent than God himself. But if these judges be unable to give a just sentence about the causes that come before them, (which case is not unfrequent in human affairs,) let them send the cause undetermined to the holy city, and there let the high priest, the prophet, and the sanhedrim, determine as it shall seem good to them.

15. But let not a single witness be credited, but three, or two at the least, and those such whose testimony is confirmed by their good lives. But let not the testimony of women be admitted, on account of the levity and boldness of their sex (21) Nor let servants be admitted to give testimony, on account of the ignobility of their soul; since it is probable that they may not speak truth, either out of hope of gain, or fear of punishment. But if any one be believed to have borne false witness, let him, when he is convicted, suffer all the very same punishments which he against whom he bore witness was to have suffered.

16. If a murder be committed in any place, and he that did it be not found, nor is there any suspicion upon one as if he had hated the man, and so had killed him, let there be a very diligent inquiry made after the man, and rewards proposed to any one who will discover him; but if still no information can be procured, let the magistrates and senate of those cities that lie near the place in which the murder was committed, assemble together, and measure the distance from the place where the dead body lies; then let the magistrates of the nearest city thereto purchase a heifer, and bring it to a valley, and to a place therein where there is no land ploughed or trees planted, and let them cut the sinews of the heifer; then the priests and Levites, and the senate of that city, shall take water and wash their hands over the head of the heifer; and they shall openly declare that their hands are innocent of this murder, and that they have neither done it themselves, nor been assisting to any that did it. They shall also beseech God to be merciful to them, that no such horrid act may any more be done in that land.

17. Aristocracy, and the way of living under it, is the best constitution: and may you never have any inclination to any other form of government; and may you always love that form, and have the laws for your governors, and govern all your actions according to them; for you need no supreme governor but God. But if you shall desire a king, let him be one of your own nation; let him be always careful of justice and other virtues perpetually; let him submit to the laws, and esteem God's commands to be his highest wisdom; but let him do nothing without the high priest and the votes of the senators: let him not have a great number of wives, nor pursue after abundance of riches, nor a multitude of horses, whereby he may grow too proud to submit to the laws. And if he affect any such things, let him be restrained, lest he become so potent that his state be inconsistent with your welfare.

18. Let it not be esteemed lawful to remove boundaries, neither our own, nor of those with whom we are at peace. Have a care you do not take those landmarks away which are, as it were, a divine and unshaken limitation of rights made by God himself, to last for ever; since this going beyond limits, and gaining ground upon others, is the occasion of wars and seditions; for those that remove boundaries are not far off an attempt to subvert the laws.

19. He that plants a piece of land, the trees of which produce fruits before the fourth year, is not to bring thence any first-fruits to God, nor is he to make use of that fruit himself, for it is not produced in its proper season; for when nature has a force put upon her at an unseasonable time, the fruit is not proper for God, nor for the master's use; but let the owner gather all that is grown on the fourth year, for then it is in its proper season. And let him that has gathered it carry it to the holy city, and spend that, together with the tithe of his other fruits, in

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feasting with his friends, with the orphans, and the widows. But on the fifth year the fruit is his own, and he may use it as he pleases.

20. You are not to sow with seed a piece of land which is planted with vines, for it is enough that it supply nourishment to that plant, and be not harassed by ploughing also. You are to plough your land with oxen, and not to oblige other animals to come under the same yoke with them; but to till your land with those beasts that are of the same kind with each other. The seeds are also to be pure, and without mixture, and not to be compounded of two or three sorts, since nature does not rejoice in the union of things that are not in their own nature alike; nor are you to permit beasts of different kinds to gender together, for there is reason to fear that this unnatural abuse may extend from beasts of different kinds to men, though it takes its first rise from evil practices about such smaller things. Nor is any thing to be allowed, by imitation whereof any degree of subversion may creep into the constitution. Nor do the laws neglect small matters, but provide that even those may be managed after an unblamable manner.

21. Let not those that reap, and gather in the corn that is reaped, gather in the gleanings also; but let them rather leave some handfuls for those that are in want of the necessities of life, that it may be a support and a supply to them, in order to their subsistence. In like manner when they gather their grapes, let them leave some smaller bunches for the poor, and let them pass over some of the fruits of the olive-trees, when they gather them, and leave them to be partaken of by those that have none of their own; for the advantage arising from the exact collection of all, will not be so considerable to the owners as will arise from the gratitude of the poor. And God will provide that the land shall more willingly produce what shall be for the nourishment of its fruits, in case you do not merely take care of your own advantage, but have regard to the support of others also. Nor are you to muzzle the mouths of the oxen when they tread the ears of corn in the thrashing-floor; for it is not just to restrain our fellow-laboring animals, and those that work in order to its production, of this fruit of their labors. Nor are you to prohibit those that pass by at the time when your fruits are ripe to touch them, but to give them leave to fill themselves full of what you have; and this whether they be of your own country or strangers, - as being glad of the opportunity of giving them some part of your fruits when they are ripe; but let it not be esteemed lawful for them to carry any away. Nor let those that gather the grapes, and carry them to the wine-presses, restrain those whom they meet from eating of them; for it is unjust, out of envy, to hinder those that desire it, to partake of the good things that come into the world according to God's will, and this while the season is at the height, and is hastening away as it pleases God. Nay, if some, out of bashfulness, are unwilling to touch these fruits, let them be encouraged to take of them (I mean, those that are Israelites) as if they were themselves the owners and lords, on account of the kindred there is between them. Nay, let them desire men that come from other countries, to partake of these tokens of friendship which God has given in their proper season; for that is not to be deemed as idly spent, which any one out of kindness communicates to another, since God bestows plenty of good things on men, not only for themselves to reap the advantage, but also to give to others in a way of generosity; and he is desirous, by this means, to make known to others his peculiar kindness to the people of Israel, and how freely he communicates happiness to them, while they abundantly communicate out of their great superfluities to even these foreigners also. But for him that acts contrary to this law, let him be beaten with forty stripes save one (22) by the public executioner; let him undergo this punishment, which is a most ignominious one for a free-man, and this because he was such a slave to gain as to lay a blot upon his dignity; for it is proper for you who have had the experience of the afflictions in Egypt, and of those in the wilderness, to make provision for those that are in the like circumstances; and while you have now obtained plenty yourselves, through the mercy and providence of God, to distribute of the same plenty, by the like sympathy, to such as stand in need of it.

22. Besides those two tithes, which I have already said you are to pay every year, the one for the Levites, the other for the festivals, you are to bring every third year a third tithe to be distributed to those that want; (23) to women also that are widows, and to children that are orphans. But as to the ripe fruits, let them carry that which is ripe first of all into the temple; and when they have blessed God for that land which bare them, and which he had given them for a possession, when they have also offered those sacrifices which the law has commanded them to bring, let them give the first-fruits to the priests. But when any one hath done this, and hath brought the

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tithe of all that he hath, together with those first-fruits that are for the Levites, and for the festivals, and when he is about to go home, let him stand before the holy house, and return thanks to God, that he hath delivered them from the injurious treatment they had in Egypt, and hath given them a good land, and a large, and lets them enjoy the fruits thereof; and when he hath openly testified that he hath fully paid the tithes [and other dues] according to the laws of Moses, let him entreat God that he will be ever merciful and gracious to him, and continue so to be to all the Hebrews, both by preserving the good things which he hath already given them, and by adding what it is still in his power to bestow upon them.

23. Let the Hebrews marry, at the age fit for it, virgins that are free, and born of good parents. And he that does not marry a virgin, let him not corrupt another man's wife, and marry her, nor grieve her former husband. Nor let free men marry slaves, although their affections should strongly bias any of them so to do; for it is decent, and for the dignity of the persons themselves, to govern those their affections. And further, no one ought to marry a harlot, whose matrimonial oblations, arising from the prostitution of her body, God will not receive; for by these means the dispositions of the children will be liberal and virtuous; I mean, when they are not born of base parents, and of the lustful conjunction of such as marry women that are not free. If any one has been espoused to a woman as to a virgin, and does not afterward find her so to be, let him bring his action, and accuse her, and let him make use of such indications (24) to prove his accusation as he is furnished withal; and let the father or the brother of the damsel, or some one that is after them nearest of kin to her, defend her. If the damsel obtain a sentence in her favor, that she had not been guilty, let her live with her husband that accused her; and let him not have any further power at all to put her away, unless she give him very great occasions of suspicion, and such as can be no way contradicted. But for him that brings an accusation and calumny against his wife in an impudent and rash manner, let him be punished by receiving forty stripes save one, and let him pay fifty shekels to her father: but if the damsel be convicted, as having been corrupted, and is one of the common people, let her be stoned, because she did not preserve her virginity till she were lawfully married; but if she were the daughter of a priest, let her be burnt alive. If any one has two wives, and if he greatly respect and be kind to one of them, either out of his affection to her, or for her beauty, or for some other reason, while the other is of less esteem with him; and if the son of her that is beloved be the younger by birth than another born of the other wife, but endeavors to obtain the right of primogeniture from his father's kindness to his mother, and would thereby obtain a double portion of his father's substance, for that double portion is what I have allotted him in the laws, - let not this be permitted; for it is unjust that he who is the elder by birth should be deprived of what is due to him, on the father's disposition of his estate, because his mother was not equally regarded by him. He that hath corrupted a damsel espoused to another man, in case he had her consent, let both him and her be put to death, for they are both equally guilty; the man, because he persuaded the woman willingly to submit to a most impure action, and to prefer it to lawful wedlock; the woman, because she was persuaded to yield herself to be corrupted, either for pleasure or for gain. However, if a man light on a woman when she is alone, and forces her, where nobody was present to come to her assistance, let him only be put to death. Let him that hath corrupted a virgin not yet espoused marry her; but if the father of the damsel be not willing that she should be his wife, let him pay fifty shekels as the price of her prostitution. He that desires to be divorced from his wife for any cause (25) whatsoever, (and many such causes happen among men,) let him in writing give assurance that he will never use her as his wife any more; for by this means she may be at liberty to marry another husband, although before this bill of divorce be given, she is not to be permitted so to do: but if she be misused by him also, or if, when he is dead, her first husband would marry her again, it shall not be lawful for her to return to him. If a woman's husband die, and leave her without children, let his brother marry her, and let him call the son that is born to him by his brother's name, and educate him as the heir of his inheritance, for this procedure will be for the benefit of the public, because thereby families will not fail, and the estate will continue among the kindred; and this will be for the solace of wives under their affliction, that they are to be married to the next relation of their former husbands. But if the brother will not marry her, let the woman come before the senate, and protest openly that this brother will not admit her for his wife, but will injure the memory of his deceased brother, while she is willing to continue in the family, and to hear him children. And when the senate have inquired of him for what reason it is that he is averse to this marriage, whether he gives a bad or a good reason, the matter must come to this issue, That the woman shall loose the sandals of the brother, and shall spit in his face, and say, He deserves this reproachful treatment from her, as having injured

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the memory of the deceased. And then let him go away out of the senate, and bear this reproach upon him all his life long; and let her marry to whom she pleases, of such as seek her in marriage. But now, if any man take captive, either a virgin, or one that hath been married, (26) and has a mind to marry her, let him not be allowed to bring her to bed to him, or to live with her as his wife, before she hath her head shaven, and hath put on her mourning habit, and lamented her relations and friends that were slain in the battle, that by this means she may give vent to her sorrow for them, and after that may betake herself to feasting and matrimony; for it is good for him that takes a woman, in order to have children by her, to be complaisant to her inclinations, and not merely to pursue his own pleasure, while he hath no regard to what is agreeable to her. But when thirty days are past, as the time of mourning, for so many are sufficient to prudent persons for lamenting the dearest friends, then let them proceed to the marriage; but in case when he hath satisfied his lust, he be too proud to retain her for his wife, let him not have it in his power to make her a slave, but let her go away whither she pleases, and have that privilege of a free woman.

24. As to those young men that despise their parents, and do not pay them honor, but offer them affronts, either because they are ashamed of them or think themselves wiser than they, - in the first place, let their parents admonish them in words, (for they are by nature of authority sufficient for becoming their judges,) and let them say thus to them: - That they cohabited together, not for the sake of pleasure, nor for the augmentation of their riches, by joining both their stocks together, but that they might have children to take care of them in their old age, and might by them have what they then should want. And say further to him, "That when thou wast born, we took thee up with gladness, and gave God the greatest thanks for thee, and brought thee up with great care, and spared for nothing that appeared useful for thy preservation, and for thy instruction in what was most excellent. And now, since it is reasonable to forgive the sins of those that are young, let it suffice thee to have given so many indications Of thy contempt of us; reform thyself, and act more wisely for the time to come; considering that God is displeased with those that are insolent towards their parents, because he is himself the Father of the whole race of mankind, and seems to bear part of that dishonor which falls upon those that have the same name, when they do not meet with dire returns from their children. And on such the law inflicts inexorable punishment; of which punishment mayst thou never have the experience." Now if the insolence of young men be thus cured, let them escape the reproach which their former errors deserved; for by this means the lawgiver will appear to be good, and parents happy, while they never behold either a son or a daughter brought to punishment. But if it happen that these words and instructions, conveyed by them in order to reclaim the man, appear to be useless, then the offender renders the laws implacable enemies to the insolence he has offered his parents; let him therefore be brought forth (27) by these very parents out of the city, with a multitude following him, and there let him be stoned; and when he has continued there for one whole day, that all the people may see him, let him be buried in the night. And thus it is that we bury all whom the laws condemn to die, upon any account whatsoever. Let our enemies that fall in battle be also buried; nor let any one dead body lie above the ground, or suffer a punishment beyond what justice requires.

25. Let no one lend to any one of the Hebrews upon usury, neither usury of what is eaten or what is drunken, for it is not just to make advantage of the misfortunes of one of thy own countrymen; but when thou hast been assistant to his necessities, think it thy gain if thou obtainest their gratitude to thee; and withal that reward which will come to thee from God, for thy humanity towards him.

26. Those who have borrowed either silver or any sort of fruits, whether dry or wet, (I mean this, when the Jewish affairs shall, by the blessing of God, be to their own mind,) let the borrowers bring them again, and restore them with pleasure to those who lent them, laying them up, as it were, in their own treasuries, and justly expecting to receive them thence, if they shall want them again. But if they be without shame, and do not restore it, let not the lender go to the borrower's house, and take a pledge himself, before judgment be given concerning it; but let him require the pledge, and let the debtor bring it of himself, without the least opposition to him that comes upon him under the protection of the law. And if he that gave the pledge be rich, let the creditor retain it till what he lent be paid him again; but if he be poor, let him that takes it return it before the going down of the sun, especially if the pledge be a garment, that the debtor may have it for a covering in his sleep, God himself naturally showing mercy to the poor. It is also not lawful to take a millstone, nor any utensil thereto belonging,

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for a pledge, that the debtor, may not be deprived of instruments to get their food withal, and lest they be undone by their necessity.

27. Let death be the punishment for stealing a man; but he that hath purloined gold or silver, let him pay double. If any one kill a man that is stealing something out of his house, let him be esteemed guiltless, although the man were only breaking in at the wall. Let him that hath stolen cattle pay fourfold what is lost, excepting the case of an ox, for which let the thief pay fivefold. Let him that is so poor that he cannot pay what mulet is laid upon him, be his servant to whom he was adjudged to pay it.

28. If any one be sold to one of his own nation, let him serve him six years, and on the seventh let him go free. But if he have a son by a woman servant in his purchaser's house, and if, on account of his good-will to his master, and his natural affection to his wife and children, he will be his servant still, let him be set free only at the coming of the year of jubilee, which is the fiftieth year, and let him then take away with him his children and wife, and let them be free also.

29. If any one find gold or silver on the road, let him inquire after him that lost it, and make proclamation of the place where he found it, and then restore it to him again, as not thinking it right to make his own profit by the loss of another. And the same rule is to be observed in cattle found to have wandered away into a lonely place. If the owner be not presently discovered, let him that is the finder keep it with himself, and appeal to God that he has not purloined what belongs to another.

30. It is not lawful to pass by any beast that is in distress, when in a storm it is fallen down in the mire, but to endeavor to preserve it, as having a sympathy with it in its pain.

31. It is also a duty to show the roads to those who do not know them, and not to esteem it a matter for sport, when we hinder others' advantages, by setting them in a wrong way.

32. In like manner, let no one revile a person blind or dumb.

33. If men strive together, and there be no instrument of iron, let him that is smitten be avenged immediately, by inflicting the same punishment on him that smote him: but if when he is carried home he lie sick many days, and then die, let him that smote him not escape punishment; but if he that is smitten escape death, and yet be at great expense for his cure, the smiter shall pay for all that has been expended during the time of his sickness, and for all that he has paid the physician. He that kicks a woman with child, so that the woman miscarry, (28) let him pay a fine in money, as the judges shall determine, as having diminished the multitude by the destruction of what was in her womb; and let money also be given the woman's husband by him that kicked her; but if she die of the stroke, let him also be put to death, the law judging it equitable that life should go for life.

34. Let no one of the Israelites keep any poison (29) that may cause death, or any other harm; but if he be caught with it, let him be put to death, and suffer the very same mischief that he would have brought upon them for whom the poison was prepared.

35. He that maimeth any one, let him undergo the like himself, and be deprived of the same member of which he hath deprived the other, unless he that is maimed will accept of money instead of it (30) for the law makes the sufferer the judge of the value of what he hath suffered, and permits him to estimate it, unless he will be more severe.

36. Let him that is the owner of an ox which pusheth with his horn, kill him: but if he pushes and gores any one in the thrashing-floor, let him be put to death by stoning, and let him not be thought fit for food: but if his owner be convicted as having known what his nature was, and hath not kept him up, let him also be put to death, as being the occasion of the ox's having killed a man. But if the ox have killed a man-servant, or a maid-servant, let him be stoned; and let the owner of the ox pay thirty shekels (31) to the master of him that was slain; but if

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it be an ox that is thus smitten and killed, let both the oxen, that which smote the other and that which was killed, be sold, and let the owners of them divide their price between them.

37. Let those that dig a well or a pit be careful to lay planks over them, and so keep them shut up, not in order to hinder any persons from drawing water, but that there may be no danger of falling into them. But if any one's beast fall into such a well or pit thus digged, and not shut up, and perish, let the owner pay its price to the owner of the beast. Let there be a battlement round the tops of your houses instead of a wall, that may prevent any persons from rolling down and perishing.

38. Let him that has received any thing in trust for another, take care to keep it as a sacred and divine thing; and let no one invent any contrivance whereby to deprive him that hath intrusted it with him of the same, and this whether he be a man or a woman; no, not although he or she were to gain an immense sum of gold, and this where he cannot be convicted of it by any body; for it is fit that a man's own conscience, which knows what he hath, should in all cases oblige him to do well. Let this conscience be his witness, and make him always act so as may procure him commendation from others; but let him chiefly have regard to God, from whom no wicked man can lie concealed: but if he in whom the trust was reposed, without any deceit of his own, lose what he was intrusted withal, let him come before the seven judges, and swear by God that nothing hath been lost willingly, or with a wicked intention, and that he hath not made use of any part thereof, and so let him depart without blame; but if he hath made use of the least part of what was committed to him, and it be lost, let him be condemned to repay all that he had received. After the same manner as in these trusts it is to be, if any one defraud those that undergo bodily labor for him. And let it be always remembered, that we are not to defraud a poor man of his wages, as being sensible that God has allotted these wages to him instead of land and other possessions; nay, this payment is not at all to be delayed, but to be made that very day, since God is not willing to deprive the laborer of the immediate use of what he hath labored for.

39. You are not to punish children for the faults of their parents, but on account of their own virtue rather to vouchsafe them commiseration, because they were born of wicked parents, than hatred, because they were born of bad ones. Nor indeed ought we to impute the sin of children to their fathers, while young persons indulge themselves in many practices different from what they have been instructed in, and this by their proud refusal of such instruction.

40. Let those that have made themselves eunuchs be had in detestation; and do you avoid any conversation with them who have deprived themselves of their manhood, and of that fruit of generation which God has given to men for the increase of their kind: let such be driven away, as if they had killed their children, since they beforehand have lost what should procure them; for evident it is, that while their soul is become effeminate, they have withal transfused that effeminacy to their body also. In like manner do you treat all that is of a monstrous nature when it is looked on; nor is it lawful to geld men or any other animals. (32)

41. Let this be the constitution of your political laws in time of peace, and God will be so merciful as to preserve this excellent settlement free from disturbance: and may that time never come which may innovate any thing, and change it for the contrary. But since it must needs happen that mankind fall into troubles and dangers, either undesignedly or intentionally, come let us make a few constitutions concerning them, that so being apprised beforehand what ought to be done, you may have salutary counsels ready when you want them, and may not then be obliged to go to seek what is to be done, and so be unprovided, and fall into dangerous circumstances. May you be a laborious people, and exercise your souls in virtuous actions, and thereby possess and inherit the land without wars; while neither any foreigners make war upon it, and so afflict you, nor any internal sedition seize upon it, whereby you may do things that are contrary to your fathers, and so lose the laws which they have established. And may you continue in the observation of those laws which God hath approved of, and hath delivered to you. Let all sort of warlike operations, whether they befall you now in your own time, or hereafter in the times of your posterity, be done out of your own borders: but when you are about to go to war, send embassages and heralds to those who are your voluntary enemies, for it is a right thing to make use of words to them before you come to your weapons of war; and assure them thereby, that although you have

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a numerous army, with horses and weapons, and, above these, a God merciful to you, and ready to assist you, you do however desire them not to compel you to fight against them, nor to take from them what they have, which will indeed be our gain, but what they will have no reason to wish we should take to ourselves. And if they hearken to you, it will be proper for you to keep peace with them; but if they trust in their own strength, as superior to yours, and will not do you justice, lead your army against them, making use of God as your supreme Commander, but ordaining for a lieutenant under him one that is of the greatest courage among you; for these different commanders, besides their being an obstacle to actions that are to be done on the sudden, are a disadvantage to those that make use of them. Lead an army pure, and of chosen men, composed of all such as have extraordinary strength of body and hardiness of soul; but do you send away the timorous part, lest they run away in the time of action, and so afford an advantage to your enemies. Do you also give leave to those that have lately built them houses, and have not yet lived in them a year's time; and to those that have planted them vineyards, and have not yet been partakers of their fruits, - to continue in their own country; as well as those also who have betrothed, or lately married them wives, lest they have such an affection for these things that they be too sparing of their lives, and, by reserving themselves for these enjoyments, they become voluntary cowards, on account of their wives.

42. When you have pitched your camp, take care that you do nothing that is cruel. And when you are engaged in a siege; and want timber for the making of warlike engines, do not you render the land naked by cutting down trees that bear fruit, but spare them, as considering that they were made for the benefit of men; and that if they could speak, they would have a just plea against you, because, though they are not occasions of the war, they are unjustly treated, and suffer in it, and would, if they were able, remove themselves into another land. When you have beaten your enemies in battle, slay those that have fought against you; but preserve the others alive, that they may pay you tribute, excepting the nation of the Canaanites; for as to that people, you must entirely destroy them.

43. Take care, especially in your battles, that no woman use the habit of a man, nor man the garment of a woman.

44. This was the form of political government which was left us by Moses. Moreover, he had already delivered laws in writing (33) in the fortieth year [after they came out of Egypt], concerning which we will discourse in another book. But now on the following days (for he called them to assemble continually) he delivered blessings to them, and curses upon those that should not live according to the laws, but should transgress the duties that were determined for them to observe. After this, he read to them a poetic song, which was composed in hexameter verse, and left it to them in the holy book: it contained a prediction of what was to come to pass afterward; agreeably whereto all things have happened all along, and do still happen to us; and wherein he has not at all deviated from the truth. Accordingly, he delivered these books to the priest, (34) with the ark; into which he also put the ten commandments, written on two tables. He delivered to them the tabernacle also, and exhorted the people, that when they had conquered the land, and were settled in it, they should not forget the injuries of the Amalekites, but make war against them, and inflict punishment upon them for what mischief they did them when they were in the wilderness; and that when they had got possession of the land of the Canaanites, and when they had destroyed the whole multitude of its inhabitants, as they ought to do, they should erect an altar that should face the rising sun, not far from the city of Shechem, between the two mountains, that of Gerizzim, situate on the right hand, and that called Ebal, on the left; and that the army should be so divided, that six tribes should stand upon each of the two mountains, and with them the Levites and the priests. And that first, those that were upon Mount Gerizzim should pray for the best blessings upon those who were diligent about the worship of God, and the observation of his laws, and who did not reject what Moses had said to them; while the other wished them all manner of happiness also; and when these last put up the like prayers, the former praised them. After this, curses were denounced upon those that should transgress those laws, they, answering one another alternately, by way of confirmation of what had been said. Moses also wrote their blessings and their curses, that they might learn them so thoroughly, that they might never be forgotten by length of time. And when he was ready to die, he wrote these blessings and curses upon the altar, on each side of it; where he says also the people stood, and then sacrificed and offered burnt-offerings, though after

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that day they never offered upon it any other sacrifice, for it was not lawful so to do. These are the constitutions of Moses; and the Hebrew nation still live according to them.

45. On the next day, Moses called the people together, with the women and children, to a congregation, so as the very slaves were present also, that they might engage themselves to the observation of these laws by oath; and that, duly considering the meaning of God in them, they might not, either for favor of their kindred, or out of fear of any one, or indeed for any motive whatsoever, think any thing ought to be preferred to these laws, and so might transgress them. That in case any one of their own blood, or any city, should attempt to confound or dissolve their constitution of government, they should take vengeance upon them, both all in general, and each person in particular; and when they had conquered them, should overturn their city to the very foundations, and, if possible, should not leave the least footsteps of such madness: but that if they were not able to take such vengeance, they should still demonstrate that what was done was contrary to their wills. So the multitude bound themselves by oath so to do.

46. Moses taught them also by what means their sacrifices might be the most acceptable to God; and how they should go forth to war, making use of the stones (in the high priest's breastplate) for their direction, (35) as I have before signified. Joshua also prophesied while Moses was present. And when Moses had recapitulated whatsoever he had done for the preservation of the people, both in their wars and in peace, and had composed them a body of laws, and procured them an excellent form of government, he foretold, as God had declared to him "That if they transgressed that institution for the worship of God, they should experience the following miseries: - Their land should be full of weapons of war from their enemies, and their cities should be overthrown, and their temple should be burnt that they should be sold for slaves, to such men as would have no pity on them in their afflictions; that they would then repent, when that repentance would no way profit them under their sufferings. "Yet," said he, "will that God who founded your nation, restore your cities to your citizens, with their temple also; and you shall lose these advantages not once only, but often."

47. NOW when Moses had encouraged Joshua to lead out the army against the Canaanites, by telling him that God would assist him in all his undertakings, and had blessed the whole multitude, he said, "Since I am going to my forefathers, and God has determined that this should be the day of my departure to them, I return him thanks while I am still alive and present with you, for that providence he hath exercised over you, which hath not only delivered us from the miseries we lay under, but hath bestowed a state of prosperity upon us; as also, that he hath assisted me in the pains I took, and in all the contrivances I had in my care about you, in order to better your condition, and hath on all occasions showed himself favorable to us; or rather he it was who first conducted our affairs, and brought them to a happy conclusion, by making use of me as a vicarious general under him, and as a minister in those matters wherein he was willing to do you good: on which account I think it proper to bless that Divine Power which will take care of you for the time to come, and this in order to repay that debt which I owe him, and to leave behind me a memorial that we are obliged to worship and honor him, and to keep those laws which are the most excellent gift of all those he hath already bestowed upon us, or which, if he continue favorable to us, he will bestow upon us hereafter. Certainly a human legislator is a terrible enemy when his laws are affronted, and are made to no purpose. And may you never experience that displeasure of God which will be the consequence of the neglect of these his laws, which he, who is your Creator, hath given you."

48. When Moses had spoken thus at the end of his life, and had foretold what would befall to every one of their tribes (36) afterward, with the addition of a blessing to them, the multitude fell into tears, insomuch that even the women, by beating their breasts, made manifest the deep concern they had when he was about to die. The children also lamented still more, as not able to contain their grief; and thereby declared, that even at their age they were sensible of his virtue and mighty deeds; and truly there seemed to be a strife betwixt the young and the old who should most grieve for him. The old grieved because they knew what a careful protector they were to be deprived of, and so lamented their future state; but the young grieved, not only for that, but also because it so happened that they were to be left by him before they had well tasted of his virtue. Now one may make a guess at the excess of this sorrow and lamentation of the multitude, from what happened to the legislator

## Josephus' History of this Time Period

himself; for although he was always persuaded that he ought not to be cast down at the approach of death, since the undergoing it was agreeable to the will of God and the law of nature, yet what the people did so overbore him, that he wept himself. Now as he went thence to the place where he was to vanish out of their sight, they all followed after him weeping; but Moses beckoned with his hand to those that were remote from him, and bade them stay behind in quiet, while he exhorted those that were near to him that they would not render his departure so lamentable. Whereupon they thought they ought to grant him that favor, to let him depart according as he himself desired; so they restrained themselves, though weeping still towards one another. All those who accompanied him were the senate, and Eleazar the high priest, and Joshua their commander. Now as soon as they were come to the mountain called Abarim, (which is a very high mountain, situate over against Jericho, and one that affords, to such as are upon it, a prospect of the greatest part of the excellent land of Canaan,) he dismissed the senate; and as he was going to embrace Eleazar and Joshua, and was still discoursing with them, a cloud stood over him on the sudden, and he disappeared in a certain valley, although he wrote in the holy books that he died, which was done out of fear, lest they should venture to say that, because of his extraordinary virtue, he went to God.

49. Now Moses lived in all one hundred and twenty years; a third part of which time, abating one month, he was the people's ruler; and he died on the last month of the year, which is called by the Macedonians Dystus, but by us Adar, on the first day of the month. He was one that exceeded all men that ever were in understanding, and made the best use of what that understanding suggested to him. He had a very graceful way of speaking and addressing himself to the multitude; and as to his other qualifications, he had such a full command of his passions, as if he hardly had any such in his soul, and only knew them by their names, as rather perceiving them in other men than in himself. He was also such a general of an army as is seldom seen, as well as such a prophet as was never known, and this to such a degree, that whatsoever he pronounced, you would think you heard the voice of God himself. So the people mourned for him thirty days: nor did ever any grief so deeply affect the Hebrews as did this upon the death of Moses: nor were those that had experienced his conduct the only persons that desired him, but those also that perused the laws he left behind him had a strong desire after him, and by them gathered the extraordinary virtue he was master of. And this shall suffice for the declaration of the manner of the death of Moses.

(15) Josephus here, in this one sentence, sums up his notion of Moses's very long and very serious exhortations in the book of Deuteronomy; and his words are so true, and of such importance, that they deserve to be had in constant remembrance.

(16) This law, both here and Exodus 20:25, 26, of not going up to God's altar by ladder-steps, but on an acclivity, seems not to have belonged to the altar of the tabernacle, which was in all but three cubits high, Exodus 27:4; nor to that of Ezekiel, which was expressly to be gone up to by steps, ch. 43:17; but rather to occasional altars of any considerable altitude and largeness; as also probably to Solomon's altar, to which it is here applied by Josephus, as well as to that in Zorobabel's and Herod's temple, which were, I think, all ten cubits high. See 2 Chronicles 4:1, and Antiq. B. VIII. ch. 3. sect. 7. The reason why these temples, and these only, were to have this ascent on an acclivity, and not by steps, is obvious, that before the invention of stairs, such as we now use, decency could not be otherwise provided for in the loose garments which the priests wore, as the law required. See Lamy of the Tabernacle and Temple, p. 444.

(17) The hire of public or secret harlots was given to Venus in Syria, as Lucian informs us, p. 878; and against some such vile practice of the old idolaters this law seems to have been made.

(18) The Apostolical Constitutions, B. II. ch. 26. sect. 31, expound this law of Moses, Exodus 22. 28, "Thou shalt not revile or blaspheme the gods," or magistrates, which is a much more probable exposition than this of Josephus, of heathen gillies, as here, and against Apion, B. II. ch. 3. sect. 31. What book of the law was thus publicly read, see the note on Antiq. B. X. ch. 5. sect. 5, and 1 Esd. 9:8-55.

(19) Whether these phylacteries, and other Jewish memorials of the law here mentioned by Josephus, and by

Muses, (besides the fringes on the borders of their garments, Numbers 15:37,) were literally meant by God, I much question. That they have been long observed by the Pharisees and Rabbinical Jews is certain; however, the Karaites, who receive not the unwritten traditions of the elders, but keep close to the written law, with Jerome and Grotius, think they were not literally to be understood; as Bernard and Reland here take notice. Nor indeed do I remember that, either in the ancients books of the Old Testament, or in the books we call Apocrypha, there are any signs of such literal observations appearing among the Jews, though their real or mystical signification, i.e. the constant remembrance and observation of the laws of God by Moses, be frequently inculcated in all the sacred writings.

(20) Here, as well as elsewhere, sect. 38, of his Life, sect. 14, and of the War, B. II. ch. 20. sect. 5, are but seven judges appointed for small cities, instead of twenty-three in the modern Rabbins; which modern Rabbis are always but of very little authority in comparison of our Josephus.

(21) I have never observed elsewhere, that in the Jewish government women were not admitted as legal witnesses in courts of justice. None of our copies of the Pentateuch say a word of it. It is very probable, however, that this was the exposition of the scribes and Pharisees, and the practice of the Jews in the days of Josephus.

(22) This penalty of "forty stripes save one," here mentioned, and sect. 23, was five times inflicted on St. Paul himself by the Jews, 2 Corinthians 11:24

(23) Josephus's plain and express interpretation of this law of Moses, Deuteronomy 14:28, 29; 26:12, etc., that the Jews were bound every third year to pay three tithes, that to the Levites, that for sacrifices at Jerusalem, and this for the indigent, the widow, and the orphans, is fully confirmed by the practice of good old Tobit, even when he was a captive in Assyria, against the opinions of the Rabbins, Tobit 1:6-8.

(24) These tokens of virginity, as the Hebrew and Septuagint style them, Deuteronomy 22:15, 17, 20, seem to me very different from what our later interpreters suppose. They appear rather to have been such close linen garments as were never put off virgins, after, a certain age, till they were married, but before witnesses, and which, while they were entire, were certain evidences of such virginity. See these, Antiq. B. VII. ch. 8. sect. 1; 2 Samuel 13:18; Isaiah 6:1 Josephus here determines nothing what were these particular tokens of virginity or of corruption: perhaps he thought he could not easily describe them to the heathens, without saying what they might have thought a breach of modesty; which seeming breach of modesty laws cannot always wholly avoid.

(25) These words of Josephus are very like those of the Pharisees to our Savior upon this very subject, Matthew 19:3, "Is it lawful for a man to put away his wife for every cause?"

(26) Here it is supposed that this captive's husband, if she were before a married woman, was dead before, or rather was slain in this very battle, otherwise it would have been adultery in him that married her.

(27) See Herod the Great insisting on the execution of this law, with relation to two of his own sons, before the judges at Berytus, Antiq. B. XVI. ch. 11. sect. 2.

(28) Philo and others appear to have understood this law, Exodus 21:22, 23, better than Josephus, who seems to allow, that though the infant in the mother's womb, even after the mother were quick, and so the infant had a rational soul, were killed by the stroke upon the mother, yet if the mother escaped, the offender should only be fined, and not put to death; while the law seems rather to mean, that if the infant in that case be killed, though the mother escape, the offender must be put to death, and not only when the mother is killed, as Josephus understood it. It seems this was the exposition of the Pharisees in the days of Josephus.

(29) What we render a witch, according to our modern notions of witchcraft, Exodus 22:15, Philo and Josephus understood of a poisoner, or one who attempted by secret and unlawful drugs or philtre, to take away the senses or the lives of men.

(30) This permission of redeeming this penalty with money is not in our copies, Exodus 21:24, 25; Leviticus 24:20; Deuteronomy 19:21.

(31) We may here note, that thirty shekels, the price our Savior was sold for by Judas to the Jews, Matthew 26:15, and 27:3, was the old value of a bought servant or slave among that people.

(32) This law against castration, even of brutes, is said to be so rigorous elsewhere, as to inflict death on him that does it. which seems only a Pharisaical interpretation in the days of Josephus of that law, Leviticus 21:20, and 22:24: only we may hence observe, that the Jews could then have no oxen which are gelded, but only bulls and cows, in Judea.

(33) These laws seem to be those above-mentioned, sect, 4, of this chapter.

(34) What laws were now delivered to the priests, see the note on Antiq. B. III. ch. 1. sect. 7,

(35) Of the exact place where this altar was to be built, whether nearer Mount Gerizzim or Mount Ebal, according to Josephus, see Essay on the Old Testament, p. 168--171.

Dr. Bernard well observes here, how unfortunate this neglect of consulting the Urim was to Joshua himself, in the case of the Gibeonites, who put a trick upon him, and ensnared him, together with the rest of the Jewish rulers, with a solemn oath to preserve them, contrary to his commission to extirpate all the Canaanites, root and branch; which oath he and the other rulers never durst break. See Scripture Politics, p. 55, 56; and this snare they were brought into because they "did not ask counsel at the mouth of the Lord," Joshua 9:14.

(36) Since Josephus assures us here, as is most naturally to be supposed, and as the Septuagint gives the text, Deuteronomy 33:6, that Moses blessed every one of the tribes of Israel, it is evident that Simeon was not omitted in his copy, as it unhappily now is, both in our Hebrew and Samaritan copies.

From: <http://www.sacred-texts.com/jud/josephus/ant-4.htm> accessed . Josephus *Antiquities of the Jews*; Book IV, Chapter 1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

### A Complete Translation of Deuteronomy 4

#### A Reasonably Literal Translation

#### A Reasonably Literal Paraphrase

Moses tells Israel to listen and obey the statutes and judicial decisions which are set before them

"Now then, Israel, listen to the statutes and to the judicial decrees that I am teaching you [all] to do, so that you will live [abundantly] and go in and take possession of the land which Y<sup>e</sup>howah, the Elohim of your fathers, has given you.

"Now then, Israel, listen and obey these statutes and judicial decrees that I am teaching all of you to do, so that you may live life abundantly and so that you may go into the land and take possession of it—the land that Jehovah, the God of your fathers, has given you.

You [all] will not add to the word which I command you and you will not take from it, [that you may] keep the commandments of Y<sup>e</sup>howah your Elohim, which [word] I command you.

You are not to add to or take from the doctrines which I command you to do. You will keep the commandments of Jehovah your God; you will keep the commandments that I teach to you.

## A Complete Translation of Deuteronomy 4

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>You have seen what Y<sup>e</sup>howah has done in Baal Peor, because every man who followed after Baal Peor, Y<sup>e</sup>howah your Elohim destroyed him from among you. Furthermore, those of you who held fast to Y<sup>e</sup>howah your Elohim, you [are] all [still] alive today.</p>	<p>You yourselves have seen what Jehovah your God has done in Baal Peor. He destroyed every single person who followed after Baal Peor, completely removing all idolaters from your midst. Furthermore, all of you who held fast to Jehovah your God, you are still alive today.</p>
<p>Listen, I have taught you the statutes and ordinances which Y<sup>e</sup>howah my Elohim commanded me to [teach you to] do [them] in the midst of the land which you are entering to take possession of it.</p>	<p>Listen, I have taught you the statutes and ordinances with Jehovah my God commanded me to teach you, so that you would do them after going into the land to take possession of it.</p>
<p>And [when] you have kept and have done [that which I am teaching you], that [will be] your wisdom and your discernment before the eyes of the peoples [around you], who will hear all these statutes and say, 'Undoubtedly, this great nation [is made up of] a wise and discerning population.'</p>	<p>And when you have kept and done those things which I am teaching you, that will be seen as wise and discerning by the peoples around you. They will hear these statutes and they will remark, 'Undoubtedly, this great nation is made up of a wise and discerning population.'</p>
<p>What great nation [is there] which has an elohim [= <i>gods</i> or <i>god</i>] near to it like Y<sup>e</sup>howah our Elohim, with all our calling upon Him? And what [other] great nation had righteous statutes and ordinances like all this Law which I set before you this day?</p>	<p>What other nation has a god like Jehovah our God, to Whom we call for help? And what other great nation is there which has such righteous statutes and ordinances like those of this Law which I have put before you this day?</p>
<p style="text-align: center;">Remember the commands given by God; and remember that you did not see any form of God</p>	
<p>Only be careful and carefully [lit., <i>greatly</i>] guard your soul, so that you do not forget what your eyes have seen and so that [these things] do not depart from your heart throughout your entire life [lit., <i>all days of your lives</i>].</p>	<p>Only, be careful in your lives and guard your soul so that you do not forget what your eyes have seen, so that these things do not depart from your thinking throughout your entire life.</p>
<p>Make [these things] known to your sons and to your sons' sons—the day when you stood before Y<sup>e</sup>howah your Elohim in Horeb, and [lit., <i>when</i>] Y<sup>e</sup>howah said to me, 'Gather the people to Me and I will make them hear My words so [lit., <i>that</i>] they will learn to fear Me all the days that they [are] living upon the earth. Furthermore, they will teach [this] to their sons.'</p>	<p>Make these things known to your sons and to their sons. Tell them about the day that you stood before Jehovah your God in Horeb, when He said to me, 'Gather the people to Me and I will make them hear My words so that they will learn to fear Me all the days that they live on this earth. Furthermore, they will teach all of this to their sons.'</p>
<p>So, you [all] came near and the stood at the foot of the mountain—and the mountain is burning with fire even to the midst of the heavens—[it is] a darkness, a cloud [overhead], and thick darkness. And Y<sup>e</sup>howah spoke to you [all] from the midst of the fire. You heard the sound of words, but you did not see a form [of any kind]—[you] only [heard] sound.</p>	<p>Then you people gathered and you stood together at the base of the mountain—and the mountain was burning with fire, even up to the midst of the heavens—and yet, there is this great overcast of clouds and darkness. Jehovah spoke to all of you from the midst of the fire. You could hear His words, but you could not see God—you were only able to perceive the sound of His voice.</p>

## A Complete Translation of Deuteronomy 4

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
He made His covenant known to you, [the covenant] which He commanded you to do—the Ten Commandments. He wrote them down on two tables of stone.	God made His covenant known to you, which covenant He commanded you to do—the Ten Commandments. He also wrote them down on two tables of stone.
And Y <sup>e</sup> howah commanded me, at that time, to teach you [both] statutes and ordinances so that you would do them in the land where you are going over to possess it.	Jehovah commanded me, at that time, to teach you both statutes and ordinances, so that you would learn to do them in the land that you are going over to posses.
Do not practice idolatry	
You [all] need to take heed for your souls—since you did not see any physical form when Y <sup>e</sup> howah spoke to you from the midst of the fire—that you do not become corrupted and make for yourselves [some] sculpted image, [in] the likeness of any image, [whether] male or female, [or] an image of any animal on the earth, [or] an image of any winged bird flying in the heavens, [or] an image of any creeping thing on the ground, [or] an image of any fish which [is] in the waters below sea level [lit., <i>under the earth</i> ]; and so that you do not lift up your eyes and see the sun, the moon, the stars—all the host of the heavens—and you are seduced [by them], and you bow down to them and you serve them—[these things] which Y <sup>e</sup> howah your Elohim has allotted to all peoples under the heavens.	You need to be careful of your thinking, remembering that, when you heard Jehovah speak to you from the fire, that you did not see any physical form. Therefore, see to it that you do not become corrupted and make some kind of sculpted image to worship, whether male or female, or the image of some animal on the earth, or the image of a bird flying in the skies above, or the image of some creepy thing that crawls on the ground, or the image of a fish in the sea. Furthermore, see to it that you do not look up to see the sun, the moon or the stars—anything which is in the heavens above—and that you become seduced by any of these things and bow down before them and serve them. These are simply things which God has given to all the peoples on earth.
Y <sup>e</sup> howah has taken you and He has brought you out of the furnace of iron—out of Egypt—to be to Him a people of [His] possession [or, <i>inheritance</i> ], as [it is] this day.	Jehovah has taken you out of the furnace of iron; He has brought you out of Egypt, so that you will be a people of His possession, as you are today.
Y <sup>e</sup> howah was angry with me because of your words and He swore I would not cross over the Jordan and would not enter into the good land which Y <sup>e</sup> howah your Elohim is giving to you [as] an inheritance; for I will die in this land [here]. I will not go over the Jordan [River], but you will [all] go over and you will take possession of this good land.	Jehovah was angry with me because of your words and actions, and He swore to me that He would not let me cross over the Jordan River to enter into the good land (which land Jehovah your God is giving to you as an inheritance). I will die in this land and not cross over the Jordan River; but you will all cross over and you will all take possession of this good land which is before you.
Take heed to yourselves, so that you [all] do not forget [your] covenant with Y <sup>e</sup> howah your Elohim, which He made with [all of] you, [so that you do not] make a graven image for yourselves—a form of anything which Y <sup>e</sup> howah your Elohim has charged you [not to], for Y <sup>e</sup> howah your Elohim [is] a consuming fire, a jealous God [= 'El].	Be careful so that you do not forget your contract with Jehovah your God, which He made with all of you. See to it that you do not make a graven image to worship—you are not to make a form of anything, as per the commands of God. Jehovah God is a consuming fire, a jealous God.
The Jews will seek the Lord when they are outside of the land	

## A Complete Translation of Deuteronomy 4

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>For you [all] will sire sons and sons of sons and you [all] will grow old in [this] land; but [if] you act corruptly and make a graven image [to worship]—of any form—you will have constructed evil in the eyes of Y<sup>e</sup>howah your Elohim, [thus] provoking Him to anger.</p>	<p>You have two options before you. On the one hand, you can live long in this land, siring sons and grandsons. However, on the other hand, if you make a graven image to worship—in the form of anything—then you will have done that which is evil before Jehovah your God, and you will provoke Him to anger.</p>
<p>I call the heavens and earth to witness against you [this] day, that you will surely perish abruptly from upon this land, [the land] which you are going over the Jordan [River] to possess.</p>	<p>Therefore, I call the heavens and the earth to witness against you this day, before the angelic realm and before all mankind, that you will surely perish abruptly from this land, the land which you will cross over the Jordan River to possess.</p>
<p>[If you do these things], you will not prolong your days in the land [lit., <i>upon it</i>]<i>—</i>you will undoubtedly perish. Y<sup>e</sup>howah has scattered you [all] among the peoples and you will be left few in number among the nations, where Y<sup>e</sup>howah [might] drive you.</p>	<p>If you do the things I am warning you about, you will not long live long in the land, but you will undoubtedly perish. You face the risk that Jehovah will scatter you among the peoples, where you will be few in number in these nations where Jehovah drives you.</p>
<p>And [out of this land], you [all] will serve [phoney] gods [= elohim], [which are] the works of man's hands, [made of] wood and stone, which [gods] cannot see and cannot hear and cannot eat and cannot smell.</p>	<p>And when you are thrown out of the land, you will serve these phoney gods which are simply made from wood and stone by men—these idols cannot see, hear, eat or smell. They are altogether useless!</p>
<p>[If] you seek Y<sup>e</sup>howah your Elohim from there [outside of the land], then you will find Him if you seek Him with all your heart and with all your soul. During your tribulation, all these words will find you, in the latter days, and you will return to Y<sup>e</sup>howah your Elohim and you will obey His voice.</p>	<p>If you seek Jehovah your God from there—from outside of the land—and if you seek Him with all your heart and soul, then you will find Him. When in your tribulation, if these words find you in the later days, then you will return to Jehovah your God and you will obey Him.</p>
<p>For God [= 'El] [is] merciful. Y<sup>e</sup>howah your Elohim will not fail you, nor will He destroy you, nor will He forget the covenant [that He made with] your fathers, which [covenant] He swore to them.</p>	<p>God is merciful. Jehovah your God will not fail you at that time; He will never completely destroy you; and He will never forget the covenant that He swore to your fathers.</p>
Moses poses 3 rhetorical questions	
<p>For ask now regarding the past days which were before you, from the day when Elohim created man upon the earth and from [one] end of the heavens to the [other] end of the heavens, has this great word been heard [that is] like it?</p>	<p>So, ask now about the days which are past, the time before you, from the day that God created man on the earth, has such a great thing ever been heard anywhere in the heavens? Or anything like it?</p>
<p>What people have heard the voice of Elohim speaking [to them] from the midst of the fire, as you have heard, and [yet] is [still] alive?</p>	<p>What people have ever heard the voice of God speaking to them from the midst of a fire, as you have heard, and yet is still alive?</p>

## A Complete Translation of Deuteronomy 4

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>Or has Elohim attempted to go and [and] to take a nation for Himself from the midst of [another] nation, with trials, with signs, with wonders, and with war; and with a mighty hand and with an outstretched arm, as well as with great terrors, as all that Y<sup>e</sup>howah your Elohim did for you [all] in Egypt in your sight?</p>	<p>Or has God even gone into another nation and taken from them a nation for Himself? He did this with trials and with signs and wonders; He used His mighty strength, He extended His arm to you—Jehovah your God. He used great fear in Egypt—He did all of this in your sight.</p>
<p>You have been caused to see [these things], to know that Y<sup>e</sup>howah, He [is] Elohim; [and that there is] none other besides Him. He caused you to hear His voice from the heavens to instruct you; He caused you to see His great fire upon the earth; and you heard His words [come] from the midst of the fire.</p>	<p>You have been caused to see all of these things, so that you know Y<sup>e</sup>howah is Elohim, and that there is no one else besides Him. God caused you to hear His voice from the heavens, when He taught you the Ten Commandments. He made you see His great fire upon the earth which did not spread or engulf the earth. You even heard His words come out from the midst of this great fire.</p>
<p>Because He loved your fathers, He chose his offspring after him, and [therefore] brings you out from Egypt with His presence [and] with His great power, to dispossess [other] nations greater and stronger than you from before you, to bring you in [to the land of Canaan], [and] to give you their land [as] an inheritance as this day.</p>	<p>God loved your fathers, and therefore, He chose you, their descendants. He brought you out of Egypt with His Presence and with His great power, driving out greater and stronger nations before you, bringing you into the land of Canaan and giving you their land as an inheritance this day.</p>
<p>And you know today and you will make [this doctrine] return to your thinking: that Y<sup>e</sup>howah, He [is] Elohim, [both] in the heavens above and on the earth below; [and there is] no other. [If] you keep His statutes and His commandments, [those] which I commanded you [this] day, [then] He will do good to you and to your sons after you; and you will prolong [your] days in the land that Y<sup>e</sup>howah your Elohim gives to you forever.”</p>	<p>Therefore, know and place this doctrine into your thinking: that Jehovah, He is God, both in the heavens above and on the earth below; that there is no other god besides Him. If you are careful to keep His statutes and His commandments—those which I am commanding you this day, then He will continue to do right by you and to your sons after you, and you will prolong your days in the land that Jehovah your God has given to your forever.”</p>
<p style="text-align: center;">Moses designates 3 cities for those guilty of unintentional manslaughter to flee to</p>	
<p>Moses then set apart three cities beyond the Jordan ([in] the east [at] the sun-rising), [so that] a manslayer, who has killed his neighbor unintentionally—[whom] he has not hated him previously—[might] flee there.</p>	<p>Then Moses set apart three cities on the other side of the Jordan River (east of the Jordan), so that a man who has unintentionally killed his neighbor might escape there.</p>
<p>He may flee to one of these cities and live: Bezer [out] in the sparsely populated region in the tableland, [which land belongs] to [the tribe of] Reuben; Ramoth in Gilead, [which city belongs] to [the tribe of] Gad; and Golan in Bashan [which belongs] to [the tribe of] Manasseh.</p>	<p>He may run to one of these cities and live: Bezer, which is in the sparsely populated region of the tableland, which city belongs to the tribe of Reuben; Ramoth in Gilead, which city belongs to Gad; and Golan in Bashan, which city belong to Manasseh.</p>
<p style="text-align: center;">Setting for the 2<sup>nd</sup> speech of Moses</p>	

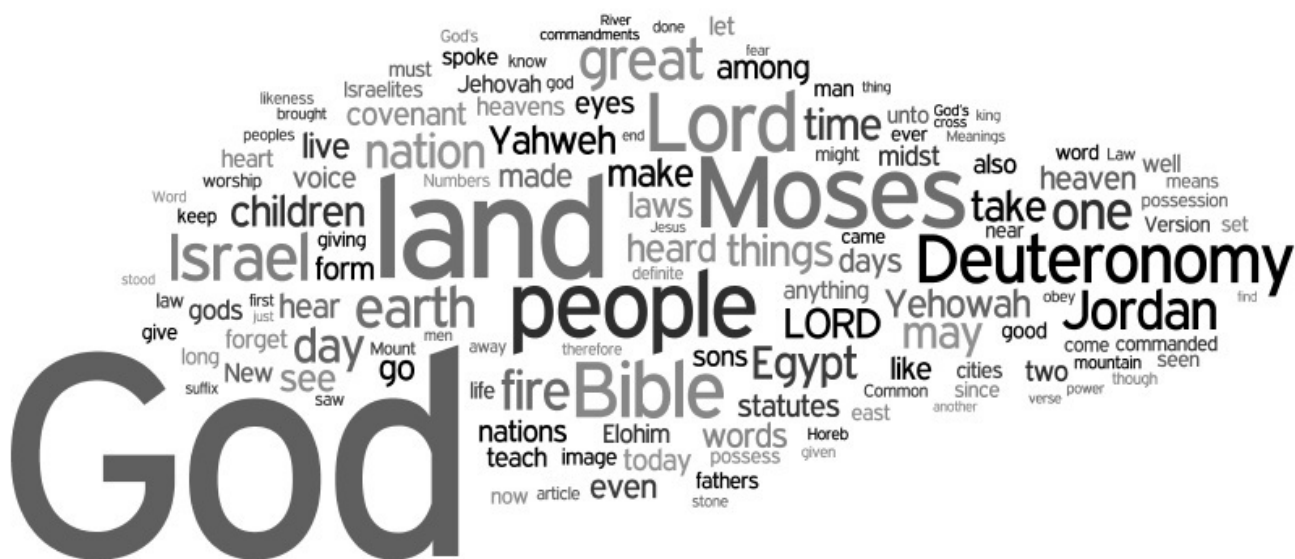
A Complete Translation of Deuteronomy 4	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>This is the Law which Moses set before the sons of Israel. These [are] the testimonies and the statutes and the judicial verdicts which Moses spoke to the sons of Israel when they came out of Egypt.</p>	<p>What follows will be the Torah that Moses put before the children of Israel. These are the testimonies, the statutes and the judicial verdicts which Moses had originally presented to them when they came out of Egypt.</p>
<p>[He spoke these things] beyond the Jordan, in the valley opposite Beth-peor, in the land of Sihon ([who was] the king of the Amorites, who lived in Heshbon, who Moses and the sons of Israel defeated when they came out of Egypt).</p>	<p>Moses retaught these things east of the Jordan River, in the valley which is opposite Beth-peor, in the land that previously belonged to Sihon (he was the king of the Amorites who lived in Heshbon and who was defeated by Moses and the Israelites when they came out of Egypt).</p>
<p>The Israelites [lit., <i>they</i>] took possession of his land, along with the land of Og (the king of Bashan). [These were] two Amorite kings who [were] beyond the Jordan, to the east (where the sun rises), from Aroer, which is on the edge of the valley of Arnon and went as far as Mount Sirion (which [is Mount] Hermon). [This includes] all of the Arabah east of the Jordan, [going] as far as the Sea of the Arabah, under the slopes of Pisgah.</p>	<p>They took possession of his land, along with the land of Og (who was the late king of Bashan). These two Amorites kings presided over land that was east of the Jordan, from Aroer, which is on the edge of the valley of Arnon, with their boundaries extending as far as Mount Sirion (which we know as Mount Hermon). This includes all of the valley east of the Jordan, around the Dead Sea, and below the slopes of Pisgah.</p>
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time: Psalm 136.

### Word Cloud from a Reasonably Literal Paraphrase of Deuteronomy 4



## Word Cloud from Exegesis of Deuteronomy 4



These two graphics should be very similar; this means that the exegesis of Deuteronomy 31 has stayed on topic and has covered the information found in this chapter of the Word of God.

Chapter Outline		Charts, Graphics and Short Doctrines
Beginning of Document	Doctrines Covered and Alluded to	Chapters of the Bible Alluded to or Appropriately Exegeted with this Chapter
Definition of Terms	Introduction	Addendum
<a href="http://www.kukis.org">www.kukis.org</a>		Exegetical Studies in Deuteronomy